THE

GOLDEN MANUAL.

LONDON:

PRINTED BY ROBSON, LEVEY, AND FRANKLYN,

Great New Street, Fetter Lane.



Blessed art Thou, O Virgin Mary, and worthy of all praise, for from Thee arose the Sun of Justice, Christ, our Lord.

THE

Golden Manual:

BEING A

GUIDE TO CATHOLIC DEVOTION,

Public and Private,

COMPILED FROM APPROVED SOURCES.

VESPERE, ET MANE, ET MERIDIE NARRABO ET ANNUNCIABO,
ET EXAUDIET VOCEM MEAM.—*Ps.* liv.

LONDON:
BURNS AND LAMBERT, 17 PORTMAN STREET,
PORTMAN SQUARE,
AND 63 PATERNOSTER ROW.

1850.

We approve of the publication of the Golden Manual, and recommend it to the use of the Faithful.

✠ NICHOLAS,
BISHOP OF MELIPOTAMUS.

LONDON,
***January* 1*st*, 1850.**

ADVERTISEMENT.

This Manual contains, in addition to forms in general use, various devotions selected from approved Continental works. The Prayers, Litanies, &c. have been collated with the Latin originals, wherever such were known to exist. The English version of the Psalms here given has been constructed by a comparison of the authorised Douay text (to which, in substance, it adheres,) with the several other versions which from time to time have been sanctioned for the purposes of devotion. The indulgenced prayers have been literally translated from the *Raccolta*, Bouvier's *Treatise on Indulgences*, and the last edition of the *Cœleste Palmetum*. The particulars connected with the Confraternities, &c. to which indulgences are attached, have been carefully collected from authorised sources.

CONTENTS.

[An Alphabetical Index will be found at the end of the volume.]

Part I.

II.

Part II.

II.

Part III.

II.

Part IV.

APPENDIX.

TABLE OF MOVABLE FEASTS.

Year of our Lord.	Septuagesima Sunday.	Ash Wednesday	Easter Sunday.	Ascension Day.	Whit-Sunday.	Corpus Christi.	Sundays after Pent.	First Sunday in Advent.
1849	Feb. 4	Feb. 21	Apr. 8	May 17	May 27	June 7	26	Dec. 2
1850	Jan. 27	Feb. 13	Mar. 31	May 9	May 19	May 30	27	Dec. 1
1851	Feb. 16	Mar. 5	Apr. 20	May 29	June 8	June 19	24	Nov. 30
1852	Feb. 8	Feb. 25	Apr. 11	May 20	May 30	June 10	25	Nov. 28
1853	Jan. 23	Feb. 9	Mar. 27	May 5	May 15	June 26	27	Nov. 27
1854	Feb. 12	Mar. 1	Apr. 16	May 25	June 4	June 15	25	Dec. 3
1855	Feb. 4	Feb. 21	Apr. 8	May 17	May 27	June 7	26	Dec. 2
1856	Jan. 20	Feb. 6	Mar. 23	May 1	May 11	May 22	28	Nov. 30
1857	Feb. 8	Feb. 25	Apr. 12	May 21	May 31	June 11	25	Nov. 29
1858	Jan. 31	Feb. 17	Apr. 4	May 13	May 23	June 3	26	Nov. 28
1859	Feb. 20	Mar. 9	Apr. 24	June 2	June 12	June 23	23	Nov. 27
1860	Feb. 5	Feb. 22	Apr. 8	May 17	May 27	June 7	26	Dec. 2
1861	Jan. 27	Feb. 13	Mar. 31	May 9	May 19	May 30	27	Dec. 1
1862	Feb. 16	Mar. 5	Apr. 20	May 29	June 8	June 19	24	Nov. 30
1863	Feb. 1	Feb. 18	Apr. 5	May 14	May 24	June 4	26	Nov. 29
1864	Jan. 24	Feb. 10	Mar. 27	May 5	May 15	May 26	27	Nov. 27
1865	Feb. 12	Mar. 1	Apr. 16	May 25	June 4	June 15	25	Dec. 3
1866	Jan. 28	Feb. 14	Apr. 1	May 10	May 20	May 31	27	Dec. 2
1867	Feb. 17	Mar. 6	Apr. 21	May 30	June 9	June 20	24	Dec. 1
1868	Feb. 9	Feb. 26	Apr. 12	May 21	May 31	June 11	25	Nov. 29
1869	Jan. 24	Feb. 10	Mar. 28	May 6	May 16	May 27	27	Nov. 28
1870	Feb. 13	Mar. 2	Apr. 17	May 26	June 5	June 16	24	Nov. 27
1871	Feb. 5	Feb. 22	Apr. 9	May 18	May 28	June 8	26	Dec. 3
1872	Jan. 28	Feb. 14	Mar. 31	May 9	May 19	May 30	27	Dec. 1

NOTE.—*The last year in each of the above divisions w[illegible] Leap Year.*

A TABLE

Of all the Feasts that are observed by the Catholics of England; with an obligation of hearing Mass and resting from servile works.

		All Sundays in the year.
JANUARY	1	The Circumcision of our Lord, or New Year's-day.
	6	The Epiphany, or Twelfth-day.
JUNE	29	St. Peter and St. Paul, Apostles.
AUGUST	15	The Assumption of the Blessed Virgin Mary.
NOVEMBER	1	All Saints.
DECEMBER	25	Christmas-day.

Ascension-day.
Corpus Christi-day (being 1st Thursday after Trinity Sunday).

DAYS OF DEVOTION.

FEBRUARY	2	The Purification, or Candlemas-day.
	24	St. Matthias, Apostle.
MARCH	19	St. Joseph, Spouse of the B. Virgin.
	25	The Annunciation of the B.V. or Lady-day.
APRIL	23	St. George the Martyr.
MAY	1	St. Philip and St. James, Apostles.
	3	The Finding of the Cross.
JUNE	24	The Nativity of St. John Baptist.
JULY	25	St. James, Apostle.
	26	St. Anne, Mother of the B. Virgin.
AUGUST	10	St. Lawrence, Martyr.
	24	St. Bartholomew, Apostle.
SEPTEMBER	8	The Nativity of the B. Virgin.
	21	St. Matthew, Apostle.
	29	Michaelmas-day.
OCTOBER	28	St. Simon and St. Jude.
NOVEMBER	30	St. Andrew, Apostle.
DECEMBER	8	The Conception of the B. Virgin.
	21	St. Thomas, Apostle.
	26	St. Stephen the Martyr.
	27	St. John, Apostle.
	28	Holy Innocents.
	29	St. Thomas of Canterbury.

Easter Monday and Tuesday.
Monday and Tuesday in Whitsun-week.

FASTING DAYS.

All the week-days of *Lent*, beginning on *Ash-Wednesday.*
The *Wednesdays* and *Fridays* in *Advent.*
Ember-days, four times a year, viz.

Wednesdays, Fridays, and *Saturdays.*

1. Next after the first Sunday in *Lent.*
2. In *Whitsun-week.*
3. Next after the fourteenth of *September.*
4. Next after the third Sunday of *Advent.*

DAYS OF ABSTINENCE FROM FLESH-MEAT.

All *Fridays*, except when *Christmas-day* falls on a Friday.

VIGILS, WITH FASTS OF OBLIGATION ANNEXED TO THEM.

1. The *Vigil* of SS. *Peter* and *Paul, June* 28.
2. The *Vigil* of the *Assumption, August* 14.
3. The *Vigil* of *All Saints, October* 31.
4. The *Vigil* of the *Nativity* of our Lord, *December* 24.

The solemnising of *Marriage* is forbidden from the first *Sunday* in *Advent* until after the *Twelfth-day*, and from the beginning of *Lent* until *Low-Sunday.*

Abbreviations in the following Calendar.

Ab.	Abbot, Abbess.	Evan.	Evangelist.
Abp.	Archbishop.	H.	Hermit.
Ap.	Apostle.	K.	King.
Aps.	Apostles.	M.	Martyr.
B.	Bishop.	MM.	Martyrs.
Bps.	Bishops.	P.	Pope.
C.	Confessor.	Q.	Queen.
Com.	Commemoration.	V.	Virgin.
D.	Doctor.	W.	Widow.

Days of Obligation are marked in large capitals.
Days of Devotion „ „ small capitals.

JANUARY HATH XXXI DAYS.		FEBRUARY HATH XXVIII DAYS.	
1	CIRCUMC. of our Lord.	1	Ignatius B.M.
2	Octave of S. Stephen.	2	PURIFICATION B.V.M.
3	Oct. of S. John, Ap. and Evang.	3	Blase B.M.
		4	Andrew Corsini B.C.
4	Oct. of Holy Innocents.	5	Agatha V.M.
5	Oct. of S. Thomas.	6	Dorothea V.M.
6	EPIPH. of our Lord.	7	Romuald Ab.
7	*Cedda B.C.*	8	John of Matha C.
8	*Wulfsin B.C.*	9	Apollonia V.M.
9	*Gudule V.*	10	Scholastica V.
10	*Paulinus M.*	11	*Cedmon C.*
11	*Hyginus P.M.*	12	*Ethelwald B.C.*
12	*Alured Ab. C.*	13	*Eormenilda V.*
13	Octave of the Epiph.	14	Valentine M.
14	Hilary B.C.—Felix M.	15	Faustinus & Jovita MM.
15	Paul first Hermit C.—Maurus Ab. C.	16	*Juliana V.M.*
		17	*Finan B.C.*
16	Marcellus P.M.	18	Simeon B.M.
17	Anthony Ab. C.	19	*Acca B.C.*
18	Chair of S. Peter, Rome. Com. of Prisca.	20	*Mildred V. Ab.*
		21	*Cymbert B.*
19	Wolstan B.C.—Com. of Marius, &c.	22	Chair of S. Peter Antioch
		23	Peter Damian B.C.
20	Fabian & Sebastian MM.	24	MATTHIAS Ap.
21	Agnes V.M.	25	*Walburgis V. Ab.*
22	Vincent. and Anastas. MM.	26	*Mildgitha V.*
		27	*Elvius B.C.*
23	Espousals B.V.M.—Com. of Emerentiana V.M.	28	*Oswald B.C.*
24	Timothy B.M.		In Leap-year the Feast of S. Matthias is the 25th.
25	Conver. of S. Paul Ap.		
26	Polycarp B.M.		Friday after Septuagesima, Prayer of our Lord in the Garden.
27	John Chrysostom B.C.		
28	Raymund C.—Com. of Agnes.		Friday after Sexagesima, Passion of our Lord.
29	Francis de Sales B.C.		
30	Martina V.M.		Friday after Quinquagesima, Holy Crown of Thorns.
31	Peter Nolasco C.		
	2d Sunday after Epiph. Holy Name of Jesus.		[*See foot of next page.*

N.B.—The vacant days in the Roman Calendar are filled up with names of other Saints (printed in *italics*), on account of the interest attached to many of them in England.

MARCH
HATH XXXI DAYS.

1	David Abp. C.
2	Chad B.C.
3	*Winwalor Ab.*
4	Casimir C.—Com. of Lucius P.M.
5	*Piran H.*
6	*Coleta V.*
7	Thomas of Aquinas C.D. — Com. Perpetua and Felicitas MM.
8	Felix B.C.
9	Frances W.
10	Forty Martyrs.
11	John of God C.
12	Gregory the Gt. P.C.D.
13	*Canoch C.H.*
14	*Matilda Q.*
15	*Longinus.*
16	*Heribert B.*
17	Patrick Abp. C.
18	Gabriel Arch.
19	JOSEPH SPO. B.V.M.
20	Cuthbert B.C.
21	Benedict Abbot.
22	*Catherine of Sweden V.*
23	*Finguar M.*
24	*Lanfranc Abp. C.*
25	ANNUNC. OF B.V.M.
26	*Alfwold B.C.*
27	*Transl. of Bathildis.*
28	*Dorothy V.*
29	*Gundleus K.H.*
30	*Patronius B.*
31	*Trans. Adelm B.C.*

APRIL
HATH XXX DAYS.

1	*Lanto Prior of S. Pancras.*
2	Francis of Paula C.
3	Richard B.C.
4	Isidore B.C.D.
5	Vincent Ferrer C.
6	*Alfstan B.C.*
7	*Euphemia V.*
8	*Duvian C.*
9	*Frithstan B.C.*
10	*Gisla and Rictruda VV.*
11	Leo C.D.
12	*Mechtild V.*
13	Hermenegild M.
14	Tiburtius, Valerian, and Maximus, MM.
15	*Paternus B.*
16	*Trans. Alban. M.*
17	Anicetus P.M.
18	*Oswin C.*
19	*Alphege Abp. M.*
20	*Servan B.C.*
21	Anselm Abp. C.D.
22	Soter and Caius PP. MM.
23	GEORGE M.
24	Fidelis à Sigmaringa M.
25	Mark Evang.
26	Cletus and Marcellinus PP. MM.
27	*Walburga V.*
28	*Vitalis M.*
29	Peter Martyr.
30	Oct. of S. George.

Friday after 1st Sunday in Lent, Spear and Nails.
——— 2d Sunday, Holy Winding Sheet.
——— 3d Sunday, Five Wounds.
——— 4th Sunday, Precious Blood of our Lord.
——— Passion Sund., The seven *Dolours of the* B.V.M.
3d *Sunday* after *Easter*, *Patronage* of S. JOSEPH.

MAY HATH XXXI DAYS.		JUNE HATH XXX DAYS.	
1	PHILIP and JAMES Aps.	1	*Nicomedes M.*
2	Athanasius B.C.	2	Octave St. Augustine.—Marcel. Petr. Eras. M.
3	FINDING OF THE HOLY CROSS.—Com. of S. Alexander, &c.	3	Mary Magd. of Pazzi V.
4	Monica W.	4	Francis Caracciolo C.
5	Catherine of Sienna V.	5	*Boniface B.M.*
6	John before Latin-gate.	6	Norbert B.C.
7	Stanislaus B.M.	7	*Wulfstan B.C.*
8	Apparition of S. Michael.	8	William Abp. C.
9	Greg. Nazianzen B.C.	9	Primus and Felic. MM.
10	Antoninus B.C.—Com. of S. Gordian, &c. MM.	10	Margaret Q. of Scot.
11	Pius V. P.C.	11	Barnabas Ap.
12	Nereus, Achilleus, and Domitilla, V., and Pancratius MM.	12	John à S. Facundo C.—Com. of Basilides, &c.
13	*Merwina V. Ab.*	13	Antony of Padua C.
14	Boniface M.	14	Basil the Great B.C.D.
15	*Bercthun Ab. C.*	15	Vitus, Modestus, and Crescentia MM.
16	John Nepomucene M.	16	*Eadburga V.*
17	Pascal Baylon C.	17	*Botolph Ab. C.*
18	Venantius M.	18	Marcus and Marcell. MM.
19	Dunstan Abp. C.	19	Juliana Falconeri V.—Gervas. and Prot. MM.
20	Bernardine C.	20	Silverius P.M.
21	Peter Celestine P.C.	21	Aloysius Gonzaga C.
22	Ubaldus B.C.	22	Alban M.—Paulin. B.C.
23	*William M.*	23	*Etheldreda V.*
24	Our blessed Lady, Help of Christians.	24	NATIV. OF ST. JOHN BAPTIST.
25	Aldhelm B.C.	25	William Ab. C.
26	Augustine, Ap. of England, B.C.—Com. of Eleutherius P.M.	26	John and Paul MM.
27	Philip Neri C.	27	*Leofwin B.C.*
28	Gregory VII. P.C.	28	Leo P.C.
29	*Dubritius Abp. C.*	29	PETER and PAUL Ap.
30	Of Oct. Felix P.M.	30	Commem. of St. Paul Ap.
31	Of Oct. Petronilla V.		

*** Sunday after Octave of Corpus-Christi, Sacred Heart of Jesus.

JULY
HATH XXXI DAYS.

1	Octave of S. John Bapt.
2	Visitation of B.V.M.
3	
4	*Odo B.C.*
5	*Modwena V. Ab.*
6	Oc. of the Aps. Peter and Paul.—*Sexburga Q. Ab.*
7	Translat. of Thomas of Canterbury.
8	Eliz. Q. Portugal W.
9	*Ethelburga Q. Ab.*
10	Seven Brethren MM.—Rufina & Secunda MM.
11	Pius P.M.
12	John Gualbert Ab.
13	Anacletus P.M.
14	Bonaventura B.C.D.
15	Trans. of Swithun B.C.—Henry Emp. C.
16	B.V.M. of Mt. Carmel.
17	Osmund B.C.
18	Camillus C.D.—Symph. and Seven Sons MM.
19	Vincent of Paul C.
20	Jerome Æmilian C.—Com. Margaret V.M.
21	Henry C.—Praxedes V.
22	Mary Magdalen.
23	Apollinaris B.M.
24	Alexius C. — Christina V.M.
25	JAMES Ap.—Christopher M.
26	ANNE Mother of B.V.M.
27	Pantaleon M.
28	Nazarius, Celsus, and Victor, MM.—Innoc. P.C.
29	Martha V.—Com. Felix, Simplicius, &c.
30	Abdon and Sennen MM.
31	Ignatius Loyola C.

AUGUST
HATH XXXI DAYS.

1	Peter's Chains.—Machabees MM.
2	Alphonsus Lig. B.C.—Stephen P.M.
3	Finding of S. Stephen, first M.
4	Dominick C.
5	Ded. B.V.M. ad Nives.
6	Transfig. of our Lord.—Xystus, &c. MM.
7	Cajetan C.
8	Cyriacus, Largus, &c. MM.—Com. of Romanus.
9	[MM.
10	LAWRENCE M.
11	
12	Clare V.
13	Of Oct. Hippol. and Cassian MM.
14	Vigil of Assumption.
15	ASSUMPTION B.V.M. *** Sunday within the Octave, S. Joachim C.
16	Hyacinth C.
17	Oct. of S. Laurence.
18	Of Oct. Com. Agapitus M.—*Helen.*
19	*Clintanc, K.M.*
20	Bernard Ab. C.D.
21	Jane Frances W.
22	Oct. of the Assumption.
23	Philip Benitius C.
24	BARTHOLOMEW Ap.
25	Louis K.C.—*Hilda Ab.*
26	Zephyrinus P.M.
27	Joseph Calasanctius C.
28	Augustin B.C.D.
29	Beheading of St. J. Bap.—Com. of Sabina M.
30	Rose of Lima V.—Felix and Adauctus MM.
31	Aidan B.C.

SEPTEMBER

HATH XXX DAYS.

1	Raymund Nonn.—Com. Giles and 12 Breth. MM.
2	Stephen K.C.
3	*Remaclus B.*
4	*Trans. Cuthbert.*
5	Laurence Justinian B.C.
6	*Trans. of Augustin B.C.*
7	*Trans. of Dunstan B.C.*
8	Nat. of the B.V.M.—Com. of Adrian M.
9	Com. of Gorgonius M.
10	Nicholas of Tolentin C.
11	Com. Protus and Hyacinth MM.
12	*Eanswitha V. Ab.*
13	
14	Exaltation Holy Cross.
15	Oct. of the Nat. B.V.M.—Com. of Nicomede M.
16	Cornelius and Cyprian B.M.—Euphemia, &c.
17	Stigmata of St. Francis.
18	Joseph of Cupert. C.
19	Januarius & Comp. MM.
20	Eustachius & Comp. MM.
21	Matthew Ap. and Evan.
22	Thom. of Villanova B.C.—Maurice and Comp. MM.
23	Linus P.M.—Thecla V.M.
24	Our B.L. of Mercy.
25	*Ceolfrid Ab.*
26	Cyprian and Justina MM.
27	Cosmas and Damian MM.
28	Wenceslaus M.
29	Ded. of Michael Arch.
30	Jerome C.D.

*** Sunday within the Octave of the Nativity, Holy Name of Mary.

*** 3d Sunday September, Seven Dolours of B.V.M.

OCTOBER

HATH XXXI DAYS.

1	Remigius B.C.
2	Angel Guardians.
3	Thomas of Hereford B.C.
4	Francis of Assisium C.
5	Placidus and Comp. MM.
6	Bruno C. [MM.
7	Mark P.C.—Sergius, &c.
8	Bridget W. [MM.
9	Denis, Rustic. and Eleuth.
10	Paulinus Abp. C.
11	Francis Borgia C.
12	Wilfrid Abp. C.
13	Edward K.C.—*Gilbert of Sempringham C.*
14	Callistus P.M.
15	Teresa V.
16	*Gallus Ab.*
17	Hedwiges W.
18	Luke, Evan.
19	Peter of Alcantara C.
20	Octave of S. Edward.
21	Ursula and Comp. VV. MM.—Hilarion Ab. C.
22	John Cantius C.
23	Our Holy Redeemer.
24	Raphael Arch.
25	John of Bev. C.—Chrysanthus and Daria MM.
26	Evaristus P.M.
27	*Eadsin B.C.*
28	Simon and Jude Aps.
29	Ven. Bede C.
30	*Egelnoth Abp. C.*
31	*Quintin M.*

*** 1st Sunday, Rosary of B.V.M.

*** 2d Sunday, Maternity of B.V.M.

*** 3d Sunday, Purity of B.V.M.

*** 4th Sunday, Patronage of B.V.M.

NOVEMBER
HATH XXX DAYS.

1	ALL SAINTS.
2	All Souls.
3	Winifred V.M.
4	Charles Borromeo B.C.
5	
6	*Leonard Ab.—Iltutus Ab.*
7	*Willebrod Abp.*
8	Octave of All Saints.—Com. of Four Crowned Martyrs.
9	Ded. of our Saviour's Ch.
10	And. Avellinus C.—Com. of Tryphon, &c. MM.
11	Martin B.C.—Com. of Mennas M.
12	Martin P.M.
13	Didacus C.
14	Erconwald B.C.
15	Gertrude V.
16	Edmund Abp. C.
17	Hugh, Bp. of Linc. C.
18	Ded. of Ch. of SS. Peter and Paul.
19	Elizabeth W.—Com. of Pontianus P.M.
20	Edmund King M.
21	Presentation of B.V.M.
22	Cecilia V.M.
23	Clement P.M.—Com. of Felicitas.
24	John of the Cross C.—C. of Chrysogonus M.
25	Catharine V.M.
26	Felix Valois C.—Com. of Peter M.
27	Gregory Thaumaturgus B.C.
28	*Edwold H.C.*
29	Saturninus M.
30	ANDREW Ap.

DECEMBER
HATH XXXI DAYS.

1	*Eloy B.C.*
2	Bibiana V.M.
3	Francis Xavier C.
4	Peter Chrysologus B.C.D.
5	Birinus B. C. — Sabbas Ab.
6	Nicholas B.C.
7	Ambrose B.C.D.
8	CONCEPTION OF THE B.V.M.
9	*Ethelgiva V.M.*
10	Com. Melchiades P.M.
11	Damasus P.C.
12	*Elfreda V.*
13	Lucy V.M.
14	*Otilia V.*
15	Oct. of the Conception.
16	Eusebius B.M.
17	*Begga W.*
18	Expectation of B.V.M.
19	*Macarius Ab. C.*
20	*Philogonius B.*
21	THOMAS Ap.
22	*Hildelitha V.M.*
23	*Itwara V.M.*
24	*Ruthius Monk C.*
25	NATIV. of our LORD, or CHRISTMAS-DAY.
26	STEPHEN Proto-Mar.
27	JOHN Ap. and Evan.
28	HOLY INNOCENTS.
29	THOMAS OF CANTERBURY Abp. M.
30	*Egwin B.C.*
31	Silvester P.C.

Proper of Scotland.

JAN.—23 Ildephonso B.C.
27 Vitalian P.C.
30 Felix IV. P.C.
*** Wednesday after Septuagesima, Prayer of our Lord on Mount Olivet.
Wednesday after Sexagesima, Passion of our Lord.
1st Friday in Lent, Crown of Thorns.

FEB.—3 Dionysius P.C.
4 Joan of Valois.
6 Hyacintha de Mariscotti V.
9 Zosimus P.C.
11 Antherus P.M.
12 Telesphorus P.M.
13 Gregory II. P.C.
Catharine Ricci V.
14 Agatho P.C.
16 Gregory X. P.C.
17 Hyginus P.M.
25 Felix III. P.C.
26 Margaret of Cortona.
*** Friday after the 1st Sunday in Lent, Spear and Nails.
Friday after 2d Sunday in Lent, the Most Holy Winding Sheet.
Friday after 3d Sunday in Lent, Five Wounds.
Friday after 4th Sunday in Lent, the Most Precious Blood.

MARCH.—2 Simplicius P.C.
4 Lucius I. P.M.
15 Zacharias P.C.
22 Catharine Flisca Adurna W.
28 Sixtus III. P.C.

APRIL.—6 Sixtus I. P.M.
7 Celestin P.C.
12 Julius I. P.C.
19 Leo IX. P.C.
25 Alexander Saule B C.
27 Anastasius P.C.

MAY.—7 Benedict P.C.
11 Alexander I. P.M.
Francis de Girolamo C.
14 Pascal I. P.C.
15 Isidore Agricola C.
21 Felix a Cantalice C.
27 John I. P.M.
28 Urban I. P.M.

MAY.—29 Boniface IV. P.C.
31 Angela Mericia V.
*** Friday after the Octave of Corpus Christi, the Most Sacred Heart of Jesus.
Feast of the Most Pure Heart of Mary.

JUNE.—1 Eleutherius P.M.
2 Eugenius I. P.C.
5 Ferdinand K.C.
12 Leo III. P.C.
16 John Francis Regis C.
25 Gallicanus M.
29 Com of all the Apostles.

JULY.—3 Paul I. P.C.
7 Benedict XI. P.C.
Pulcheria Emp. V.
9 Prodigies of our Blessed Lady.
11 Pius I. P.M.
13 Anacletus P.M.
15 Finding of the Body of Rosalie.
17 Leo IV. P.C.
19 Symmachus P.C.
21 Alexius C.
27 Veronica Giuliani V.
*** 1st Sunday unhindered after the Octave of the Apostles, Commemoration of all the Holy Roman Pontiffs.

AUG.—2 Stephen I. P.M.
9 Emidius B.M.
11 Sixtus II. P.M.
13 Oct. Transfiguration.
14 Hormisdas P.C.
16 Roch C.
19 Philumena V.M.
26 Zephyrinus P.M.

SEPT.—4 Rose of Viterbo V.
Rosalie of Palermo V.
9 Sergius I. P.C.
10 Hilary P.C.
20 Agapitus P.C.
26 Eusebius P.C.

OCT.—1 Gregory, Patriarch M.
5 Galla W.
7 Mark P.C.
25 Boniface I. P.C.
26 Of the Holy Relics.
31 Siricius P.C.

NOV.—13 Nicholas I. P.C.
Stanislas Kostka C.
14 Deusdedit P.C.

NOV.—26 Silvester Ab.
27 Leonard a Porto Maurizio.
28 Gregory III. P.C.
29 Gelasius I. P.C.
*** 2d Sunday, Patronage of our Blessed Lady.

DEC.—9 Eutychian P.M.
10 Translation of the Holy House of Loretto.
12 Melchias P.M.
26 Com. of all Martyrs.

Proper of Ireland.

JAN.—16 Fursæus Ab.

FEB.—1 Brigida V.
17 Fintan Ab.

MARCH.—8 Cataldus B.C.
22 Frigidian B.C.
27 Rupert Ab. C.

APRIL.—6 Celestine P.C.
7 Celsus B.C.

MAY.—10 Congall Ab.
15 Dympna V.M.

JUNE.—9 Columba Ab.

JULY.—3 Rumold B.M.
8 Kilian B.M.
9 Martyrs of Goricum.

AUG.—30 Fiacre C.

OCT.—2d Sunday, Anniversary of the Churches of Ireland.
9 Canice Ab.
Gall. Ab.
22 Donatus B.C.
29 Colman B.C.

NOV.—3 Malachy B.C.
12 Leviu B.C.
13 Stanislas Kostka C.
14 Laurence B.C.
24 Columban Ab.
27 Virgilius B.C.

MOVABLE FEASTS.

Friday after Quinquagesima, Passion of our Lord.
——— 1st Sunday in Lent, Crown of Thorns of our Lord.
——— 2d Sunday in Lent, Spear and Nails of our Lord.
——— 3d Sunday in Lent, Five Wounds of our Lord.
——— 4th Sunday in Lent, Most Precious Blood of our Lord.

Proper of the Society of Jesus.

FEB.—5 Martyrs of Japan.
13 Catharine Ricci.

MAY.—11 Francis de Hieronymo.
*** Friday after Oct. of Corpus Christi, the Most Sacred Heart of Jesus.

JUNE.—16 John Francis Regis C.

JULY.—7 Pulcheria V.

AUGUST.
*** Sunday after the Octave of the Assumption, the Most Pure Heart of Mary.

OCT.—10 Francis Borgia.
30 Alphonso Rodriguez C.
*** Last Sunday, Feast of Relics.

NOV.—13 Stanislas C.
*** Sunday after All Saints, Patronage of B.M.V.

An Abridgment of Christian Doctrine.

The Ten Commandments of God.—Exodus xx.

1. I AM the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of fathers upon their children, unto the third and fourth generation of those that hate me; and shewing mercy unto thousands of those that love me, and keep my commandments.

2. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

3. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and shalt do all thy works; but on the seventh day is the Sabbath of the Lord thy God: thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day; therefore the Lord blessed the seventh day, and sanctified it.

4. Honour thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbour.

9. Thou shalt not covet thy neighbour's wife.

10. Thou shalt not covet thy neighbour's house, nor his servant, nor his ox, nor his ass, nor any thing that is his.

The Six Precepts of the Church.

1. To hear Mass on Sundays, and all holidays of obligation.
2. To fast and abstain on the days commanded.
3. To confess our sins at least once a year.
4. To receive the blessed Eucharist at Easter.
5. To contribute to the support of our pastors.
6. Not to solemnise marriage at the forbidden times; nor to marry persons within the forbidden degrees of kindred, or otherwise prohibited by the Church: nor clandestinely.

Seven Sacraments.

Baptism	*Matt.* xxviii. 19.
Confirmation	*Acts* viii. 17.
Eucharist	*Matt.* xvi. 26.
Penance	*John* xx. 23.
Extreme Unction . . .	*James* v. 14.
Holy Orders	*Luke* xxii. 19.
Matrimony	*Matt.* xix. 6.

The Three Theological Virtues.

Faith—Hope—and Charity.

The Four Cardinal Virtues.

Prudence—Justice—Fortitude—and Temperance.

The Seven Gifts of the Holy Ghost.—Isa. xi. 2, 3.

Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and The fear of the Lord.

The Twelve Fruits of the Holy Ghost.

Charity, Joy, Peace, Patience, Longanimity, Goodness, Benignity, Mildness, Fidelity, Modesty, Continency, and Chastity.

The Spiritual Works of Mercy.

To counsel the doubtful,
To instruct the ignorant,
To admonish sinners,
To comfort the afflicted,
To forgive offences,
To bear wrongs patiently,
To pray for the living and the dead.

The Corporal Works of Mercy.

To feed the hungry,
To give drink to the thirsty,
To clothe the naked,
To harbour the harbourless,
To visit the sick,
To visit the captive, and
To bury the dead.

The Eight Beatitudes.—Matt. v.

1. Blessed are the poor in spirit; for theirs is the kingdom of heaven.
2. Blessed are the meek; for they shall possess the land.
3. Blessed are they that mourn; for they shall be comforted.
4. Blessed are they that hunger and thirst after justice; for they shall be filled.
5. Blessed are the merciful; for they shall obtain mercy.
6. Blessed are the clean of heart; for they shall see God.
7. Blessed are the peacemakers; for they shall be called the children of God.
8. Blessed are they that suffer persecution for justice sake; for theirs is the kingdom of heaven.

The Seven Deadly Sins, and the opposite Virtues.

Sins		*Contrary Virtues.*
Pride,		Humility.
Covetousness,		Liberality.
Lust,		Chastity.
Anger,		Meekness.
Gluttony,		Temperance.
Envy,		Brotherly love.
Sloth,		Diligence.

Sins against the Holy Ghost.

Presumption of God's mercy—Despair—Impugning the known truth—Envy at another's spiritual good—Obstinacy in sin—Final impenitence.

Sins crying to Heaven for Vengeance.

Wilful murder—The sin of Sodom—Oppression of the poor—Defrauding labourers of their wages.

Nine Ways of being accessory to another's Sin.

By counsel—By command—By consent—By provocation—By praise or flattery—By concealment—By partaking—By silence—By defence of the ill done.

Three Eminent Good Works.

Alms-deeds, or works of mercy—Prayer—and Fasting.

The Evangelical Counsels.

Voluntary poverty—Chastity—and Obedience.

The Four last Things to be remembered.

Death—Judgment—Hell—and Heaven.

Subjects for Daily Meditation.

Remember, Christian soul, that thou hast this day, and every day of thy life,—

God to glorify,
Jesus to imitate,
The angels and saints to invoke,
A soul to save,
A body to mortify,
Sins to expiate,
Virtues to acquire,
Hell to avoid,
Heaven to gain,
Eternity to prepare for,
Time to profit of,
Neighbours to edify,
The world to despise,
Devils to combat,
Passions to subdue,
Death perhaps to suffer,
And Judgment to undergo.



Plenary Indulgences

GRANTED TO THE FAITHFUL IN ENGLAND.

I. CHRISTMAS-DAY, and the twelve days following, to the day of the Epiphany, inclusively.

II. The first week of Lent, beginning with the first Sunday, and ending with the second Sunday, inclusively.

III. Easter, *i. e.* from Palm-Sunday, inclusively, to Low-Sunday, inclusively.

IV. From Whit-Sunday, inclusively, to the end of the Octave of Corpus Christi.

V. The Feast of SS. Peter and Paul, and during the Octave.

VI. From the Sunday, inclusively, preceding the Festival of the Assumption of the B. V. Mary, to the 22d day of August, inclusively. But if the Festival of the Assumption fall on a Sunday, the Indulgence begins on that day.

VII. From the Sunday, inclusively, preceding the Festival of St. Michael, to the Sunday following, inclusively. But if the Festival of St. Michael fall on a Sunday, the Indulgence begins on that day.

VIII. From the Sunday, inclusively, preceding the Festival of All-Saints, to the 8th day of November, inclusively. But if the Feast of All-Saints fall on a Sunday, the Indulgence begins on that day.

The Conditions of II. IV. *and* VIII. *are,—*

1. That the faithful confess their sins, with sincere repentance, to a Priest approved by the Bishop.
2. That they worthily receive the holy communion.
3. That if their state and condition allow it, they give some alms to the poor, either on the eve or on the day of their communion.
4. That on the day of their communion, they offer up some prayers to God, for the whole state of the Catholic Church throughout the world; for bringing back all straying souls to the fold of Christ; for the general peace of Christendom; and for the blessing of God upon this nation.

The Conditions of I. III. VI. *and* VII. *are,—*

1. That the faithful confess their sins, with sincere repentance, to a Priest approved by the Bishop.

2. That they worthily receive the holy communion.

3. That they visit some chapel or oratory, where Mass is celebrated, and pray to God for the peace of his Church.

4. That they be in a readiness of mind to assist the poor with alms in proportion to their abilities; or to frequent catechism and sermons as often as they can do it without great inconvenience; or to afford their assistance to the sick, or to such as are near their end, out of the motive of Christian charity.

Note.—It is not required for the gaining of these four Indulgences, granted by Pope Benedict XIV., that these works of mercy, corporal or spiritual, or the assisting at catechism and sermons, be done on the same day with the communion; but only that persons be then in a disposition or readiness of mind to do these things, or some of them at least, when they have an opportunity.

The Conditions of V. *are,*—

1. That the faithful confess their sins, with sincere repentance, to a Priest approved by the Bishop.

2. That they worthily receive the holy communion.

3. That, for some space of time, on the day of their communion, they pray to God with a sincere heart, for the conversion of Infidels and Heretics, and for the free propagation of the Holy Faith.

LAY BAPTISM.

Provided an infant is in danger of dying before a Priest can be procured, any other person, whether man, woman, or child, may baptise it in the following manner:

Whilst pouring common water on the head or face of the infant, pronounce the words, I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

A Summary

OF

CHRISTIAN FAITH AND PRACTICE.

I. *What every Christian must believe.*

EVERY Christian must believe that there is one God, and no more than one God: that this God is a pure Spirit, the Lord and Maker of heaven and earth, who has neither beginning nor end, but is always the same; is every where present; knows and sees all things; can do all things whatsoever he pleases; and is infinite in all perfections.

2. Every Christian is bound to believe that in this one God there are three several Persons, perfectly equal, and of the same substance: the Father, who proceeds from none; the Son, who is born of the Father before all ages; and the Holy Ghost, who proceeds eternally from the Father and the Son; and that these three Persons are all equally eternal, equal in wisdom and power, and are all three one and the same Lord, one and the same God.

3. We must all believe that this God created the angels to be with him for ever, and that one part of them fell from God by sin, and became devils: that God also created Adam and Eve, the first parents of all mankind, and placed them in the earthly paradise, from whence they were justly banished for the sin they committed in eating of the fruit of the for-

bidden tree; and that by this transgression of Adam we are all born in sin, and must have been lost for ever, if God had not sent us a Saviour.

4. We are bound to believe in this Saviour of all mankind, Jesus Christ, the Son of God, true God, and true man; perfect God from all eternity, equal to his Father in all things; and perfect man, from the time of his coming down from heaven for us, having a body and soul like us.

5. We must believe that this Jesus Christ, our Saviour, who had been long foretold by the prophets, was, at God's appointed time, conceived in the womb of the Virgin Mary, by the power of the Holy Ghost, without having any man for his father, and was born of her, she still remaining a pure virgin: that, during the time of his mortal life, he founded the Christian religion by his heavenly doctrine and wonderful miracles, and then offered himself a sacrifice for the sins of the whole world, by dying upon a cross, to purchase mercy, grace, and salvation, for us; and that neither mercy, nor grace, nor salvation, either can, or ever could, since Adam's fall, be obtained any otherwise than through this death and passion of the Son of God.

6. We must believe that Jesus Christ, after he had been dead and buried for part of three days, rose again on the third day from death to life, never to die any more; and that, for the space of forty days, he was pleased, at different times, to manifest himself to his disciples, and then ascended into heaven in their sight; where, as man, he continually intercedes for us. From thence he sent down the Holy Ghost upon his disciples, to abide with them for ever, as he had promised, and to guide them and their successors into all truth.

7. We must believe the Catholic or universal Church of Christ, of which he is the perpetual Head, and his Spirit the perpetual Director; which is founded upon a rock, and is ever victorious over all the powers of death and hell. This Church is always one, by all its members professing one faith, in one communion, under one chief pastor, succeeding St. Peter, to whom Christ committed his whole flock; St. John xxi. 15, 16, 17. This same Church is always holy, by teaching a holy doctrine, by inviting all to a holy life, and by the eminent holiness of many of her children. She is Catholic, or universal, by subsisting in all ages, by teaching all nations, and maintaining all truth: she is apostolical, by deriving h

doctrine, her communion, her orders, and her mission, by an uninterrupted succession from the Apostles of Christ.

8. With this Catholic Church, the Scriptures, both of the Old and New Testament, were deposited by the Apostles; she is, in her pastors, the guardian and interpreter of them, and the judge of all controversies relating to them. These Scriptures, thus interpreted, together with the traditions of the Apostles, are to be received and admitted by all Christians for the rule of their faith and practice.

9. We must believe that Jesus Christ has instituted in his Church seven sacraments, or mysterious signs and instrumental causes of divine grace in our souls. Baptism, by way of a new birth, by which we are made children of God, and washed from sin. Confirmation, by which we receive the Holy Ghost, by the imposition of the hands of the successors of the Apostles; Acts viii. The blessed Eucharist, which feeds and nourishes our souls with the body and blood of Christ, really present under the forms of bread and wine, or under either of them. Penance, by which penitent sinners are absolved from their sins, by virtue of the commission given by Christ to his ministers; St. John xx., and St. Matt. xviii. Extreme Unction, which wipes away the remains of sin, and arms the soul with the grace of God in the time of sickness; St. James v. Holy Orders, by which the ministers of God are consecrated. And Matrimony, which, as a sacred sign of the indissoluble union of Christ and his Church, unites the married couple in a holy band, and imparts a grace to them suitable to that state; Eph. v.

10. We must believe that Jesus Christ has also instituted the great Eucharistic Sacrifice of his body and blood in remembrance of his death and passion. In this sacrifice he is mystically immolated every day upon our altars, being himself both priest and victim. This sacrifice is the principal worship of the new law, in which, and by which, we unite ourselves to Jesus Christ, and with him and through him we adore God in spirit and truth, give him thanks for all his blessings, obtain his grace for ourselves and the whole world, and pardon for all our sins, and those of the living and the dead.

11. We must believe that there is, in the Catholic or universal Church of God, a communion of saints, by means of which we communicate with all holy ones and in all holy things. We communicate with the saints in heaven, as our fellow-members under the same head, Christ Jesus; we give

thanks to God for his gifts to them, and we beg a share in their prayers. We communicate with all the saints upon earth in the same sacraments and sacrifice, and in a holy union of faith and charity. And we communicate with the faithful, who have departed this life in a more imperfect state, and who, by the law of God's justice, are for a while in a place of suffering, by offering prayers and alms and sacrifice to God for them.

12. We must believe also the necessity of divine grace, without which we cannot make so much as one step towards heaven; and that all our good and all our merits are the gift of God; that Christ died for all men; that God is not the author of sin; and that his grace does not take away our free will.

13. We must believe that Jesus Christ will come from heaven at the last day to judge us all; that all the dead, both good and bad, shall rise from their graves at the sound of the last trumpet, and shall be judged by him according to their works; that the good shall go to heaven with him, body and soul, to be happy for all eternity in the enjoyment of the Sovereign Good; and that the wicked shall be condemned, both body and soul, to the torments of hell, which are most grievous and everlasting.

II. *What every Christian must do.*

1. EVERY Christian, in order to life everlasting, must worship God as his first beginning and last end. This worship is to be performed, first, by faith, which makes both the understanding and the will humbly adore and embrace all those truths which God has taught, however obscure and incomprehensible they may be to our weakness. 2dly, By hope, which honours the infinite power, goodness, and mercy of God, and the truth of his promises; and, upon these grounds, raises the soul to an assured expectation of mercy, grace, and salvation, through the merits of Jesus Christ. 3dly, By charity, which teaches us to love God with our whole hearts, for his own sake, and our neighbours as ourselves, for God's sake. 4thly, By the virtue of religion, the chief acts of which are adoration, praise, thanksgiving, oblation of ourselves to God, sacrifice, and prayer, which ought to be the daily employments of a Christian soul.

2. We must fly all idolatry, all false religions and supersti-

tion; under which name are comprehended all manner of divinations or pretensions to fortune-telling; all witchcraft, charms, spells, observations of omens, dreams, &c. All these things are heathenish, and contrary to the worship of the true and living God, and to that dependence a Christian soul ought to have on him.

3. We must reverence the name of God and his truth by a religious observance of all lawful oaths and vows, and by carefully avoiding all false, rash, unjust, or blasphemous oaths and curses.

4. We must dedicate some notable part of our time to his divine service; and, more especially, consecrate to him those days that he has ordered to be sanctified or kept holy.

5. Under God, we must love, reverence, and obey our parents and other lawful superiors, spiritual and temporal, and observe the laws of the Church and State; as also, we must have a due care of our children, and of others that are under our charge, both as to their souls and bodies.

6. We must abstain from all injuries to our neighbour's person, by murder or any other violence; and from all hatred, envy, and desire of revenge; as also from spiritual murder, which is committed by drawing him into sin, by words, actions, or ill example.

7. We must abstain from adultery, and from all uncleanness of thoughts, words, and actions, beyond the lawful use of the marriage-bed.

8. We must not steal, cheat, or any other way wrong our neighbour in his goods and possessions; we must give every one his own, pay our debts, and make restitution for all unjust damages which we have caused.

9. We must not wrong our neighbour in his character or good name, by detraction or rash judgment; or in his honour, by reproaches and affronts; or rob him of the peace of his mind, by scoffs and contempt; or of his friends, by carrying stories backwards and forwards. In all which cases, whosoever wrongs his neighbour is obliged to make restitution or satisfaction.

10. As we are commanded to abstain from all deeds of lust and injustice, so are we also strictly obliged to restrain all desires in these kinds, and to resist the irregular motions of concupiscence. So far the Ten Commandments; which are a short abridgment of the whole eternal and natural law, which admits of no dispensation.

Pater noster.

Pater noster, qui es in cœlis. Sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. Sed libera nos a malo. Amen.

Our Father, who art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Credo in Deum.

Credo in Deum, Patrem omnipotentem, Creatorem cœli et terræ. Et in Jesum Christum, Filium ejus unicum, Dominum nostrum; qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus; descendit ad inferos; tertia die resurrexit a mortuis; ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis; inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

I believe in God, the Father Almighty, Creator of heaven and earth. And in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Ave Maria.

Ave, Maria, gratia plena; Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Gloria Patri.

GLORIA Patri et Filio et Spiritui Sancto. Sicut erat in principio, et nunc et semper et in sæcula sæculorum. Amen.

GLORY be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Salve Regina.

SALVE, Regina, Mater misericordiæ;

Vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exules filii Hevæ;

Ad te suspiramus, gementes et flentes in hac lacrymarum valle.

Eia ergo, Advocata nostra.

Illos tuos misericordes oculos ad nos converte;

Et JESUM, benedictum fructum ventris tui,

Nobis post hoc exilium ostende,

O clemens, O pia, O dulcis Virgo Maria.

℣. Ora pro nobis, sancta Dei Genetrix.

R. Ut digni efficiamur promissionibus Christi.

HAIL, holy Queen, Mother of mercy;

Our life, our sweetness, and our hope, all hail.

To thee we cry, poor banished sons of Eve;

To thee we sigh, weeping and mourning in this vale of tears.

Therefore, O our Advocate,

Turn thou on us those merciful eyes of thine;

And after this our exile, shew us

The blessed fruit of thy womb, JESUS,

O merciful, O kind, O sweet Virgin Mary.

℣. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Memorare.

MEMORARE, O piissima Virgo Maria, non esse auditum a sæculo, quemquam ad tua currentem præsidia, tua implorantem auxilia, tua petentem suffragia, esse derelictum. Ego, tali animatus confidentia, ad te, Virgo virginum, Mater, curro. Ad te venio; coram te gemens peccator assisto. Noli, Mater Verbi, verba mea despicere, sed audi propitia et exaudi. Amen.

REMEMBER, O most gracious Virgin Mary, that never was it known, that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother. To thee I come; before thee I stand, sinful and sorrowful.* O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

* Here you may make your request.

Instructions and Devotions for Morning.

AS soon as you awake, make the sign ✠ of the cross, saying :

Glory be to the Father, who hath created me.
Glory be to the Son, who hath redeemed me.
Glory be to the Holy Ghost, who hath sanctified me.
Blessed be the holy and undivided Trinity now and for ever. Amen.

On rising from your bed, say,

In the name of our Lord Jesus Christ, I arise. May he bless, preserve, and govern me, and bring me to everlasting life. Amen.

While you are dressing, occupy yourself with pious thoughts and meditations, on some point in the life or passion of your Saviour, on God's mercies, on your own sins, on the temptations of the world, on the shortness of life, on eternity, &c.; or say some psalm or hymn.

As soon as you are dressed, prepare to say your morning prayers. There is no duty of greater importance than this; none has greater influence upon our lives. According as it is well or ill performed will be the character of the day; and our life is made up of days. Before you begin your prayers, therefore, recollect yourself, and compose your mind. Think who you are, and what He is whom you are about to address; and endeavour to clothe yourself with those sentiments of humility, reverence, and awe, which become you on such an occasion, and at such a time. Then, kneeling down in the quietest and most retired spot

you cau find, if possible in some room or part of the room devoted to the purpose, begin your prayers.

Our prayers and devotions must consist of acts of adoration, praise, and thanksgiving to God for his mercies, of confession of our sins, resolution of amendment, oblation of ourselves to God's service, prayers for pardon and grace, and prayers in behalf of others, &c.

All forms of prayer are composed, more or less, of these parts, though not always in the same order. Each person is at liberty to please himself both as to the form and arrangement of his prayers. Some forms are useful if not necessary for all. We shall give several of those forms which have been most approved, and are most used, to suit the different tastes of different minds, and to afford to all the advantage of occasional variety. A greater variety may be gained by adding at choice one or more of the "Occasional Prayers."

Morning Prayer.

Make the sign of the cross; saying,

In the name of the ✠ Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity now and for ever. Amen.

Come, Holy Ghost, fill the hearts of thy faithful, and kindle in them the fire of thy love.

Send forth thy Spirit, and they shall be created, and thou shalt renew the face of the earth.

O God, who hast taught the hearts of the faithful by the light of thy Holy Spirit; grant us, by the same Spirit, to have a right judgment in all things, and evermore to rejoice in his consolation, through Jesus Christ our Lord. Amen.

I. *An Act of Faith in the Presence of God.*

O my God! I firmly believe that thou art here present, and perfectly seest me, and observest all my actions, all my thoughts, and the most secret motions of my heart. I acknowledge that I am not worthy to come into thy presence, nor to lift up my eyes unto

thee, because I have so often sinned against thee. But thy goodness and mercy invite me to come unto thee. Assist me, therefore, with thy Holy Spirit, and teach me to pray to thee as I ought.

Our Father, &c. Hail, Mary, &c. I believe, &c.

2. *An Act of Adoration and Thanksgiving.*

O eternal God! Father, Son, and Holy Ghost; the beginning and end of all things; in whom we live, and move, and have our being: prostrate before thee in body and soul, I adore thee with the most profound humility. I praise and bless thee, and give thee thanks for all the benefits which thou hast conferred upon me; that thou hast created me out of nothing, made me after thine own image and likeness, redeemed me with the precious blood of thy Son, and sanctified me with thy Holy Spirit. I thank thee that thou hast called me into thy Church, assisted me by thy grace, so often admitted me to thy sacraments, borne with my ingratitude so long, watched over me by thy special providence; blessed me, notwithstanding my sins and utter unworthiness, with the continuance of thy gracious protection; and for all the innumerable blessings which I owe to thy undeserved bounty. Particularly this morning, I thank thee for having preserved me during the night past, and for bringing me in safety to the beginning of another day. O my God, how good art thou unto me! What return can I make unto thee for all that thou hast done unto me? I will bless thy holy name, and serve thee truly all the days of my life. Bless the Lord, O my soul, and let all that is within me praise his holy name. Bless the Lord, O my soul, and forget not all that he hath done for thee.

Here call to mind the chief sins of your past life, and make resolutions against the temptations and dangerous occasions you may probably meet with this day.

3. *An Act of Contrition, with good Resolutions.*

O my God, how little have I served thee in time

past! how greatly have I sinned against thee! I acknowledge my iniquity, and my sin is always before me. But I repent, O Lord, I repent. I am heartily sorry that I have lost that time in offending thee which thou gavest me to be employed in thy service, in advancing the good of my own soul, and obtaining everlasting life. I detest all the sins which I have committed against thy divine Majesty, and I resolve never to commit them any more. I am sorry, above all things, that I have offended thee, because thou art infinitely good, and sin is infinitely displeasing to thee. I love thee with my whole heart,—at least I desire so to do; and I firmly purpose, by the help of thy grace, to serve thee more faithfully for the time to come.

Receive, I beseech thee, the offering I now make to thee of the remainder of my life. I renew the vows and promises made in my baptism. I renounce the devil, and all his works; the world, and all its pomps. I now begin, and will endeavour to spend this day according to thy holy will, performing all my actions so that they may be pleasing unto thee. I will take particular care to avoid the failings I am so apt to commit, and to exercise the virtues most agreeable to my state and employment.

4. *An Oblation.*

I offer to thee, O my God, the life and death of thy only Son; and with them these my affections and resolutions, my thoughts, words, deeds, and sufferings of this day, and of all my life, in honour of thy adorable Majesty; in thanksgiving for all thy benefits, in satisfaction for my sins, and to obtain the assistance of thy grace; that, persevering to the end in doing thy holy will, I may love and enjoy thee for ever in thy glory.

5. *A Petition.*

Thou knowest, O God, how weak and unable I am to do good. Leave me not to myself, but take me under thy protection, and give me grace faithfully to comply with these holy resolutions. Enlighten my understanding with a lively faith, raise up my will to a firm hope,

and inflame it with an ardent charity. Strengthen my weakness, and cure the corruption of my heart; grant that, overcoming my enemies, both visible and invisible, I may make good use of thy grace;—and vouchsafe to add to these blessings the inestimable gift of final perseverance.

V. Unto thee, O Lord, I have lifted up my voice.

R. And early in the morning my prayer shall come before thee.

V. Let my mouth be ever filled with thy praises.

R. That I may sing of thy glory, and all the day long of thy greatness.

V. Turn away thy face, O Lord, from my sins.

R. And blot out all my iniquities.

V. Create in me a clean heart, O God.

R. And renew a right spirit within me.

V. Cast me not away from thy presence.

R. And take not thy Holy Spirit from me.

V. Restore unto me the joy of thy salvation.

R. And strengthen me with a perfect spirit.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

V. Vouchsafe, O Lord, this day,

R. To keep us without sin.

V. Have mercy upon us, O Lord.

R. Have mercy upon us.

V. Let thy mercy be upon us, O Lord.

R. As we have put our trust in thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

A Collect.

O Lord God Almighty, who hast safely brought me to the beginning of this day, defend me in the same by thy mighty power; that this day I may fall into no sin, but that my words may always proceed, and my thoughts and actions be directed, to the performance of thy justice, through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

O Lord God, King of heaven and earth, vouchsafe

this day to direct and sanctify, to rule and govern, our hearts and bodies, our thoughts, words, and deeds, in thy law, and in the works of thy commandments; that henceforth and for ever, O Saviour of the world, we may be protected and saved, through thy mighty help, who livest and reignest for ever and ever. Amen.

O God, who, out of thy unspeakable providence, art pleased to appoint thy holy angels for our guardians; give ear to the supplications which we make for a continuance of their protection, and that we may be added to their joyful number for all eternity. Amen.

May the blessed Virgin Mary, St. Joseph, and all the saints, be our intercessors with the Lord, that we may be succoured and secured by him who liveth and reigneth to everlasting ages. Amen.

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

A SECOND FORM OF MORNING PRAYER.

✠ In the name of our Lord Jesus Christ, crucified, I arise; bless me, O Lord; govern me, protect me, and confirm me in all good works, this day and for ever; and after this short and miserable pilgrimage, bring me to everlasting happiness. Amen.

O God the Father, who saidst in the beginning, Let there be light, and it was made; enlighten my eyes, that I may never sleep in sin, lest at any time the deceits of the enemy, or my own corruption, should prevail against me.

O God the Son, most beautiful and true light, shining in darkness, and enlightening every one that comes into this world; dispel all clouds of ignorance, and give me a right understanding, that in thee, and through thee, I may see and know the Father; whom to know is to live; and to serve, is to reign for ever.

O God the Holy Ghost, who inflamest the wills of all those in whom thou vouchsafest to dwell with heavenly

affection; pour into my mind the gifts of holy charity, that, despising all vain and transitory things, I may, with a continual desire, long for the true and everlasting joys of thy heavenly kingdom.

O holy Trinity, one God, defend me this day from the deceits and temptations of the devil, keep me from all sin, and preserve me from sudden and unprovided death. Raise up, O God, my body from sleep and drowsiness, and my soul from sin, that I may praise and glorify thy holy name, to whom belongs all benediction, and honour, and wisdom, and thanksgiving, now and for ever. Amen.

In the name of the Father, &c.

Blessed be the holy and undivided, &c.

Our Father, &c. Hail, Mary, &c. I believe, &c.

I confess to Almighty God, to the blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, forgive me my sins, and bring me to life everlasting. Amen.

May the Almighty and merciful Lord grant me ✠ pardon, absolution, and remission of all my sins. Amen.

O Lord God Almighty, who hast safely brought me to the beginning of this day, defend me in the same by thy mighty power; that this day I may fall into no sin, but that my words may always proceed, and my thoughts and actions be directed, to the performance of thy justice, through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

O most sweet Saviour Jesus Christ, open thou my heart and lips, to praise and glorify thy holy name,

which is blessed above all names; purify my soul from all evil and perverse thoughts, that my mind may continually meditate on thee, my lips bless thee, and my life glorify thee. And because, through thy goodness alone, I have been created, to the praise and glory of thy holy name, grant, I beseech thee, that I may faithfully serve thee here, and eternally rejoice with thee hereafter; who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. Amen.

Almighty God, who, dwelling in the highest heavens, vouchsafest to regard the lowest creature on earth; I humbly adore thy sacred Majesty, and with all the powers of my soul exalt and praise thy name for the infinite blessings thou hast so freely bestowed on me; for electing me in thy love, and creating me in thy own image; for redeeming me by thy Son, and sanctifying me with thy holy Spirit; for preserving me in all the chances and accidents of this life, and raising up my thoughts to the hope of a better; and particularly this morning, that thou hast protected me from the dangers of the night, and hast brought me safely to the beginning of this day. Continue, O Lord, thy mercy to me; and as thou hast awakened my body from sleep, so raise my soul from sin, that I may walk soberly and chastely, as in the day, in all holy obedience before thy face.

Deliver me, O merciful God, from the evils of this day, and guide my feet in the way of peace, strengthen my resolution to embrace with gladness all opportunities of doing good, and carefully to avoid all occasions of sin, especially those which I have found, by experience, to be most dangerous to my soul; and when, through frailty, I forget thee, do thou, in thy mercy, remember me; that as I often fall by the evil propensity of my nature, I may always rise again by the assistance of thy grace. Make me diligent in the duties of my calling and station, and not too solicitous about the things of this life; but in all the miseries and crosses of the world, absolutely to submit to thy divine pleasure, and wholly to rely on thy merciful providence. Let thy

blessings be upon my actions, and thy grace direct my intentions; that the whole course of my life, and the principal design of my heart, may always tend to the advancement of thy glory, the good of others, and the eternal salvation of my own soul, through Jesus Christ our Lord and only Saviour, who, with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

Give me grace, O Lord, to do what thou commandest, and command what thou pleasest.

Give me grace to suffer what thou permittest, and permit what thou pleasest.

O holiest Virgin, Mother of my God, and my especial Patroness! shew thyself my mother, and take me under thy protection this day.

Angel of God, who art my guardian, enlighten, guard, direct, and govern me, who have been committed to thee by the supernal clemency. Amen.

And ye, O holy saints (N. N.), my chosen and beloved patrons, intercede for me to God, that, by the guidance of his grace, I may love, and rejoice, and praise him here; and hereafter, with you, behold his face for all eternity. Amen.

The blessing of God Almighty, the Father, Son, and Holy Ghost, descend upon me, and dwell in my heart for ever. Amen.

A THIRD FORM OF MORNING PRAYER.

1. *An Act of Adoration.*

O almighty and everlasting God, Lord of heaven and earth, behold I, a poor worm of the earth, and a most miserable sinner, presume to appear before thee, and speak to thee, the Holy of Holies, and the sovereign Maker of all things. Oh, cast me not away from thy face, how unworthy soever; but assist me now by thy divine grace, and teach me to pray to thee as I ought.

And first,—acknowledging myself thy creature, and the work of thy hands, and confessing my total dependenc-

on thee,—I desire to praise and glorify thee, and to pay thee the best homage I am able, in union with that which is paid to thee by all that fear thee and love thee upon earth, and by all the blessed angels and saints in heaven, and by thy Son my Saviour Jesus Christ in his humanity. I adore thy sovereign Majesty, prostrate in soul and body before thee. I offer up myself, and all that I have or am, to thee as to my first beginning; and I aspire to thee as my last end, with whom I hope to live for ever.

2. *An Act of Thanksgiving.*

I give thee thanks, from the bottom of my heart, for all thy benefits; for having thought of me from all eternity; for having made me out of nothing, preserved me from innumerable evils, borne with me so long in my sins, when there was but a hair's-breadth betwixt my soul and hell; redeemed me by the death and passion of thy only Son; called me to the true Church, in preference to millions of others; so often admitted me to thy sacraments; favoured me with thy graces and inspirations; watched over me night and day; appointed thy angels to guard me, and prepared a happy eternity for me. I thank thee especially this morning for having preserved me in the past night, and brought me safely to the beginning of the day. For these and all thy other blessings bestowed upon me, a most unworthy sinner, and upon thy whole Church, and every member thereof, whether triumphant in heaven, suffering in purgatory, or militant on earth, and especially those bestowed on our head, Jesus Christ; and for thy own great glory manifested in the creation and redemption of the world, I give thee most humble and hearty thanks, in union with the thanksgiving of the same Lord Jesus Christ thy Son; and of thy whole Church in heaven and earth.

3. *An Act of Contrition.*

What a wretched return have I hitherto made to thee, O my God, for all thy mercies and favours! I have daily transgressed thy commandments in thought, word, and deed; I have neglected thy gracious calls and in-

spirations, abused thy patience and long-suffering, and too often have crucified my Saviour by my offences. And now, O Lord, what shall I say, but that it grieves me to the bottom of my heart that I have so grievously offended thy infinite goodness. I acknowledge myself unworthy to lift up my eyes to heaven, or so much as to name thy holy name, after so many treasons against thy divine Majesty. The meanest place amongst thy servants is infinitely too good for me, who have deserved a thousand hells. But as thy mercy is greater than my iniquities, so I am encouraged to return to thee like the prodigal child. I detest all my sins, because they are detestable in thy sight; I most humbly beg pardon for them all, through the death and passion of Jesus Christ my Saviour; and I resolve, by thy grace, rather to die than to commit the like any more. Be thou my keeper, O Lord, for the time to come; and give me a penitential spirit, that I may daily offer henceforward to thee the sacrifice of a contrite and humble heart. I desire, by thy grace, to make satisfaction for my sins by worthy fruits of penance; and I willingly accept from thy hands whatever pains, crosses, or sufferings I shall meet with during the remainder of my life, or at my death, as just punishments of my iniquities, begging that they may be united to the sufferings and death of my Redeemer, and sanctified by his passion, in which is all my hope for mercy, grace, and salvation.

4. *An Oblation.*

I desire to spend this day in thy divine service; and therefore I now offer up to thee all my thoughts, words, and actions, that they may be all consecrated to thee by a pure intention of thy greater glory, in union with that pure intention with which our Lord Jesus Christ performed all his actions in his mortal life. I beg that my whole soul, with all its powers, may be ever thine; that my memory may be always recollected in thee, that my understanding may always be enlightened by thy truth, and my will always inflamed by thy love.

5. *Resolutions and Petitions for Grace.*

I humbly beg thy grace, through the death and passion of Jesus Christ, that I may not fall into any sin this day, and especially that I may be preserved from those faults to which I am most subject. I resolve to renounce them, O my God, now and for ever; and, to the best of my power, to fly all dangerous occasions, and to resist the first motion towards them. But of myself I can do nothing, and therefore my whole trust and confidence are in thy power, goodness, and mercy, and in the assistance of thy divine grace. Oh, look upon me, dear Lord, or, like another Judas, I shall betray thee this day. Oh, rather let me die than be so miserable.

Grant that I may serve thee this day in spirit and truth, by faith, hope, and love; give me prudence to direct my steps to thee, justice to regulate my conduct to my neighbours, fortitude to carry me safe through all difficulties and dangers, and temperance to restrain me from all unlawful pleasures and passions; teach me to be meek and humble of heart, and to deny myself, and to take up my cross and follow thee; and in all things to know and to do thy holy will.

6. *Intercession.*

Have mercy on the whole Church militant upon earth; exalt her by the gifts of thy grace to all her members; give her saints for her chief bishops and other prelates; propagate her faith throughout the whole world; extirpate all heresies, schisms, errors, and abuses; convert all poor sinners to thee; grant perseverance to all that are in thy grace, in whose prayers and good works I desire to be associated; let thy right hand assist and protect all the clergy and religious, and all apostolical missionaries throughout the world, that they may all faithfully promote thy cause, and shine like lights to the rest of the faithful. Have mercy on all Christian kings and princes, and on all magistrates and men in power, that they may all fear, love, and serve thee, and reverence thy Church. Have mercy on this nation, and remove from us those scourges which our manifold sins

have deserved, and bring back our wandering steps to the ways of peace and truth. Have mercy on my parents, relations, friends, and benefactors, and on all those for whom I am more particularly bound to pray, or who have desired my prayers; on my superiors; on all those who are under my charge; on all those whom I have injured, or to whom I have given scandal, by word, action, or bad example. Have mercy also upon my enemies; forgive them their sins, and fill both their hearts and mine with thy charity. Comfort all those who are in affliction, sickness, or pain; assist all that are in slavery or captivity; defend all that are under temptation, and grant a happy passage to all that are in their agony; grant to us all relief in our respective necessities, the remission of all our sins, the grace of final perseverance, and life everlasting. Remember also, O Lord, all the faithful departed that have slept in thy faith and in thy grace, and especially those whom I am more particularly bound or accustomed to pray for; deliver them from all their pains, and grant them rest, light, and peace everlasting, through Jesus Christ our Lord. Amen.

7. *Prayer to the Blessed Virgin Mary.*

O blessed Virgin Mary, unspotted Mother of my God and Saviour Jesus Christ, be thou a mother to me, since thy adorable Son has been pleased to call us all his brethren, and to recommend us all to thee, in the person of his beloved disciple. Take me and mine under thy holy protection, and continually represent to the eternal Father, in our behalf, the merits of the death and passion of thy Son our Saviour.

8. *Prayer to all Saints and Angels.*

O all ye glorious angels and saints, and you in particular, my holy patrons, N. and N., happy citizens of the heavenly Sion, pray for us poor children of Eve, to our common Lord, by the merits of our common Mediator, that we may ever love him and serve him here, till we come with you to love, praise, and enjoy him for all eternity.

9. *Prayer to your Guardian Angel.*

Angel of God, who art my guardian, enlighten, guard, direct, and govern me, who have been committed to thee by the supernal clemency. Amen.

Glory be to the Father, &c.

A DEVOUT RECOMMENDATION,

Which may be used every Morning, or at any other time.

I ADORE and glorify thee, O blessed Trinity, God Almighty, Father, Son, and Holy Ghost; I offer myself to thy divine Majesty, humbly beseeching thee to take from me, and from all the faithful, whatever displeases thee, and to give us that which is grateful in thy sight. Grant that we may here do what thou commandest, and hereafter receive what thou promisest.

To thee, O Lord, I commend my soul and body [*my wife and children, my father and mother, my brothers and sisters*]; all my relations, benefactors, friends, and acquaintances; all who have injured or offended me; and all whom I have in any way scandalised, injured, or offended; all who have asked my prayers, or for whom I am accustomed or bound to pray; supply all their necessities, comfort and support them in all their trials and afflictions, deliver them from all temptations, make them in this world truly to know, love, and serve thee, and to enjoy thee hereafter in heaven.

I pray also for thy holy Catholic Church; for its chief Pastor, Pius IX., our Pope, that the spirit of wisdom, fortitude, and piety, may rest upon him; for the Bishops [*especially N. our Bishop*], and for all the Pastors and Clergy of thy Church, that they may direct the faithful in the way of salvation; for all religious orders of men and women (to whose prayers and good works I desire to be associated); and for all the faithful. I pray for all

heretics, that they may be enlightened; and for all poor sinners, that they may be converted; and for the universal spread of truth and righteousness. I pray for this our country, that thou wouldst deliver us from all those evils which we most justly have deserved by our sins, and bring us back into the ways of truth, peace, and godliness. I pray for the Queen, and all who are in authority, that they may fear thee, and promote the good of thy Church; for the poor, and all who are tempted or afflicted; and for all who are in their last agony. Lastly, I commend all universally to thy divine protection, that thou mayest vouchsafe to the living forgiveness of their sins, and to the souls departed, rest and peace. Amen.

At going forth

Shew me, O Lord, thy ways, and teach me thy paths. Direct my steps according to thy word, that no injustice may rule over me. Make perfect my walking in thy paths, that my footsteps may not be moved.

O divine wisdom, the eternal word of the Father. I humbly beseech thee, by thy grace, to purge my lips from all wicked and unprofitable words, that my mouth may never open but to thy praise and honour, and to the benefit of others.

On going into Church.

O Lord, in the multitude of thy mercies, I will enter into thy house, and worship thee in thy holy temple, and praise thy name.

At taking Holy Water.

Sprinkle me, O Lord, with hyssop, and I shall be cleansed; wash me, and I shall be made whiter than the snow. Create in me a clean heart, O God, and renew a right spirit within me.

GRACE BEFORE MEAT.

V. Benedic, Domine, nos et hæc tua dona, quæ de tua largitate sumus sumpturi; per Christum Dominum nostrum.

R. Amen.

V. Bless us, O Lord, and these thy gifts, which of thy bounty we are about to receive; through Christ our Lord.

R. Amen.

GRACE AFTER MEAT.

Agimus tibi gratias, omnipotens Deus, pro universis beneficiis tuis; qui vivis et regnas in sæcula sæculorum. Amen.

Retribuere dignere, Domine, omnibus nobis bona facientibus propter nomen tuum, vitam æternam. Amen.

We give thee thanks, almighty God, for all thy benefits; who livest and reignest, world without end. Amen.

Vouchsafe, O Lord, to render to all who do us good for thy name's sake, life everlasting. Amen.

THE ANGELUS.

To be said Morning, Noon, and Night.

I. *V.* Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

Ave, Maria, gratia plena, Dominus tecum; benedicta tu inter mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

II. *V.* Ecce ancilla Domini.

R. Fiat mihi secundum verbum tuum.

I. The angel of the Lord announced unto Mary. and she conceived of the Holy Ghost.

Hail. Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen.

II. Behold the handmaid of the Lord; be it done unto me according to thy word.

Ave, Maria, &c.

III. *V.* Et Verbum caro factum est.

R. Et habitavit in nobis.

Ave Maria, &c.

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde, ut qui, angelo nuntiante, Christi filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur; per eumdem Christum Dominum nostrum. Amen.

Hail, Mary, &c.

III. And the Word was made flesh, and dwelt among us.

Hail, Mary, &c.

Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection; through the same Christ our Lord. Amen.

Evening Prayers.

IN the name of the ✠ Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for ever. Amen.

Come, Holy Ghost, fill the hearts of thy faithful, and kindle in them the fire of thy love.

Send forth thy Spirit, and they shall be created, and thou shalt renew the face of the earth.

Our Father, &c.

Hail, Mary, &c.

I believe, &c.

1. *Place yourself in the Presence of God.*

O almighty and eternal God, whose majesty filleth heaven and earth, I firmly believe that thou art here present; that thy adorable eye is on me; that thou seest and

knowest all things, and art most intimately present in the very centre of my soul.

I desire to bow down all the powers of my soul to adore thee; I desire to join my voice with all thy blessed angels and saints, to praise thee and glorify thee now and for ever.

2. *Give Thanks.*

I give thee thanks, from the bottom of my heart, for all thy mercies and blessings bestowed upon me and upon thy whole Church; and particularly for those I have received from thee this day, in thy watching over me, and preserving me from so many evils, and favouring me with so many graces and inspirations, &c. [*Here pause, and meditate on God's mercies.*] Oh, let me never more be ungrateful unto thee, my God, who art so good and gracious unto me.

3. *Ask for Light to discover your Sins.*

And now, dear Lord, add this one blessing to the rest: that I may clearly discover the sins which I have committed this day, by thought, word, and deed, or by any omission of any part of my duty to thee, to my neighbour, or to myself; that no part of my guilt may be hidden from my own eyes, but that I may see my sins in their true colour, and may detest them as they ought to be detested.

4. *Daily Examination.*

How have you performed your prayers, and other spiritual exercises? Have you neglected them, or shortened them, or said them with hurry and indevotion?

Have you endeavoured to live as in God's presence this day, and tried in all things to please him? Have you been guilty of murmuring or impatience under the will and appointments of God? Have you diligently performed all your ordinary duties, without sloth, carelessness, or procrastination?

Have you been guilty of any act or word contrary to truth, honesty, or purity?

Have you given way to any evil temper—pride, passion, vanity, envy, hatred, &c.? Have you spoken evil of any one, or unnecessarily of other persons' faults? Have you striven against your besetting sins? Have you carefully avoided all dangerous occasions of sin?

Are you endeavouring to make advances in the spiritual life, —in holiness, love of God, and superiority to the world, and not only abstaining from actual sin?

Are you using the necessary means of a holy life,—prayer, meditation, and the reading of the word of God and devout books?

(Whenever you find that you have been guilty of any sin, note it, with its aggravating circumstances, in order to make full confession of it when you next go to confession.)

Having carefully examined yourself, and called to mind your faults, recollect the chief sins of your past life also, and make an act of contrition for all.

5. *An Act of Contrition.*

O Father of mercies! who desirest not the death of sinners; look upon me, a miserable sinner, according to the multitude of thy mercies. I acknowledge and confess, and am heartily sorry for all the sins of my past life, and of this day in particular. I cast myself at thy feet, and beseech thee to cover all my sins with that infinite love with which thou hast loved us from all eternity. I grieve from the bottom of my heart that I have been so ungrateful to thee for thy benefits, and have so often offended thee, my God and my chief good. Spare me, I beseech thee, by the death and love of Jesus Christ thy Son; and mercifully forgive me whatsoever sins I have this day, or heretofore, committed against thee, my neighbour, or myself.

(Here you may say the 50th Psalm, or any other act of penance.)

6. *A Resolution of Amendment.*

O Almighty God! I firmly resolve, here in thy presence, and before the whole company of heaven, to live more exactly in conformity to thy will, and to the rule

of thy commandments, hereafter. I resolve to keep a more strict watch over myself; to correct my faults and evil habits; to attend more diligently to my duties; and to avoid more carefully all sin, and all temptations and occasions of sin.

But without thy assistance, O Lord, there is no strength in man. Thou, therefore, who makest me to will that which is good, give me also the power to perform it. Give what thou commandest, and command what thou wilt, that I may live soberly, righteously, and piously in this world, and praise thee for ever with thy saints in the world to come.

Despise not, O Lord, my petitions, for thine infinite mercies' sake, but accept this my evening sacrifice, and let it ascend as incense in thy sight.

And you, my holy patrons, pray for me. Thou first, O holy Virgin, mother of my God; thou too, my angel guardian; and ye, my chosen patrons, N. and N., and all ye heavenly citizens, angels, and saints, who praise God unceasingly, even while we sleep; take me under your protection, and commend me to God; that I may be protected from all the snares of our enemies, who are ever ready to hurt us while we sleep.

7. *Intercession.*

O Lord God, grant us an increase of faith, hope, and charity. Root out from among us all sin and vice, infidelity, dissensions, and erroneous opinions. Reprove the wandering; correct the unbelieving; shew to all in schism the light of thy grace, and restore them to the unity of thy Church. Preserve the pastors and rulers of thy Church, and all kings, princes, and rulers in the same, from all adversities, both of mind and body. Give to all sinners true repentance. Preserve the just in righteousness; establish all their thoughts, words, and works for good. Confirm all who are dedicated to thy name in their holy resolutions. Have mercy upon all, O Lord. Give food to those who labour; comfort those who are oppressed with sorrow; heal the sick; supply the necessities of the needy; give a safe return to all

who travel, whether by land or sea; grant liberty to the captive; and consolation to all women labouring with child.

Forgive all who have sinned with me, or whom I have led into sin. Repay a hundred-fold with good all whom I have injured, offended, or scandalised. Direct in the way of salvation all my relations and friends [*my parents, brothers, sisters, &c.*]; all who pray for me, all who have commended themselves to my prayers, all who think kindly of me. Hear them, O Lord, when they cry unto thee in any tribulation. Bestow perpetual charity both on us and on our enemies. May all be filled with patience, kindness, and mercifulness. May envy, hatred, and all bitterness, be put away. Have mercy, also, O merciful Father, on all who sleep in Christ, especially on [*my parents*], and those with whom I have been familiarly acquainted. Eternal rest give to them, O Lord, and let perpetual light shine upon them.

O eternal Father, I beseech thee, by the life and death of thy beloved Son, and by the bowels of thy mercies, grant that I may persevere unto the end in good works, and die in thy grace.

O good Jesus, I beseech thee, by the love of the eternal Father, and by the last words with which thou didst commend thy Spirit to him upon the cross, receive my soul at my last hour.

O Holy Spirit, have mercy on me, and by thy holy inspiration strengthen me always, but especially at the hour of my death.

O most holy Trinity, one God, have mercy on me now and at the hour of my death. Amen.

On getting into bed.

In the name of our Lord Jesus Christ crucified, I lay me down to rest; may he bless, govern, and preserve me, and bring me to everlasting life. Amen.

Composing yourself to sleep.

Into thy hands, O Lord, I commend my spirit. Thou hast redeemed me, O Lord God of truth. I will sleep in peace, and take my rest.

ANOTHER FORM OF EVENING PRAYER.

In the name of the ✠ Father, &c.
Blessed be the holy and undivided, &c.
Our Father, &c.
Hail, Mary, &c.
I believe, &c.

O eternal, infinite, and almighty God, whose glory the heaven of heavens cannot contain; look down on thy unworthy servant, prostrate at the feet of thy mercy, and humbly confessing to thee, in the sight of all thy holy angels and blessed saints, the sinfulness and vanity of my life, and especially the transgressions of this day.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault.

Here examine diligently what sins you may have fallen into this day, by thought, word, deed, or omission; and humbly confessing them, proceed thus:

Of these, and all my other sins, now or at any former time committed, I most sincerely repent, and am heartily sorry for every thought, word, and deed, by which I have displeased the eyes of thy glory, and provoked thy wrath and indignation against me; especially for my disobedience to so holy a law, and extreme ingratitude to so gracious and bountiful a God. Have mercy upon me, O God, according to thy great mercy; and according to the multitude of thy tender mercies blot out my iniquity. Wash me yet more from my iniquity, and cleanse me from my sin. Create a clean heart in me, O God, and renew a right spirit within me. I beseech thee, O Lord, to hear me, and have mercy upon me. And I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, forgive me my sins, and bring me to life everlasting, through Christ our Lord. Amen.

May the almighty and merciful Lord grant me ✠ pardon, absolution, and remission of all my sins. Amen.

And now, O most gracious Benefactor, I praise and magnify thy holy name for thy great and innumerable benefits, proceeding purely from thy bounty, and intended wholly for my good; particularly for preserving me this day in the midst of so many dangers incident to my condition, and delivering me from the many calamities and miseries which are due to my sins.

Thou art my Creator, O my God, and kind Protector; thou art the ultimate end of my being, and supreme perfection of my nature. Under the shadow of thy wings is perpetual repose, and from the light of thy countenance flows eternal joy and felicity. To thee be glory and honour, to thee adoration and obedience, from all thy creatures for ever. Amen.

And since thou hast ordained the day to labour, and the night to take our rest, as I praise thee for the blessings of the day, so I implore thy protection during this night. Let the eyes of thy providence watch over me, and thy holy angels pitch their tents about me; that being safely delivered from all dangers, and comfortably refreshed with moderate sleep, I may the better be enabled to perform the employments of my calling and state of life, and faithfully persevere in the discharge of the duties of thy service; and so daily advance to new victories over my passions, and to a more perfect observance of thy commandments: till, having passed my days in thy fear, I may end them in thy favour, and rejoice with thee for ever in thy heavenly kingdom, through Jesus Christ, our Lord and only Saviour; who with thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen.

Prayer for the Dead.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission

of all their sins; that, through pious supplications, they may obtain the pardon which they have always desired: who livest and reignest, world without end. Amen.

V. Eternal rest give unto them, O Lord.
R. And let perpetual light shine upon them.
V. May they rest in peace. *R*. Amen.

Prayer of St. Aloysius to the Blessed Virgin.

To thee, O holy Mary, my sovereign Mistress, to thy blessed trust and special charge, and to the bosom of thy mercy, this day and every day, and at the hour of my death, I commend myself, my soul and my body; to thee I commit all my hope and all my consolation, my distresses and my miseries, my life and the end thereof; that through thy most holy intercession, and through thy merits, all my works may be directed and disposed, according to thy will and the will of thy Son. Amen.

A Prayer to your Guardian Angel.

Angel of God, who art my guardian, enlighten, guard, direct, and govern me, who have been committed to thee by the supernal clemency.

The Blessing.

✠ God the Father, bless me; Jesus Christ, defend and keep me; the virtue of the Holy Ghost enlighten and sanctify me this night and for ever. Amen.

Into thy hands, O Lord, I commend my spirit. Lord Jesus, receive my soul.

When you go to Bed, say:

In the name of our Lord Jesus Christ ✠ crucified, I lay me down to rest. Bless me, O Lord, defend and govern me; and, after this short and miserable pilgrimage, bring me to everlasting happiness. Amen.

A Prayer at settling to Sleep.

O Lord Jesus Christ, whose unwearied eye neither slumbers nor sleeps, but continually watches in defence

of thy servants; take me and mine, I beseech thee, into thy protection, and grant, that whilst my body is asleep, my soul may be awake to thee, and that I may hereafter behold thee in that blessed and heavenly country, where thou, with the Father and the Holy Ghost, rulest eternally, and where all the angels, with the blessed saints, are citizens for ever. Amen.

The Trisagium.

Holy, holy, holy, Lord God of hosts; the earth is full of thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost.

Act of resignation to the will of God.

May the most just, most high, and most amiable will of God be done, praised, and eternally exalted in all things. Amen.

Family Prayers for Morning and Evening.*

I. Morning.

In the name of the ✠ Father, and of the Son, and of the Holy Ghost. *R.* Amen.

V. Blessed be the holy and undivided Trinity, now and for ever. *R.* Amen.

V. Come, Holy Ghost, fill the hearts of thy faithful.
R. And kindle in them the fire of thy love.
V. Send forth thy Spirit, and they shall be created.
R. And thou shalt renew the face of the earth.
V. O Lord, open thou our lips.
R. And our mouth shall shew forth thy praise.
V. O God, come to our assistance.
R. O Lord, make haste to help us.

Our Father who art in heaven, hallowed be thy name: thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation,

R. But deliver us from evil. Amen.

Hail, Mary, full of grace, our Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

R. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

I believe in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God, the Father

* Many of the previous prayers for private use may also be used in families, by using the plural number.

Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body,

R. And the life everlasting. Amen.

All this we firmly believe: we believe also all other doctrines which thy holy Church proposes to be believed, because thou, O God, who art the sovereign truth, hast promised to guide her into all truth, and hast revealed all these things unto her. In this faith and for this faith we are resolved, by thy grace, to live and die.

R. In this faith and for this faith, &c.

An Act of Hope.

Most merciful God, we hope, through the merits and death of Jesus Christ, that thou wilt grant us here thy grace and the forgiveness of our sins, and hereafter eternal life; because thou, O God, art almighty, and infinitely good unto us, and faithful in thy promises.

R. In thee, O Lord, have we hoped; let us not be confounded everlastingly.

An Act of Love.

We love thee, O God, with our whole soul, and above all things, because thou art infinitely worthy of all love. We love thee for thine own sake; and for thy sake also we love our neighbour as ourselves. Make us to love thee ever more and more.

R. We love thee, O God, with our whole soul, and above all things. Make us to love thee ever more and more.

An Act of Contrition.

O Lord God, we grieve, from the bottom of our hearts, for the sins which we have committed against thee, because by them we have offended thee, whom we ought to love above all things; and we detest them, because they are displeasing to thee. We firmly resolve, by thy

grace, to sin no more; and henceforth to avoid all occasions of sin.

R. Wash us yet more from our iniquities, and cleanse us from our sin.

An Act of Thanksgiving.

We give thee thanks, Almighty God, for thy care and preservation of us in the night past; for having brought us in safety to the beginning of another day; and for all the manifold blessings which thou hast bestowed upon us. Grant that we may pass the remainder of our lives in worthy acts of praise and thanksgiving.

R. We give thee thanks, O Lord, for all thy mercies.

V. Unto thee, O Lord, have we lifted up our voice;

R. And early in the morning our prayer shall come before thee.

V. Vouchsafe, O Lord, this day,

R. To keep us without sin.

V. Have mercy upon us, O Lord.

R. Have mercy upon us.

V. Our help is in the name of the Lord;

R. Who hath made heaven and earth.

Let us pray.

O Lord God Almighty, who hast safely brought us to the beginning of this day, defend us in the same by thy mighty power, that this day we may fall into no sin, but that our words may always proceed, and our thoughts and actions be directed, to the performance of thy justice. Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

O God, the Creator and Governor of all men, in whom we live, and move, and have our being, and without whom we have no power to do any thing of ourselves; we consecrate all our thoughts, words, deeds, and sufferings, of this day, to the glory of thy name, and of our Lord Jesus Christ.

Here may be said the Litany of the Holy Name, or any other Litany that may be selected from those at the end of this

book; or at least the concluding prayer of the Litany of the Holy Name, *Lord Jesus Christ*, &c., should be said; after which:

We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin.

R. Despise not our petitions in our necessities, O holy Mother of God.

Holy Michael, the Archangel,

R. Defend us from our enemies.

Saint Joseph, our patron saints, and all the saints of God,

R. Intercede for us.

O holy angel-guardians, to whose care we have been committed by the divine goodness, enlighten, preserve, and govern us this day; defend us from all spot of sin, and obtain for us all needful grace, that we may love God, and serve him here, until we come with you to love, praise, and enjoy him hereafter, in life everlasting. Amen.

May the Lord bless us, and preserve us from all evil, and bring us to everlasting life; and may the souls of the faithful, through the mercy of God, rest in peace. Amen.

Evening Prayer.

In the name of the ✠ Father, and of the Son, and of the Holy Ghost.

V. Blessed be the holy and undivided Trinity, now and for ever. *R.* Amen.

V. Come, Holy Ghost, fill the hearts of thy faithful.

R. And kindle in them the fire of thy love.

V. Send forth thy Spirit, and they shall be created.

R. And thou shalt renew the face of the earth.

V. O Lord, open thou our lips.

R. And our mouth shall shew forth thy praise.

V. O God, come to our assistance.

R. O Lord, make haste to help us.

Prevent, we beseech thee, O Lord, our actions, by thy

inspirations, and further them with thy continual help, that every prayer and work of ours may always begin from thee, and through thee be likewise ended. Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, for ever and ever. Amen.

Our Father, &c. Hail Mary, &c. I believe, &c.

Let us give thanks to God for all his mercies, especially for those which we have received this day. (*A pause.*)

We give thee thanks, Almighty God, for all thy mercies bestowed upon us, especially for those which we have received this day. (*A short pause.*)

V. What shall we render unto the Lord for all that he hath rendered unto us?

R. We will take the chalice of salvation, and call upon the name of the Lord.

V. We will pay our vows unto the Lord,

R. Before all his people.

V. We will walk in the ways of the Lord,

R. And serve him all the days of our life.

V. Blessed be the name of the Lord,

R. Henceforth and for ever. Amen.

Let us pray for light to see into our conscience.

V. Enlighten our eyes, O Lord.

R. That we sleep not in the sleep of sin.

V. Prove us, O God, and know our hearts.

R. Examine us, and know our paths.

V. See if there be in us any evil way;

R. And lead us in the way everlasting. (*A pause.*)

We confess unto thee, Almighty God, that we have sinned exceedingly in thought, word, and deed, through our fault, through our fault, through our own most grievous fault. We are heartily sorry for all our sins, especially those which we have committed this day (*a pause*); and we resolve, by thy grace, never more to sin against thee. Therefore we beseech thee, O Lord, to have mercy upon us, and to forgive us all our sins, and to bring us to life everlasting. And we beseech the blessed Mary ever

Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to the Lord our God for us.

R. Have mercy upon us, O Lord, and forgive us our sins, and bring us to life everlasting.

V. Wash us yet more from our iniquity;

R. And cleanse us from our sin.

V. Create in us a clean heart, O God;

R. And renew a right spirit within us.

Collect for the Week and Day.

Or this:

Look down, we beseech thee, O Lord, upon this thy family, for which our Lord Jesus Christ did not refuse to be delivered into the hands of sinners, and to undergo the torment of the cross; who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. Amen.

O God, from whom all holy desires, all right counsels, and all just works do come, give to thy servants that peace which the world cannot give, that our hearts being given up to obey thy commandments, and the fear of our enemies being taken away, the times, by thy protection, may be peaceful, through our Lord Jesus Christ, who liveth, &c.

For Peace.

Give peace, O Lord, in our days; for there is none other that fighteth for us but only thou, our God.

V. Let peace be in thy strength.

R. And plenteousness in thy towers.

Then may follow the Litany of the Blessed Virgin, or any other appropriate Litany for the day or season; after which,

Let us pray for the Dead.

Out of the depths have I cried unto thee, O Lord: Lord, hear my voice.

Oh, let thine ears consider well the voice of my supplication.

If thou, O Lord, shalt mark iniquities, Lord, who shall abide it?

For with thee there is propitiation: and because of thy law, I have waited for thee, O Lord.

My soul hath waited on his word: my soul hath hoped in the Lord.

From the morning-watch even until night, let Israel hope in the Lord.

For with the Lord there is mercy; and with him is plenteous redemption.

And he shall redeem Israel from all his iniquities.

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

Here may follow a Collect for any member of the family, or other Catholic, lately deceased, or on their anniversary day. Then,

O God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins, that through our pious supplications they may obtain the pardon which they have always desired; who livest and reignest with God the Father, in the unity of the Holy Ghost, God, for ever and ever, Amen.

V. Let us pray for our Sovereign Pontiff, N.

R. The Lord preserve him, and give him life, and make him blessed upon the earth, and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all them that do us good.

V. Let us pray for our absent brethren.

R. Save thy servants, who hope in thee, O my God.

V. Send them help from thy holy place,

R. And defend them out of Sion.

V. O Lord, hear our prayer.

R. And let our cry come unto thee.

We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin.

Holy Michael, the Archangel, defend us from our enemies.

R. Amen.

Saint Joseph, our patron saints, and all the saints of God,

R. Intercede for us.

O holy angel-guardians, to whose care we have been committed by the divine goodness, defend us this night from all evil.

R. Amen.

THE HYMN.

The Compline, or any other, hymn may be here said or sung.

V. Save us, O Lord, waking; and keep us while we sleep; that we may watch with Christ, and rest in peace.

R. Amen.

V. Preserve us as the apple of thine eye.

R. And protect us under the shadow of thy wings.

V. Vouchsafe, O Lord, this night,

R. To keep us without sin.

V. Have mercy upon us, O Lord.

R. Have mercy upon us.

V. Let thy mercy be upon us, O Lord.

R. As we have hoped in thee.

V. O Lord, hear our prayer.

R. And let our cry come unto thee.

Visit, we beseech thee, O Lord, this habitation, and drive far from it all snares of the enemy. Let thy holy angels dwell herein to preserve us in peace, and may thy blessing be always upon us; through Christ our Lord. Amen.

May the Lord bless us, and keep us, and deliver us from all evil; and may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Night Prayers.

In the name of the ✠ Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for ever. Amen.

Our Father, &c.

Hail, Mary, &c.

I believe in God, &c.

Come, Holy Ghost, &c.

Let us place ourselves in the presence of God, and give him thanks for all the benefits which we have received from him, particularly this day.

O my God, I firmly believe that thou art here present, and perfectly seest me, and that thou observest all my actions, all my thoughts, and the most secret motions of my heart. Thou watchest over me with an incomparable love, every moment bestowing favours, and preserving me from evil. Blessed be thy holy name; and may all creatures bless thy goodness for the benefits which I have ever received from thee, and particularly this day. May the saints and angels supply my defect in rendering thee due thanks. Never permit me to be so base and wicked as to repay thy bounties with ingratitude, and thy blessings with offences and injuries.

Let us ask of our Lord Jesus Christ grace to discover the sins which we have committed this day; and beg of him a true sorrow for them, and a sincere repentance.

O my Lord Jesus Christ, Judge of the living and the dead, before whom I must appear one day to give an exact account of my whole life; enlighten me, I beseech thee, and give me an humble and contrite heart, that I may see wherein I have offended thine infinite Majesty; and judge myself now with such a just severity, that then thou mayest judge me with mercy and clemency.

Let us here examine what sins we have committed this day, by thought, word, deed, or omission.

(If nothing occur to your mind wherein you have offended, renew your sorrow for the sins of your past life.)

Let us conceive a great sorrow for having offended God.

O my God, I detest these and all other sins which I have committed against thy divine Majesty. I am extremely sorry that I have offended thee, because thou art infinitely good, and sin displeaseth thee. I love thee with my whole heart; and firmly purpose, by the help of thy grace, never more to offend thee. I resolve to avoid the occasions of sin; I will confess my sins, and will endeavour to make satisfaction for them. Have mercy on me, O God, have mercy, and pardon me, a wretched sinner. In the name of thy beloved Son Jesus, I humbly beg of thee so to wash me with his precious blood, that my sins may be entirely remitted.

Let us endeavour, as much as possible, to put ourselves in the dispositions in which we desire to be found at the hour of death.

O my God, I accept of death as a homage and adoration which I owe to thy divine Majesty, and as a punishment justly due to my sins, in union with the death of my dear Redeemer, and as the only means of coming to thee, my beginning and last end.

I firmly believe all the sacred truths which the Catholic Church believeth and teacheth, because thou hast revealed them. And by the assistance of thy holy grace, I am resolved to live and die in the communion of this thy Church.

Relying upon thy goodness, power, and promises, I hope to obtain pardon of my sins, and life everlasting, through the merits of thy Son Jesus Christ, my only Redeemer, and by the intercession of his blessed Mother, and all the saints.

I love thee with all my heart and soul, and desire to love thee as the blessed do in heaven. I adore all the designs of thy divine Providence, resigning myself entirely to thy will.

I also love my neighbour for thy sake, as I love myself. I sincerely forgive all who have injured me, and ask pardon of all whom I have injured.

I renounce the devil, with all his works; the world, with all its pomps; the flesh, with all its temptations.

I desire to be dissolved, and to be with Christ. Father, into thy hands I commend my spirit.

R. Lord Jesus, receive my soul.

May the blessed Virgin Mary, St. Joseph, and all the saints, pray for us to our Lord, that we may be preserved this night from sin and all evils. Amen.

Blessed St. Michael, defend us in the day of battle, that we may not be lost at the dreadful judgment. Amen.

O my good Angel, whom God, by his divine mercy, hath appointed to be my guardian, enlighten and protect me, direct and govern me this night. Amen.

May almighty God have mercy on us, and forgive us our sins, and bring us to life everlasting. Amen.

May the almighty and merciful Lord grant us ✠ pardon, absolution, and remission of all our sins. Amen.

V. Vouchsafe, O Lord, this night,
R. To keep us without sin.
V. Have mercy upon us, O Lord.
R. Have mercy upon us.
V. Let thy mercy be upon us, O Lord.
R. As we have hoped in thee.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

Let us pray.

Visit, we beseech thee, O Lord, this habitation, and drive far from it all snares of the enemy. Let thy holy angels dwell herein, to preserve us in peace; and may thy blessing be always upon us, through our Lord, &c.

Save us, O Lord, waking, and keep us while we sleep, that we may watch with Christ, and rest in peace.

R. Amen.

✠

Occasional Prayers.

For the Holy Catholic Church.

DEFEND, O Lord, thy servants, we beseech thee, from all dangers both of body and soul; and, by the intercession of the blessed and glorious Virgin Mary, Mother of God, of the blessed Apostles Peter and Paul, of blessed N., and of all thy saints, mercifully grant us the blessings of peace and safety; that all adversities and errors being removed, thy Church may freely and securely serve thee; through our Lord, &c.

For all Degrees of Men in the Church.

Almighty and everlasting God, by whose Spirit the whole body of the Church is sanctified and governed: mercifully hear our humble supplications for all degrees and orders therein; that by the gift of thy grace, all in their several stations, may faithfully serve thee; through, &c.

For the Pope.

O God, the Pastor and Governor of all the faithful, mercifully look upon thy servant N., whom thou hast been pleased to appoint the pastor of thy Church; grant, we beseech thee, that both by word and example he may edify those over whom he is set; and, together with the flock committed to his care, may attain everlasting life; through, &c.

For the King or Queen.

We beseech thee, O almighty God, that thy servant Victoria our Queen, who, by thy mercy, has received the government of this kingdom, may receive also an increase of all virtues; wherewith being adorned, she may be able both to avoid the enormity of sin [*vanquish her enemies*], and being made acceptable in thy sigh'

may come unto thee, who art the way, the truth, and the life; through, &c.

Another.

O God, by whom kings reign, and the princes of the earth exercise their power; O God, who art the strength and support of those kingdoms that serve thee; mercifully hear our prayers, and defend thy servant Victoria our Queen from all dangers; and grant that her safety may conduce to the peace and welfare of thy people; through, &c.

For Bishops, and the People committed to them.

Almighty and everlasting God, who alone doest great marvels, send down upon thy servants, the Bishops of thy Church [*especially N. our Bishop*], and all congregations committed unto them, the spirit of thy saving grace; and that they may truly please thee, pour upon them the continual dew of thy blessing; through, &c.

For a Congregation or Family.

Defend, we beseech thee, O Lord, by the intercession of the blessed Mary, ever Virgin, this thy family from all adversity; and mercifully protect us, now prostrate before thee with our whole hearts, from all the snares of our enemies; through, &c.

For the Preservation of Concord in a Congregation.

O God, who art the giver of peace and lover of charity, grant to thy servants true concord and union with thy holy will, that we may be delivered from all temptations which assault us; through, &c.

Against the Persecutors of the Church.

Hear the prayers of thy Church, O Lord, we beseech thee, and turn away thine anger from us; that all adversities and errors being done away, we may freely and securely serve thee; through, &c.

In any Necessity.

O God, our refuge and strength, the author of all godliness, give ear to the fervent prayers of thy Church; that what we ask in faith we may effectually obtain; through, &c.

In any Tribulation.

O almighty God, despise not thy people who cry unto thee in their affliction; but for the glory of thy name, turn away thine anger, and help us in our tribulations; through, &c.

In Time of Famine or Pestilence.

Grant, we beseech thee, O Lord, an answer to our hearty supplications; and, thy wrath being appeased, turn away from us this famine (or pestilence); that the hearts of men may know that these scourges proceed from thine anger, and cease by thy mercy; through, &c.

For Forgiveness of Sins.

O God, who rejectest none that come unto thee, but in pity art appeased even with the greatest sinners who repent; mercifully regard our prayers in our humiliation, and lighten our hearts; that we may be able to fulfil thy commandments; through, &c.

For the Tempted and Afflicted.

O God, who justifiest the ungodly that repent, and wouldst not the death of a sinner; we humbly entreat thy Majesty to protect thy servants with thy heavenly assistance, who trust in thy mercy, and preserve them by thy continual protection; that they may constantly serve thee, and by no temptation be separated from thee; through, &c.

A Prayer for Perseverance in Goodness.

Grant, O my Lord Jesus Christ, that I may persevere in good purposes, and in thy holy service, to my death; and that I may this day perfectly begin, for all I have hitherto done is nothing. Amen.

For Heretics and Schismatics.

O almighty and everlasting God, who hast compassion on all, and wouldst not that any should perish; favourably look down upon all those who are seduced by the deceit of Satan; that all heretical impiety being removed, the hearts of such as err may repent, and return to the unity of thy truth; through, &c.

For Jews.

O almighty and everlasting God, who repellest not from thy mercy even the perfidious Jews; hear the prayer which we offer for the blindness of that people; that the light of thy truth, Christ our Lord, being known to them, they may be delivered from their darkness; through, &c.

For Pagans.

O almighty and everlasting God, who desirest not the death but the life of sinners; mercifully accept our prayers, and, delivering pagans from the worship of idols, unite them to thy Church, to the praise and honour of thy glorious name; through, &c.

For our Friends.

O God, who, by the grace of the Holy Spirit, hast poured into the hearts of thy faithful the gifts of charity; grant to thy servants, for whom we implore thy mercy, health both of body and soul; that they may love thee with all their strength, and cheerfully perform those things which are pleasing unto thee; through, &c.

A short Recommendation to God.

Into the hands of thy unspeakable mercy, O Lord, I commend my soul and body; my senses, my words, my thoughts, and all my actions, with all the necessities of my body and soul; my going forth and coming in; my faith and conversation; the course and end of my life; the day and hour of my death; my rest and resurrection with the saints and elect. Amen.

For the Sick.

V. Heal thy servants, O Lord, who are sick, and who put their trust in thee.

R. Send them help, O Lord, and comfort them from thy holy place.

O almighty and everlasting God, the eternal salvation of them that believe in thee, hear us in behalf of thy servants who are sick; for whom we humbly crave the help of thy mercy; that, their health being restored to them, they may render thanks to thee in thy Church; through, &c.

For the Dead.

O almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all, whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they, for whom we have determined to offer up our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, by the clemency of thy goodness (all thy saints interceding for them), obtain pardon and full remission of their sins; through our Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

Before a Journey.

May the almighty and merciful God direct us in the way of peace and prosperity; and may the Angel Raphael accompany us in our journey, that we may return to our home with joy, in peace and safety.

Lord, have mercy; Christ, have mercy.

Lord, have mercy. Our Father, &c.

V. Save thy servants, O Lord.

R. Who put their trust in thee.

V. Send us help from thy holy place.

R. And defend us out of Sion.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity approach to hurt us.
V. Blessed be the Lord from day to day.
R. Prosper thou our way, O God of our salvation.
V. Shew us thy ways, O Lord.
R. And teach us thy paths.
V. Oh, that our ways were directed,
R. To keep thy righteous laws.
V. The crooked ways shall be made straight.
R. And the rough places smooth.
V. The Lord hath given his angels charge over thee.
R. To keep thee in all thy ways.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

Prayer.

Give ear, we beseech thee, O Lord, to our supplications, and favourably direct thy servants in the way of thy salvation; that amidst all the changes of this our life and pilgrimage, we may ever be protected by thy help; through, &c.

V. Let us go forth in peace.
R. In the name of the Lord.

A Prayer before Study or Instructions.

O incomprehensible Creator, the true Fountain of light, and only Author of all knowledge; vouchsafe, we beseech thee, to enlighten our understandings, and to remove from us all darkness of sin and ignorance. [Thou, who makest eloquent the tongues of those that want utterance, direct our tongues, and pour on our lips the grace of thy blessing.] Give us a diligent and obedient spirit, quickness of apprehension, capacity of retaining, and the powerful assistance of thy holy grace; that what we hear or learn, we may apply to thy honour and the eternal salvation of our own souls, through Jesus Christ our Lord. Amen.

For a Husband or Wife.

O God, who hast ordained and sanctified the holy estate of matrimony, for replenishing the earth, for mutual consolation, and as a type of the union of Christ and his Church; give me grace both thankfully to accept its blessings, and carefully to fulfil its duties. I beseech thee continually to bless our union, and to enable us to live together in peace and love, in the faithful discharge of all our duties to thee, and to each other. Deliver us from every evil temper, from every heedless action, which may in any way weaken or embitter the sacredness of that tie by which thou hast bound us together, and which can never be severed. Make me faithful and affectionate, studious to please, and ready to deny my own will and inclination in all things. Let not the trials and crosses of this life induce me to murmur, nor any earthly blessings cause me to forget thee, the Author and Giver of all; but by patience and meekness, by prayer and thankfulness, may all things be sanctified unto me, and fit me for eternal union with thee, through Jesus Christ. Amen.

A Prayer for Parents, for themselves and for their Children.

O Father of mankind, who hast given unto me these my children, and committed them to my charge, to bring them up for thee, and to prepare them for everlasting life; assist me with thy heavenly grace, that I may be able to fulfil this most sacred duty and stewardship. Teach me both what to give, and what to withhold; when to reprove, and when to forbear: make me to be gentle, yet firm; considerate and watchful; and deliver me equally from the weakness of indulgence, and excess of severity; and grant that, both by word and example, I may be careful to lead them in the ways of wisdom and true piety; so that at last I may, with them, be admitted to the unspeakable joys of our true home in heaven, in the unity of the blessed angels and saints, where thou, O Father, with Jesus, thy only-begotten Son,

in the unity of the Holy Ghost, livest and reignest one God, for ever and ever.

O Heavenly Father, I commend my children unto thee. Be thou their God and Father; and mercifully supply whatever is wanting in me, through frailty or negligence. Strengthen them to overcome the corruptions of the world, to resist the solicitations of evil, whether from within or without; and deliver them from the secret snares of the enemy. Pour thy grace into their hearts, and confirm and multiply in them the gifts of thy Holy Spirit, that they may daily grow in grace, and in the knowledge of our Lord Jesus Christ; and so faithfully serving thee here, may come to rejoice before thee hereafter; through the merits of the same our Lord Jesus Christ, who with thee and the Holy Ghost livest and reignest. Amen.

For a Child.

O Almighty God, who hast given unto me my father and mother, and made them to be an image of thy authority, and love, and tender watchfulness, and hast commanded me to love, and honour, and obey them in all things; give me grace cheerfully and with my whole heart to keep this thy law. Help me to love them fervently, to honour them truly, to yield a ready obedience to all their commands, to comply with all their wishes, to study their happiness in every thing, and to bear with patience and humility all their rebukes. Deliver me, O God, from pride, rebellion, and wilfulness, from passion and stubbornness, from sloth and carelessness. Make me diligent in all my duties and studies, and patient in all my trials; that so living, I may deserve to be thy child, who art our Father in heaven, through Jesus Christ, thine only Son our Lord. Amen.

A Prayer for choosing a State of Life.

O Lord, I beseech thee to grant me thy divine light, that I may know the designs of thy providence concerning me, and that, filled with a sincere desire for my soul's salvation, I may say, with the young man in the Gospel: "What must I do to be saved?" All states of life are before me; but, still undecided what to do, I await thy commands, I offer myself to thee without restriction, without reserve, with a most perfect submission.

Far be it from me, O Lord, to oppose the order of thy wisdom, and, unfaithful to the inspiration of thy grace, to strive to subject the will of the Creator to the caprice of the creature. It is not for the servant to choose the way in which he will serve his master: do thou lay upon me what commands thou pleasest. "My lot is in thine hands." I make no exception, lest perchance that which I except be that which thou willest, and because I am too short-sighted to discover in the future the different obstacles I shall meet with, if, without thy guidance, I make myself the arbiter of my own conduct. Speak, Lord, to my soul; speak to me as thou didst to the youthful Samuel: "Speak to me, Lord; for thy servant heareth." I cast myself at thy feet, and I am ready, if it be thy will, to sacrifice myself as a victim to thee for the remainder of my days, in such wise as thou shalt deem most worthy of thy greatness.

O my God, overrule the affections of my parents, and guide their projects according to the counsels of thine eternal wisdom. Lord, I desire to consult thee as the oracle of truth, sincerely and without preference; grant that they also may submit themselves to its decrees, faithfully and without reserve.

A Prayer in Times of threatened Calamity.

O Jesus Christ, we call upon thee, holy immortal God. Have mercy upon us and upon all men. Purify us by thy holy blood, forgive us by thy holy blood, save us by thy holy blood, now and for ever. Amen.

Meditations for every Day in the Week.

FIRST MEDITATION.

For Sunday.

ON ETERNAL HAPPINESS.

Preparation 1. Having put away all earthly cares and affections, say,—

Come, Holy Ghost, fill the hearts of thy faithful, and kindle in them the fire of thy love.

Prayer.

O God, who hast taught the hearts of the faithful, by the light of thy Holy Spirit, grant us, by the same Spirit, to have a right understanding in all things, and continue to rejoice in his consolation; through Christ our Lord.

2. Picture to yourself, as well as you are able, the spacious and most beautiful mansions of the blessed, and in them God, with his holy angels, &c. &c.

3. Ask grace of God, that, as far as may be, you may be able to see and appreciate that heavenly glory.

First Point for Consideration.

Consider what the happiness of heaven is. It is the perfect combination of every good, without any admixture of evil, in which the blessed repose securely in the fullest satisfaction of all their desires. According to Psalm xvi.: "I shall be satisfied when thy glory shall appear."

Affections. What have I in heaven, and what do I desire upon earth, besides thee?

Second Point.

Consider how sweet, in that heavenly city (the brightness of whose walls and gates and streets are described in Apoc. xxi.),

will be the society of Christ, and of the blessed Virgin Mary, and of the Apostles, and the other saints, when all shall be united to God, and God shall be in all; where the highest will embrace the lowest without the least admixture of contempt, and the lowest embrace the highest without any envy of their superiority.

Affections. "How lovely are thy tabernacles, O Lord of Hosts! My soul longeth and fainteth for the courts of the Lord," &c. Ps. lxxxiii.

Third Point.

Consider the differences of glory. 1 Cor. xv. 41: "One is the glory of the sun, another the glory of the moon, and another the glory of the stars. For star differeth from star in glory. So also is the resurrection of the dead." For the glory of each one shall be greater in proportion as he has in this life done or suffered more for the sake of God.

Affections. And shall I, then, seek to escape from labours and the cross, although the sufferings of this world are not worthy to be compared with the glory to come?

Colloquy. Give thanks to God, that he has prepared a great reward for such slight services as we can render unto him. Reproach thyself for thine own ingratitude and negligence. Commend the whole of this act of devotion to the protection of the blessed Virgin Mary; and say, We fly to thy patronage, &c.; p. 73.

SECOND MEDITATION.

For Monday.

ON DEATH.

Preparation, same as before for Sunday.

Imagine yourself in your last agony, lying on your bed, with a crucifix in one hand and a taper in the other.

First Point.

Consider that "it is appointed to all men once to die" (Heb. ix); but that the day and hour is uncertain. For "the day of the Lord shall so come as a thief in the night. For when they shall say peace and security, then shall sudden destruction come upon them." 1 Thess. v. 3. The wise man

truly observes (Eccles. ix.): "As fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time."

Affections. Why, then, do I not hold myself in readiness every day and every hour, as Christ exhorteth? Matt. xxiv.: "Be ye ready, for ye know not at what hour the Son of man will come."

Second Point.

Consider how great may be at that time your bodily pain: on account of which, you may neither be able to pray, or to repent, or even to remember your sins. For that shall be fulfilled. Ps. xl.: "Thou hast turned all his couch in his sickness."

Affections. "Therefore, while we have time let us do good." Gal. vi. 10. But, concerning this present time, it is said (2 Cor. vi. 2): "In an accepted time have I heard thee, and in the day of salvation have I helped thee: behold now is the acceptable time, now is the day of salvation."

Third Point.

Consider in what great straits will thy soul then be, when it is about to leave the body, and knows not "whether it is worthy of hatred or love;" whether it is to be received into heaven or thrust down into hell. The soul of Hilarion, who had served Christ for nearly seventy years, trembled at its departure from the body. "Why art thou afraid, O my soul, to depart?" said he. Job, also, at the prospect of death, says (x. 20), "Suffer me that I may lament my sorrow a little before I go, and return no more to a land that is dark, and covered with the mists of death." How much more cause for fear have you! "But the souls of the just are in the hands of God, and the torments of death shall not touch them." Wis. iii. 1.

Affections. Would that I might so ponder these things, and so arrange my life, that I might be able to say, "To me to live is Christ, and to die is gain." Phil. i. 21.

Colloquy. Accuse yourself to Christ of having neglected meditation on death, and promise him to amend.

THIRD MEDITATION.

For Tuesday.

ON JUDGMENT.

Preparation, same as for Sunday.

Imagine that you are standing as a debtor before Christ, seated on his throne of judgment, and about to give an account of your life unto him.

First Point.

Consider how the soul, released from the bonds of the flesh, and forsaken by all, must stand before Christ its Judge, when neither prayers nor tears shall avail, nor any excuse be admitted, and when your guardian angel and the devil shall produce your good and evil deeds, &c. What shall I, a sinner, plead?

Affections. And shall I still be so careless? "If we would judge ourselves, we should not be judged." 1 Cor. xi. 31.

Second Point.

Consider that you must give account not only of your grievous sins, but for every idle word. Then, perhaps, shall that writing appear against you (Dan. v. 25): "Mane, Thecel, Phares. *Mane:* God hath numbered thy kingdom, and hath finished it. *Thecel:* Thou art weighed in the balance, and art found wanting. *Phares:* Thy kingdom is divided, and is given to the Medes and Persians."

Affections. And shall I not fear? "Pierce thou my flesh with thy fear, for I am afraid of thy judgments." Ps. cxviii. "Enter not into judgment with thy servant." Ps. cxlii.

Third Point.

Consider with what fear and trembling each one will await the sentence of the Judge, which can never be reversed: "Come, ye blessed," &c.; or, "Depart, ye wicked," &c.

Affections. And shall I hereafter take any pleasure in sin? I will speak in the bitterness of my soul; I will say unto God, Do not condemn me.

Colloquy. Give thanks to Christ, that he has so long granted, and still grants to thee, the time of grace.

FOURTH MEDITATION.

For Wednesday.

ON HELL.

Preparation, same as before.

Imagine to yourself some vast and horrid cavern, full of serpents and other monsters, and from whence issue frightful howlings, with smoke and flames, &c.

First Point.

Consider what eternal damnation is, viz. a never-ending, unchangeable condition, in which the reprobate are tormented without pity or hope of mercy; with torments so great, that the mind of man cannot understand or imagine them; of which the lake burning with brimstone and fire (Apoc. xiv. 10) is but a part, and, as it were, a figure.

Affections. Truly does Isaias say (xxxiii.), "Which of you can dwell with devouring fire? which of you can dwell with everlasting burnings?" O Lord, punish me here with fire and sword, rather than hereafter and through eternity.

Second Point.

Consider well the punishment of the senses, in the eternal torment of the soul as well as of the body. *The eyes* shall be tormented with spectres; *the ears*, with howlings, weeping, and blasphemies; *the nostrils*, with intolerable stench; *the tongue* and *the palate*, with liquid pitch and sulphur; *the hands, the breast, and all the rest of the body*, with unendurable tortures; *the memory* and *intellect* shall gnaw the heart with the remembrance and consideration of the neglected time of grace; *the will* must endure the frustration and contradiction of all its desires. "As much as she hath glorified herself, and lived in delicacies, so much torment and sorrow give ye to her." Apoc. xviii. 7.

Affections. Oh, the blindness of men, who, for one drop of honey, fear not the full draught of so much gall and bitterness.

Third Point.

Consider *the pain of loss*, which is eternal exclusion from the vision of God and the society of the saints, by far the greatest and most intolerable of all punishments.

Affections. Oh, that I might never forget these things! "Cast me not away from thy face, O Lord." Ps. l.

Let your *Colloquy* be the deprecation of so great misery.

FIFTH MEDITATION.

For Thursday.

ON THE MERCIES OF GOD.

Preparation, as before.

Imagine to yourself all the gifts of God brought together at one time, and placed before your eyes.

First Point.

Consider that God, from all eternity, set his eyes upon you, and decreed that you should be created out of nothing unto everlasting salvation. Jer. xxxi. 3: "I have loved thee with an everlasting love; therefore have I drawn thee, taking pity on thee." Then, that he brought you forth *in the time of grace,* placed you in the Catholic Church, and gave you pious parents, &c.; that he spared you going on in sin, delivered you from many dangers, and drew you into the way of salvation, &c.

Affections. "The mercies of the Lord I will sing for ever." Ps. lxxx. Shall I ever offend, by any sin, so great a Benefactor?

Second Point.

Consider that God appointed the sacraments of baptism and penance that we might be delivered from our sins, not for his own, but for our sakes, for he has no need of us; he might, without injury, have condemned us to eternal damnation, &c.

Affections. "Bless the Lord, oh, my soul; and let all that is within me bless his holy name." Ps. cii.

Third Point.

Consider the incomprehensible love of God towards us, in the institution of the most holy Eucharist, in which he gave himself to us for our food. "There is no other nation so

great, that hath God so nigh them, as our God is present to us." Deut. iv.

Affections. Where is our love in return? "What shall I render unto the Lord for all the things that he hath rendered to me?" Ps. cxv.

Colloquy. Beg of God not to withdraw his mercies from you.

SIXTH MEDITATION.

For Friday.

ON THE PASSION AND DEATH OF CHRIST.

Preparation, as before.

Picture to yourself the *Mount of Olives*, at the foot of which Christ sweat blood; *Mount Sion*, on which was situated the city of Solyma, where he was accused, scourged, and condemned; and *Mount Calvary*, where he was crucified.

First Point.

Consider what passed in the garden, the agony, the bloody sweat, the prayer.

Affections. Who will not suffer with him, and take from his hand the cup of his passion which he giveth to drink?

Second Point.

Consider what he suffered in the city, before Annas, Caiphas, Pilate, &c.; the mockery, buffetings, scourgings, &c.

Affections. Here none need be suggested.

Third Point.

Consider what he endured on Mount Calvary, in being stripped of his garments, having his hands and feet pierced. Consider also his words on the cross, &c.

Affections. "Look upon the wounds of thy Saviour, as he hangs on the cross; look on the blood, which, dying, he sheds for thee, the price of thy redemption. His head is bent to kiss thee; his heart is opened to love thee; his arms stretched out to embrace thee. Consider these things, how great they be; weigh them in the balance of thy heart, that

he may be wholly fixed in thy heart, who, for thee, was wholly fastened to the cross."—ST. AUGUSTIN.

Colloquy. Jesus crucified will suggest it.

SEVENTH MEDITATION.

For Saturday.

ON THE BLESSED VIRGIN MARY.

Preparation, as before.

Place before thy mind the Queen of heaven and earth, exalted above all the hosts of heaven, and crowned by the blessed Trinity.

First Point.

Consider both the outward and inward loveliness of that blessed Virgin, of whom the spouse in the Canticle saith, "Thou art all fair, oh, my love, and there is not a spot in thee." How should she not be most beautiful, who brought forth him who was "beautiful above the sons of men?" Assuredly, "The most High hath sanctified his own tabernacle." Ps. xlv.

Affections. Shall not I, at so glorious a vision of Christian perfection, cleanse my soul from its stains? O most pure Virgin, obtain for me grace to do this.

Second Point.

Consider with what privileges and honours the blessed Trinity glorifies her. The Father loves her as his daughter; the Son honours her as his mother; the Holy Ghost embraces her as his bride.

Affections. How can I sufficiently praise thee? &c.

Third Point.

Consider the mercy and tenderness of this mother towards all in misery; and although the mercy of God be infinitely greater, yet infinite also is his justice, in which Mary has no part.

Affections. Hail, holy Queen, Mother of Mercy, &c. p. 22.

Colloquy, to the blessed Virgin Mary, may be gathered from the Affections.

Various Prayers and Devotions for the Use of the Faithful.

ACTS OF FAITH, HOPE, AND CHARITY:

(To the recital of which, with contrition of heart, an Indulgence is attached).

LITERALLY TRANSLATED FROM THE ORIGINAL.

An Act of Faith.

I firmly believe, because God, who is the infallible truth, hath thus revealed to his holy Catholic Church, and by it reveals it also unto us, that there is one God in three Persons, the Father, the Son, and the Holy Ghost; that the Son was made man by taking flesh and a human soul, by the operation of the Holy Ghost, in the womb of the most pure Virgin Mary; that he died upon the cross, rose again from the dead, ascended into heaven, and from thence will come again at the end of the world to judge both the living and the dead; to award unto the good everlasting happiness, and to the wicked everlasting punishment. Moreover, and for the same reason, I believe all that the same holy Catholic Church believes and teaches.

An Act of Hope.

O my God, because thou art almighty, and infinitely good and merciful, I hope, that for the merits of the passion and death of Jesus Christ our Saviour, thou

wilt give me eternal life, which thou hast faithfully promised to all who do the works of a good Christian; since I resolve to do them by thy holy aid.

An Act of Charity.

O my God, because thou art the highest and most perfect Good, I love thee with my whole heart, above all things; and I am resolved to suffer the loss of all things rather than offend thee; and, for thy love, I also love my neighbour as myself.

OTHER ACTS OF FAITH, HOPE, AND CHARITY,

COMMONLY USED IN ENGLAND.

Preparatory Prayer.

O almighty and eternal God, grant to us the increase of faith, hope, and charity; and that we may deserve to obtain what thou dost promise, make us to love what thou commandest; through Christ our Lord. Amen.

An Act of Faith.

I firmly believe there is one God; and that in this one God there are three Persons, the Father, the Son, and the Holy Ghost; that the Son took to himself the nature of man from the womb of the Virgin Mary, by the operation of the power of the Holy Ghost; and that, in this our human nature, he was crucified, and died for us; that afterwards he rose again, and ascended into heaven, from whence he shall come to repay the just everlasting glory, and the wicked everlasting punishment. Moreover, I believe whatsoever else the Catholic Church propòses to be believed, and this because God, who is the Sovereign Truth, and can neither deceive

nor be deceived, hath revealed all these things to this his Church.

An Act of Hope.

O my God, relying on thy almighty power, and thy infinite mercy and goodness, and because thou art faithful to thy promises, I trust in thee that thou wilt grant me the forgiveness of my sins, through the merits of Jesus Christ thy Son; and that thou wilt give me the assistance of thy grace, with which I may labour to continue to the end in the diligent exercise of all good works, and may deserve to obtain in heaven the glory which thou hast promised.

An Act of Charity.

O Lord my God, I love thee with my whole heart, and above all things, because thou, O God, art the Sovereign Good, and, for thy own infinite perfections, art most worthy of all love; and, for thy sake, I also love my neighbour as myself.

An Act of Contrition.

O my God, for the sake of thy sovereign goodness and infinite perfections, which I love above all things, I am exceedingly sorry from the bottom of my heart, and am grieved for having offended by my sins this thy infinite goodness; and I firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and carefully to avoid all occasions of sin.

AN UNIVERSAL PRAYER

FOR ALL THINGS NECESSARY TO SALVATION.

O my God, I believe in thee; do thou strengthen my faith. All my hopes are in thee; do thou secure them. I love thee; teach me to love thee daily more and more. I am sorry that I have offended thee; do thou increase my sorrow.

I adore thee as my first beginning; I aspire after thee as my last end. I give thee thanks as my constant benefactor; I call upon thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think only of thee, speak of thee, refer all my actions to thy greater glory, and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner that thou willest.

I beg of thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with tender affection for thy goodness, hatred of my faults, love of my neighbour, and contempt of the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labour to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death; that I may fear thy judgments, escape hell, and in the end obtain heaven; through Jesus Christ my Lord. Amen.

FIFTEEN MEDITATIONS

ON THE PASSION OF OUR SAVIOUR JESUS CHRIST.

O good and gracious Jesus! who, being most high in the glory of thy Father, and of one essence with him, didst vouchsafe of thy infinite love to be made man, to be born in a stable, to be laid in a manger, to be circumcised, and to fly into Egypt; afterwards to be baptised, to be tempted, to fast, to watch, to teach the ignorant, and to heal the diseased; in thy whole life to suffer continual afflictions and persecutions; and at length voluntarily to suffer death upon the cross; and all this for me, and such wretched creatures as myself.

2. O good and gracious Jesus! who, having eaten the paschal lamb with thy dearly beloved disciples, didst arise from supper, gird thyself with a towel, pour water

into a basin, and on bended knees didst humbly wash the feet of thy disciples, and wipe them with thy own hands.

3. O good and gracious Jesus! who, when the time of thy death approached, didst bequeath a most excellent legacy to thy children, leaving us thy most sacred body to be our meat, and thy most precious blood to be our drink: no wit can teach, nor understanding penetrate the bottomless depth of this thy charity.

4. O good and gracious Jesus! who, having entered into the garden of Olives, beganst to fear and to be heavy; whereupon thou saidst to thy disciples, *My soul is sorrowful, even unto death;* and then leaving them, kneeledst upon the ground, and falling flat on thy face, prayedst to thy Father, *If it be possible, let this chalice pass from me.* And yet with perfect submission, wholly resignedst thyself to him, saying, *Father, not my will, but thine be done:* and at length, through most painful agony, thy afflicted and fainting body sweated drops of blood.

5. O good and gracious Jesus! who, inflamed with an ineffable desire to redeem me, didst go to meet thine enemies, and sufferedst Judas the traitor to kiss thee, and thyself to be taken and bound with cords, and as a malefactor disgracefully led by the basest of the people to Annas, where with admirable meekness thou receivedst a cruel stroke on thy face, most unjustly given thee by a vile wretch and slave.

6. O good and gracious Jesus! who wast led fast bound like a notorious malefactor from Annas to the house of Caiaphas the high priest, where the Jews most unjustly accused thee, and with barbarous insolence spat upon thy meek and amiable face, buffeting thy cheeks and blindfolding thine eyes, scornfully mocking, and maliciously affronting thee with injuries all that night.

7. O good and gracious Jesus! who in the morning wast brought to the presence of Pilate, and with a most sweet and humble countenance, casting thine eyes down, stoodst before him in the judgment-hall; and when thou wast most falsely calumniated by the Jews, and many insults and provocations were given thee, thou meeklv

heldst thy peace, and patiently sufferedst their unjust proceedings.

8. O good and gracious Jesus! who wast sent from Pilate to Herod; he out of vain curiosity coveting to see some miracle at thy hand, demanded many things of thee, and the Jews continuing their perverseness against thee; but to all these thy meekness replied not a word: wherefore Herod and all his court despised thee, and putting on thee a white garment in scorn and derision, sent thee thus back again to Pilate. O unspeakable humility and obedience to the will of thine enemies! thou wentst forth and returnedst again, and wast led up and down from place to place without gainsaying, but suffering them to do whatever they would.

9. O good and gracious Jesus! who in the judgment-hall wast stript naked, and without any compassion most cruelly scourged. There was thy blessed virginal and tender flesh torn with stripes, and altogether mangled and deformed; so that the streams of thy most precious blood ran down on every side upon the earth.

10. O good and gracious Jesus! after thy sharp and bloody scourging, to put thee to more shame and confusion, as also to increase thy torments, they clothed thee with an old purple garment, and platting a crown of thorns, pressed it on thy holy head, till the sharp points pierced thy temples, and thy most precious blood ran down and covered thy face and neck: they gave thee in derision a reed for thy sceptre, and kneeling down before thee in scorn, saluted thee, saying, *Hail, King of the Jews;* then took they the reed out of thy hand, and with it struck thy sacred head, and again spat upon thy sacred face.

11. O good and gracious Jesus! who wast brought forth from Pilate to the Jews to be gazed on, wearing the crown of thorns and purple garment, Pilate shewing thee to the people, and saying, *Behold the man;* but they cried out, with a loud voice and insatiable malice, *Crucify him, crucify him.*

12. O good and gracious Jesus! thou wast delivered up to the will and pleasure of the Jews, who immediately led thee to be crucified, laying thy heavy cross

upon thy sore and bloody shoulders; thus didst thou humbly bear thy own cross, whose weight pained thee excessively, and coming to the place all weary and breathless, thou refusedst not to taste wine mingled with gall and myrrh, which was the only relief there given thee.

13. O good and gracious Jesus! being come to Mount Calvary, thou wast again stripped naked, when thy wounds were renewed by the violent pulling off of thy clothes. What bitter pains didst thou suffer, when thou wast fastened to the cross with rough nails, and the joints of thy limbs stretched as on a rack! Oh, with what love and sweetness of charity didst thou suffer thy hands and feet to be pierced through, whence, as from a fountain, thy precious blood gushed out.

14. O good and gracious Jesus! who, hanging on the cross between two thieves, wast assailed with blasphemies, and after so long a continuance of thy tortures, prayedst to thy Father to forgive them: and even when their fury was at the highest, didst exercise the greatest bounty, promising Paradise to the repenting thief, and bequeathing thy dearly beloved Mother (who, pierced with sorrow, stood by the cross,) to thy beloved disciple John, and in him to us all; and after thou hadst suffered for three long hours intolerable pains and extreme thirst, they gave thee vinegar to drink, which when thou hadst tasted, bowing down thy venerable head, thou yieldedst up thy spirit.

15. O good and gracious Jesus! O good Shepherd! thus thou bestowedst thy life for thy sheep, and even after death still thou wouldest suffer for us, the sacred side of thy dead body being opened with a spear, out of which flowed water and blood. Thus at last ended all thy sufferings; and thy enemies having slacked their thirst for thy blood, and being gone away, thy disciples came and took thy immaculate body down from the cross, reposed it on the knees of thy blessed Mother, and after all imaginable expressions of piety, reverence, and love, wrapped it up in linen, and laid it in a sepulchre.

Prayer.

O mild and innocent Lamb of God, thus heartily thou didst love me, these things thou didst for me, these pains most patiently and lovingly thou sufferedst for me. What shall I render unto thee? I adore and glorify thee, I praise thee and give thee thanks, with all the powers of my soul. Jesus, Son of the living God, King of kings, and Lord of lords. Hail, most glorious Redeemer of our souls, whose death quickens and gives life to the world.

O blessed Saviour, have mercy on me, for thy goodness' sake; forgive me all my sins, destroy and mortify in me whatever displeaseth thee. Make me one according to thy heart, and grant that to the utmost of my power I may most diligently imitate thy holy life. O blessed Father of heaven! behold I offer the most holy incarnation, life, and passion of thy dearly beloved Son Jesus Christ, in full satisfaction for all my sins, and perfect amendment of my life. Grant, most merciful Father, for the merits of thy only-begotten Son, to the living mercy and grace, and to the souls departed rest and life everlasting. Amen.

THIRTY DAYS' PRAYER

TO OUR BLESSED REDEEMER, IN HONOUR OF HIS BITTER PASSION.

For Deliverance from any Evil, or for obtaining some especial Mercy.

O merciful Jesus, my blessed Saviour and Redeemer, the sweet comforter of all sad, desolate, and distressed souls; behold thy poor servant, humbly prostrate at the foot of thy holy cross, bewailing my misery, imploring thy mercy, and beseeching thee to take pity and compassion upon me in this my present affliction.

Hear my prayers, O assured refuge of the afflicted! behold my tears, consider my sorrows, and remedy my distresses; for, finding myself encompassed with very grievous calamities, by reason of my sins, I know not whither to fly for succour, or to whom I may make my

complaint, but to thee, my meek and merciful Saviour, with a full hope and confidence that thou wilt vouchsafe thy accustomed pity to my humble petition. This I humbly entreat of thee.

By the holy mystery of thy alliance with our human nature, when, resolving with the Father and the Holy Ghost to unite thy divine person to mortal flesh for man's salvation, thou didst send thy angel to the holy Virgin Mary with those happy tidings, and clothing thyself with our human nature, remainedst, true God and true man, for the space of nine months in her sacred womb.

By the anguish thou enduredst when, the time of thy designed passion drawing nigh, thou prayedst to thy eternal Father, that if it were possible that bitter chalice might pass away from thee; yet concluding with a most perfect act of resignation, *Not my will, but thine be done.*

By the outrageous injuries, shameful disgraces, cruel blows, contumelious blasphemies, forged witnesses, false accusations, and unjust judgments, which thou, innocent Lamb! patiently enduredst; by the shackles which fettered thy limbs, the tears which flowed from thine eyes, the blood which trickled from thy whole body; by the fears, sorrows, and sadness of thy heart; by the shame thou receivedst in being stript of thy garments, to hang naked on the cross, in the sight of thy sorrowful Mother, and in the presence of all the people.

By thy royal head crowned with thorns, and smitten with a reed; by thy thirst quenched with vinegar and gall; by thy side opened with a spear, whence issued blood and water, to refresh our souls with that living fountain of thy love and mercy; by the sharp nails wherewith thy tender hands and feet were cruelly pierced and fastened to the cross; by the recommendation of thy departing soul to thy heavenly Father, saying, *Into thy hands I commend my spirit;* by thy praying for thy enemies, *Father, forgive them, for they know not what they do;* by thy giving up the ghost, when thou criedst out with a loud voice, *My God, my God, why hast thou forsaken me?* and then, bowing down thy most blessed head, saidst, *It is consummated.*

By the great mercy thou shewedst towards the peni-

tent thief, saying, *This day thou shalt be with me in Paradise;* by thy descent into Limbus, and the joy thou communicatedst to the just souls therein detained; by the glory of thy triumphant resurrection, and the consoling appearance thou frequently didst vouchsafe for forty days' space to thy sacred Virgin Mother, to thy apostles, and thy other chosen friends and servants; by thy admirable ascension, when, in the sight of thy holy Mother and thy Apostles, thou wast elevated into heaven; by the miraculous coming down of the Holy Ghost in the form of fiery tongues, whereby thou replenishedst the hearts of thy disciples with thy love, and gavest them strength and courage to plant thy faith in the whole world; by the dreadful day of general judgment, on which thou wilt pass sentence on all mankind.

By all those sorrows, joys, passions, compassions, and whatsoever else is dear to thee in heaven and on earth, take pity on me, O compassionate Redeemer! hear my prayers, and grant me that for which I now most humbly and heartily petition thee. [*Mention here the thing you desire, or reflect mentally upon it.*] Give me, O gracious Saviour, speedily to experience thy divine succour and comfort, who, according to the accustomed sweetness of thy tender heart, art wont to grant the requests of those who fear and love thee, even to their soul's desire and satisfaction; bestow on me also, O blessed Jesus, a constant faith, a firm hope, a perfect charity, a true contrition, a sincere confession, a full satisfaction, a diligent guarding of myself from future failings, a contempt of the world, a complete conquest of my passions, a zealous imitation of thy exemplary life and conversation, an entire accomplishment of my vows, an absolute mortification of my self-will, a willing readiness to die for thy love and honour, a final perseverance in grace and good works, a happy departure of my soul out of this world, with my perfect senses about me, and with thy holy sacraments to strengthen me; thyself, O dear Jesus, to comfort me! thy sacred Virgin Mother, with the saints, my particular patrons, to pray for me; and my good angel to conduct me to eternal rest and happiness. Amen.

THE THIRTY DAYS' PRAYER

TO THE BLESSED VIRGIN MARY, IN HONOUR OF THE SACRED PASSION OF OUR LORD JESUS CHRIST, BY THE DEVOUT RECITAL OF WHICH, FOR THE ABOVE SPACE OF TIME, WE MAY CONFIDENTLY HOPE TO OBTAIN OUR LAWFUL REQUEST.

It is particularly recommended as a proper devotion for every day in Lent, and all the Fridays throughout the year.

Ever-glorious and blessed Mary, queen of virgins, mother of mercy, the hope and comfort of dejected and desolate souls; through that sword of sorrow which pierced thy tender heart, whilst thine only Son Jesus Christ our Lord suffered death and ignominy on the cross; through that filial tenderness and pure love he had for thee, grieving in thy grief, whilst from his cross he recommended thee to the care and protection of his beloved disciple St. John; take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmities and miseries, of what kind soever. Thou art the mother of mercies, the sweet comforter and only refuge of the needy and the orphan, of the desolate and afflicted. Cast, therefore, an eye of pity on a poor child of Eve, and hear my prayer; for since, in just punishment of my sins, I find myself encompassed by a multitude of evils, and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable mother of my Lord and Saviour Jesus Christ! than to the wings of thy maternal protection? Attend, therefore, I beseech thee, with an ear of pity and compassion to my humble and earnest request. I ask it through the mercy of thy dear Son: through that love and condescension wherewith he embraced our nature, when, in compliance with the divine will, thou gavest thy consent; and whom, after the expiration of nine months, thou broughtest forth from thy chaste womb to visit this world, and bless it with his presence. I ask it through that anguish of mind wherewith thy beloved

Son, our dear Saviour, was overwhelmed on the Mount of Olives, when he besought his eternal Father to remove from him, if possible, the bitter chalice of his passion. I ask it through the threefold repetition of his prayer in the garden, from whence afterwards, with sorrowing steps, and mournful tears, thou didst accompany him to the doleful theatre of his death and sufferings. I ask it through the wounds and sores of his virginal flesh, occasioned by the cords and whips wherewith he was bound and scourged, when stripped of his seamless garment, for which his executioners afterwards cast lots. I ask it through the scoffs and ignominies wherewith he was insulted; the false accusations and unjust sentence by which he was condemned to death, and which he bore with heavenly patience. I ask it through his bitter tears and bloody sweat, his silence and resignation, his sadness and grief of heart. I ask it through the blood which trickled from his royal and sacred head, when struck with his sceptre of a reed, and pierced with his crown of thorns. I ask it through the excruciating torments he suffered, when his hands and feet were fastened with heavy nails to the cross. I ask it through his vehement thirst, and bitter passion of vinegar and gall. I ask it through his dereliction on the cross, when he exclaimed: *My God! My God! why hast thou forsaken me?* I ask it through his mercy extended to the good thief, and through his recommendation of his precious soul and spirit into the hands of his eternal Father before he expired, saying, *It is finished.* I ask it through the blood mixed with water which issued from his sacred side when pierced with a lance, from whence a plenteous stream of grace and mercy has flowed to us. I ask it through his immaculate life, his bitter passion, and ignominious death on the cross, at which nature itself was thrown into convulsions, by the bursting of rocks, rending of the veil of the temple, the earthquake, and darkness of the sun and moon. I ask it through his descent into hell, where he comforted the saints of the old law with his presence, and led captivity captive. I ask it through his glorious victory over death, when he rose again to life on the third day, and through the joy

which his appearance, for forty days after, gave to thee, his blessed Mother, his apostles, and the rest of his disciples, when, in thine and their presence, he miraculously ascended into heaven. I ask it through the grace of the Holy Ghost, infused into the hearts of the apostles, when he descended upon them in the form of fiery tongues, which inspired them with zeal for the conversion of the world, when they went forth to preach the gospel. I ask it through the awful appearance of thy Son, at the last dreadful day, when he shall come to judge the living and the dead, and the world by fire. I ask it through the compassion he bore thee in this life, and the ineffable joy thou didst feel at thine assumption into heaven, where thou art eternally absorbed in the sweet contemplation of his divine perfections. O glorious and ever-blessed Virgin! comfort the heart of thy suppliant, by obtaining for me [*here mention your request, under the condition of its being agreeable to the will of God*]. And as I am persuaded my divine Saviour doth honour thee as his beloved Mother, to whom he can refuse nothing, so let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and his filial loving heart, who mercifully granteth the requests and complieth with the desires of those that love and fear him. Wherefore, O most blessed Virgin, besides the object of my present petition, and whatever else I may stand in need of, obtain for me also of thy dear Son, our Lord and our God, a lively faith, a firm hope, a perfect charity, a true contrition of heart, unfeigned tears of compunction, a sincere confession, an abstinence from sin, a love of God and my neighbour, a contempt of the world, and patience under all affronts and ignominies; nay, even, if necessary, an opprobrious death itself, for the love of my Saviour Jesus Christ. Obtain likewise for me, O sacred Mother of God! perseverance in good works, the performance of good resolutions, the mortification of self-will, a pious conversation through life, and, at my last moments, a strong and sincere repentance, accompanied by such a lively and attentive presence of mind as may enable me to receive the last sacraments of the Church worthily, and die in

thy friendship and favour. Lastly, obtain, I beseech thee, for the souls of my parents, brethren, relations, and benefactors, both living and dead, life everlasting. Amen.

Six Prayers of St. Bridget.

To be said in honour of the sacred Wounds of our Blessed Saviour.

1. O most sweet Lord Jesus Christ, the eternal sweetness of those who love thee; the joy, desire, and firm hope of the hopeless; solace of the sorrowful, and most merciful lover of all penitent sinners; who hast said, thy delight is to be with the sons of men; for the love of whom thou didst assume human nature in the fulness of time: remember, most sweet Lord Jesus, all those sharp sorrows which did pierce thy sacred soul, from the first instant of thy incarnation, until the time of thy sorrowful passion, preordained from all eternity: remember, O most amiable Saviour, all that bitter anguish thou didst suffer, when at thy last supper thou didst wash the feet of thy disciples, didst feed them with the sacred banquet of thy precious body and blood, and most sweetly comforting them, didst foretel them thy ensuing passion; after which, going to Mount Olivet, thou saidst, *My soul is sorrowful unto death.* Remember, I beseech thee, O most sweet Saviour, that bitter grief and anguish which thy sacred soul did suffer when, praying three several times to thy heavenly Father, thou didst sweat water and blood, thou wast betrayed by thy own disciple, apprehended by thy chosen people, accused by false witnesses, unjustly arraigned before three judges, and in thy chosen city, in the Paschal solemnity, in the flourishing age of thy youth, wrongfully condemned, bound, beaten, spurned, spit upon, despoiled of thy garments, and clothed with others in scorn; wast blindfolded, buffeted, spit upon again, bound naked to a pillar, most cruelly scourged, crowned with thorns, struck with a reed, and afflicted with innumerable other torments, pains, and injuries. O my Lord Jesus, by the memory and merit of all that bitter pain and anguish, before thou

breathedst thy last upon the cross, vouchsafe to grant me, before my death, true contrition, entire confession, a flowing fountain of tears, full satisfaction, and plenary remission of all my sins. Amen.

O most gracious Lord Jesus, be propitious to me a sinner.

Our Father, &c. Hail Mary, &c.

2. O most sweet Lord Jesus, ever-flowing fountain of heavenly delights, remember, I beseech thee, that grief and sorrow which thou didst suffer when thy cruel enemies, like fierce lions, with furious and dreadful looks, compassing thee round about, did tear off thy hair, spit upon thy sacred face, scratch, buffet thee, and with all manner of unheard-of injuries, outrages, and torments, did most cruelly and basely blaspheme, scorn, and affront thee. O most sweet Lord Jesus, by all those most barbarous and inhuman outrages which thou didst suffer, vouchsafe to deliver me from all my enemies, visible and invisible, that, protected under the shadow of thy wings, I may safely arrive at the port of eternal glory. Amen.

O most gracious Lord Jesus, &c.

3. O most sweet Lord Jesus, omnipotent creator and fabricator of the world, and repairer of mankind, who containest both heaven and earth in thy hand, and whose immensity no bounds can limit: remember, I beseech thee, that bitter pain and anguish which thou didst endure, when the perfidious Jews pierced thy delicate and tender hands and feet with most rough and blunt nails, stretching them forth violently with cords to the holes they had made in the cross. Thus they heaped dolours upon dolours, most cruelly disjointing all thy bones, breaking all thy veins, and renewing all thy sacred wounds. O most sweet Jesus, by the memory of all these pains and torments on the cross, vouchsafe to give me thy fear and love, with perfect charity towards my neighbour. Amen.

O most pious Lord Jesus, &c.

4. O most sweet Lord Jesus, heavenly physician of human nature, and eternal king; remember, I beseech thee, all those bitter pains which thou didst endure in thy sacred members, who being raised up upon the cross

with all thy precious body rent and torn, all thy bones being so disjointed, that not one remained in its right place; not having from the crown of thy head unto the soles of thy feet, any part left whole, so that no dolour could be compared to thine; at which time being unmindful of thine own torments, thou didst mercifully pray to thy heavenly Father for thy cruel enemies, saying, *Father, forgive them, for they know not what they do;* O most meek and merciful Lord Jesus, by this thy admirable benignity, goodness, love, and mercy, and by all thy bitter pains and torments, grant that the memory of thy dolorous passion may be to me a most powerful protection of my soul and body, against all the deceits, temptations, and molestations of the devils, my cruel enemies. Amen.

O most merciful Lord Jesus, &c.

5. O most sweet Lord Jesus Christ, mirror of eternal brightness, and wisdom of the omnipotent Father, remember the bitter grief and sorrow thy sacred soul did feel, when beholding in the clear mirror of thy divine presence, the predestination of the elect, who through the merits of thy most wholesome passion were to be saved, and the reprobation of the wicked, who for their ingratitude were to be damned, and the abyss of thy immense mercy, by which thou didst commiserate and shed tears for us miserable, lost, forlorn sinners: and chiefly by that mercy thou didst shew to the thief upon the cross, saying to him, *This day thou shalt be with me in Paradise*, I beseech thee, O most sweet Lord Jesus, my Lord and my God, to shew the like mercy to me, now, and at the hour of my death. Amen.

O most sweet Lord Jesus, &c.

6. O most sweet Lord Jesus, omnipotent king and most amiable friend, remember the bitter grief and sorrow thy sacred soul did suffer, when, being forsaken by all thy friends and acquaintances, thou didst hang naked, rent, and torn, upon the cross, not having any to comfort or compassionate thee, but only the blessed Virgin Mary, thy mother, who, standing under the cross, in the bitterness of her soul, accompanied thee in all thy torments, unto whom thou didst commend thy beloved dis-

ciple St. John in thy place, saying unto her, *Woman, behold thy son!* and after to that disciple, *Behold thy mother!* O most sweet Lord Jesus, by that sword which did then transpierce her sacred soul, and by the tender love and compassion wherewith thou didst behold the sad distress of thy sorrowful mother, have pity and compassion on me, I beseech thee, my dearest Lord, and mercifully help, comfort, succour, and assist me in all my tribulations, adversities, necessities, sorrows, and sufferings, both spiritual and corporal. Amen.

O most blessed Lord Jesus, &c.

Prayers for a Happy Death.

✠ In the name of the Father, &c.

Open thou our lips, O Lord, to bless thy holy name; cleanse our hearts from all our wandering and distracting thoughts; enlighten our understandings, and inflame our wills, that we may perform this holy exercise with due attention and devotion, and deserve to be heard in the presence of thy divine Majesty, through Christ our Lord. Amen.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Holy Mary,
All ye holy Angels and Archangels,
St. Abel,
St. Abraham,
St. John the Baptist,
All ye holy Apostles and Evangelists,
All ye holy Disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Laurence,
All ye holy Martyrs,
St. Silvester,
St. Gregory,
St. Austin,
All ye holy Bishops and Confessors,
St. Bennet,
St. Francis,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Lucy,
All ye holy Virgins and Widows,

} pray for us.

All ye Saints of God, make intercession for us.
Be merciful unto us, and spare us, O Lord.
Be merciful unto us, and hear us, O Lord.

From thy anger,
From an unprovided death,
From the pains of hell,
From all evil,
From the power of the devil,
By thy nativity,
By thy cross and passion,
By thy death and burial,
By thy glorious resurrection,
By thy admirable ascension,
By the grace of the Holy Ghost, the Comforter,
In the day of judgment,
} O Lord, deliver us.

We sinners, beseech thee to hear us.
That thou spare us, we beseech thee to hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Let us pray.

O God of mercy, strengthen us thy servants in thy heavenly grace, that at the hour of our death the enemy may not prevail over us, and that we may deserve to be conducted by thy angels into everlasting life, through our Lord Jesus Christ. Amen.

Almighty and most merciful Creator, who, to refresh thy thirsting people in the desert, didst command streams of water to flow from the hard rock; touch, we beseech thee, our stony hearts, and give us tears of perfect compunction, that we may detest all sin, and thirst after the blissful and glorious sight of thee, our God, the Father, the Son, and the Holy Ghost. Amen.

O Lord Jesus Christ, Redeemer of the world, behold prostrate at thy feet a most ungrateful and perfidious creature. O my God, I have offended thee exceedingly in thought, word, and deed. My heinous crimes fixed thee to the bloody cross. To rescue me from eternal damnation, thou didst endure an agony of three hours

on Mount Calvary. I am astonished and confounded at thy unwearied patience in supporting a most provoking and wilful sinner. From the very bottom of my heart I detest all my sins; and because I love thee, and will love thee above all created things, I steadfastly purpose, by the help of thy grace, never to offend thee more; rather to die than commit one mortal sin. Amen.

O Jesus, who, in thy prayer to the Father in the garden of Gethsemani, wast filled with anguish and sorrow, which forced from thy trembling body drops of blood, trickling to the ground; have mercy on us, have mercy on us, O Lord, have mercy on us.

O Jesus, who wast betrayed by the kiss of Judas into the hands of thy enemies, wast seized and bound like a thief, and abandoned by thy disciples; have mercy on us, have mercy on us, O Lord, have mercy on us.

O Jesus, who, by the unjust verdict of the Jews, wast found guilty of death, brought like a malefactor before the tribunal of Pilate, mocked and derided by the impious Herod; have mercy on us, have mercy on us, O Lord, have mercy on us.

O Jesus, who wast stripped of thy garments, and most inhumanly scourged at the pillar; have mercy on us, have mercy on us, O Lord, have mercy on us.

O Jesus, who wast crowned with thorns, blindfolded, buffeted, struck with a reed, clothed in derision with a purple garment, and in many other ways mocked and reviled; have mercy on us, have mercy on us, O Lord, have mercy on us.

O Jesus, who wast reputed more criminal than Barabbas, a murderer, rejected by the Jews, and condemned to the ignominious death of the Cross; have mercy on us, have mercy on us, O Lord, have mercy on us.

O Jesus, who wast loaded with a heavy cross, and led like an innocent lamb to the place of execution; have mercy on us, have mercy on us, O Lord, have mercy on us.

O Jesus, who wast crucified between two thieves, derided, blasphemed, and made to endure most horrid torments from the sixth to the ninth hour; have mercy on us, have mercy on us, O Lord, have mercy on us.

O Jesus, who didst expire on the cross, in the presence of thy holy Mother, before whose eyes thy sacred side was opened with a spear, whence issued forth water and blood; have mercy on us, have mercy on us, O Lord, have mercy on us.

O Jesus, who wast taken down from the cross, and bathed in the tears of thy most sorrowful Mother; have mercy on us, have mercy on us, O Lord, have mercy on us.

O Jesus, who wast covered in every part with wounds and bruises, embalmed with spices, and laid in the sepulchre; have mercy on us, have mercy on us, O Lord, have mercy on us.

Let us pray.

O God, who for the redemption of mankind didst vouchsafe to be born, to be circumcised, to be rejected by the Jews, to be betrayed by a kiss, to be fettered like a malefactor, and like an innocent lamb to be led to slaughter, to be ignominiously brought before Annas, Caiaphas, Pilate, and Herod, to be accused by false witnesses, to be scourged with whips, buffeted, defiled with spittle, crowned with thorns, stripped of thy clothes, fastened to a cross, placed between two thieves, and to taste of vinegar and gall; by these most grievous pains, which I, however unworthy, do commemorate, and by thy most sacred death and passion, deliver me from the pains of hell, and conduct me whither thy mercy did conduct the penitent thief, who was crucified with thee, who, with the Father and the Holy Ghost, livest and reignest for ever. Amen.

Prayers on the Five Wounds of our Saviour.

O Lord Jesus Christ, I most humbly adore the most sacred wound in thy left foot. I give thee thanks for that cruel pain, suffered with so much love and charity. I condole with thee in thy torments, and with thy most afflicted Mother. I humbly beg pardon for all my sins, which I lament more than all imaginable evils, because they offend thee, O infinite goodness! And I resolve never more to sin. O! bring with me all sinners to

a true conversion, and give them light to discover the heinousness and the enormity of a mortal sin.

Our Father, &c. Hail Mary, &c. Glory, &c.

O Lord Jesus Christ, I humbly adore the most sacred wound in thy right foot. I give thee thanks for that cruel pain, endured with so much love and charity. I condole with thee in thy torments, and with thy most afflicted Mother. Grant me strength against all temptations, and prompt obedience in the execution of thy Divine will. Comfort, O Jesus, all poor, miserable, afflicted, tempted, and persecuted persons. Most just Judge, govern those who administer justice, and assist all labourers in the care of souls, whether among Christians or Infidels.

Our Father, &c. Hail Mary, &c. Glory, &c.

O Lord Jesus Christ, I humbly adore the most sacred wound in thy left hand. I give thee thanks for that cruel pain, endured with so much love and charity. I condole with thee in thy sufferings, and with thy most afflicted Mother. Deliver me from the pains of hell, and grant me patience and conformity to thy blessed will in all the adversities of this life. I offer unto thee all my exterior and interior sufferings, in satisfaction for my sins, which have so often deserved eternal torments. Pardon all my enemies, and others ill-affected toward me. Bless the sick with patience and health; and support, with thy assisting grace, all who are in their agony, that they may not perish.

Our Father, &c.

O Lord Jesus Christ, I humbly adore the most sacred wound in thy right hand. I give thee thanks for that cruel pain, endured for me with so much love and charity. I condole with thee in thy torments, and with thy most afflicted Mother. Grant me a firm and resolute will in all things relating to my salvation. Bless me with the grace of final perseverance, to secure the enjoyment of that glory which was purchased with the price of thy most precious blood. Grant likewise, O Jesus, peace and relief to the souls in purgatory; and daily advance thy holy servants in this world, in the paths of virtue and perfection (especially those who are of this confraternity).

Our Father, &c.

O Lord Jesus Christ, I most humbly adore the sacred wound in thy blessed side. I give thee thanks for the exceeding love manifested towards us at the opening of thy sacred heart. Grant me a pure and perfect charity, that loving thee above all things, and all things for thy sake, my soul may breathe its last in the purest sentiments of divine love. I humbly beg of thee, O Jesus, to protect thy holy Catholic Church, to direct thy governing Vicar upon earth, and all ecclesiastical orders and pious persons who are instrumental in bringing souls to their duty. Preserve in thy holy service all Christian Kings and Princes. Bring back into the way of salvation all those who have gone astray, whether through malice or ignorance. Subject unto thy sacred yoke all infidels, heretics, and all the enemies of thy holy Name.

Our Father, &c.

Let us pray.

O Lord Jesus Christ, God of my heart; by those five wounds, which thy love for us inflicted on thee, succour thy servants whom thou hast redeemed with thy precious blood. Amen.

Most merciful Redeemer; by those ineffable torments, and the immense grief which thou wast pleased to suffer for me, a contemptible creature, especially when thy blessed soul was bitterly separated from thy body, I humbly beseech thee to secure my soul at the hour of its departure, and comfort me then, as thou didst the penitent thief, with the blessed assurance that I shall be with thee in Paradise. Amen.

Let us say thrice the "Our Father," and the "Hail Mary," in memory of the three hours our Redeemer hung upon the cross, for the souls of the faithful departed in this congregation. "Our Father," &c.

Let us say once the "Our Father," and the "Hail Mary," for such as are in the deplorable state of mortal sin. "Our Father," &c.

Let us likewise say once the "Our Father," and the "Hail Mary," for the person who is to die next in this congrega-

tion, that he may depart happily, fortified with the holy sacraments of the Church. "Our Father," &c.

Let us dispose ourselves, by acts of perfect contrition, and pure love of God, to receive profitably the Benediction of our Lord and Saviour, in the adorable Sacrament of the Altar.

O Merciful Redeemer, and God of infinite patience; great is my confusion at appearing in thy Divine presence, because I have so frequently preferred vile and contemptible creatures before thee, the Almighty Creator of the universe.

I, who am but a miserable worm of the earth, do utterly detest my presumption in sinning in thy most pure sight. I acknowledge that I am a notorious criminal, and I plead guilty at the bar of thy dread tribunal. Thou mightest have been glorified in thy justice, by striking me suddenly dead, and condemning me to eternal flames for base indignities offered to thee; but thou wast pleased to be glorified in the high prerogative of thy mercy, by calling me back to repentance. I abhor all my crimes of thought, word, and deed, not only for the fear of punishment, and the hope of reward, but likewise for thy own sake, and because thou dost abominate them infinitely. O God of majesty and mercy, look upon the sacred marks in thy hands, feet, and side, which thou still retainest in thy glorified body, to plead in my behalf. By that tender love which induced thee to create, redeem, and sanctify me, unite the abyss of thy merits to the abyss of my misery. Strengthen my weakness, confirm this my resolution of never offending thee more. Oh, rather let me lose every thing, with life itself, than lose thy favour by mortal sin. My heart was created for thee, and I love thee more than myself. Every day of my life, and especially that on which I shall expire, I will strive to love and serve thee for thy own sake, my God and my Creator. O Saviour of perishing mankind, who openest thy hand, and fillest every creature with benediction, give me now such a blessing as thou didst bestow on thy beloved disciples, when ascending in triumph from the mountain of Olives, that I may live and die in this happy disposition. Amen.

The Psalter of Jesus.

"There is no other Name under heaven given to men, whereby we must be saved."—*Acts* iv. 12.

Begin by a devout bowing of the head, or genuflection, at the adorable Name of Jesus.

Part I.

"At the Name of Jesus let every knee bow, of things in heaven, of things in earth, and of things in hell; and let every tongue confess that our Lord Jesus Christ is in the glory of God the Father."—*Phil.* ii. 10, 11.

First Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } have mercy on me.
Jesus, Jesus, Jesus,

Jesus, have mercy on me, O God of compassion, and forgive the many and great offences I have committed in thy sight.

Many have been the follies of my life, and great are the miseries I have deserved for my ingratitude.

Have mercy on me, dear Jesus, for I am weak; O Lord, heal me, who am unable to help myself.

Deliver me from setting my heart upon any of thy creatures, which may divert my eyes from continually looking up to thee.

Grant me grace henceforth, for the love of thee, to hate sin; and out of a just esteem of thee, to despise all worldly vanities.

Have mercy on all sinners, O Jesus, I beseech thee; turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory. Have mercy also or

the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and for ever, world without end. Amen.

Our Father, &c.

Hail Mary, &c.

Second Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } help me.
Jesus, Jesus, Jesus,

Jesus, help me to overcome all temptations to sin, and the malice of my ghostly enemy.

Help me to spend my time in virtuous actions, and in such labours as are acceptable to thee.

To resist and repress the motions of my flesh to sloth, gluttony, and impurity.

To render my heart enamoured of virtue, and inflamed with desires of thy glorious presence.

Help me to deserve and keep a good name, by a peaceful and pious living; to thy honour, O Jesus, to my own comfort, and the benefit of others.

Have mercy on all sinners, &c.

Third Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } strengthen me.
Jesus, Jesus, Jesus,

Jesus, strengthen me in soul and body, to please thee in doing such works of virtue as may bring me to thy everlasting joy and felicity.

Grant me a firm purpose, most merciful Saviour, to amend my life, and atone for the years past:

Those years which I have misspent to thy displeasure, in vain or wicked thoughts, words, deeds, and evil customs.

Make my heart obedient to thy will; and ready, for thy love, to perform all the works of mercy.

Grant me the gifts of the Holy Ghost, which, through a virtuous life, and a devout frequenting of thy most holy sacraments, may at length bring me to thy heavenly kingdom.

Have mercy on all sinners, &c.

Fourth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } comfort me.
Jesus, Jesus, Jesus,

Jesus, comfort me, and give me grace to place my chief, my only joy and felicity in thee.

Send me heavenly meditations, spiritual sweetness, and fervent desires of thy glory; ravish my soul with the contemplation of heaven, where I shall everlastingly dwell with thee.

Bring often to my remembrance thy unspeakable goodness, thy gifts, and thy great kindness shewn to me.

And when thou bringest to my mind the sad remembrance of my sins, whereby I have so unkindly offended thee, comfort me with the assurance of obtaining thy grace, by the spirit of perfect penance, purging away my guilt, and preparing me for thy kingdom.

Have mercy on all sinners, &c.

Fifth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } make me constant.
Jesus, Jesus, Jesus,

Jesus, make me constant in faith, hope, and charity, with continuance in all virtues, and resolution not to offend thee.

Make the memory of thy passion, and of those bitter pains thou sufferedst for me, sustain my patience, and refresh me in all tribulations and adversity.

Make me ever hold fast the doctrines of thy holy Catholic Church, and be a diligent frequenter of all holy duties.

Let no false delight of this deceitful world blind me, no fleshly temptation or fraud of the devil shake my heart:

My heart, which has for ever set up its rest in thee; and is resolved to give up all things for thy eternal reward.

Have mercy on all sinners, &c.

"Our Lord Jesus Christ humbled himself, becoming obedient unto death, even the death of the cross."—*Phil.* ii. 8.

Hear these my petitions, O most merciful Saviour, and grant me thy grace so frequently to repeat and consider them, that they may prove easy steps, whereby my soul may climb up to the knowledge, love, and performance of my duty to thee and to my neighbour, through the whole course of my life. Amen.

Our Father, &c.

Hail Mary, &c.

I believe in God, &c.

PART II.

"At the name of Jesus," &c.—*Phil.* ii. 10, 11, *as before.*

Sixth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } enlighten me with spiritual wisdom.

Jesus, enlighten me with spiritual wisdom, to know thy goodness, and all those things which are most acceptable to thee.

Grant me a clear apprehension of my only good, and discretion to order my life according to it.

Grant that I may wisely proceed from virtue to virtue, till at length I arrive at the clear vision of thy glorious Majesty.

Permit me not, dear Lord, to return to those sins for which I have sorrowed, and of which I have purged myself by confession.

Grant me grace to benefit the souls of others by my good example, and to convert those by good counsel who have used me ill.

Have mercy on all sinners, &c.

Seventh Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } grant me grace to fear thee.

Jesus, grant me grace inwardly to fear thee, and to avoid all occasions of offending thee.

Let the threats of the torments which shall befall sinners, the fear of losing thy love and thy heavenly inheritance, ever keep me in awe.

Let me not dare to remain in sin, but call me soon to repentance; lest through thine anger the dreadful sentence of endless death and damnation fall upon me.

May the powerful intercession of thy blessed Mother and all the saints, and, above all, thy own merits and mercy, O my Saviour, be ever between thy avenging justice and me.

Enable me, O my God, to work out my salvation with fear and trembling; and may the apprehension of thy sacred judgments render me a more humble and diligent suitor at the throne of grace.

Have mercy on all sinners, &c.

Eighth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } grant me grace truly to love thee.

Jesus, grant me grace truly to love thee for thy infinite goodness, and those great bounties I have received, and hope for ever to receive, from thee.

Let the remembrance of thy kindness and patience conquer the malice and evil inclinations of my perverse nature.

Let the consideration of my many deliverances, and thy gracious calls and continued protection through life, shame me out of my ingratitude.

And what dost thou require of me, for and by all thy mercies, but to love thee; and why, but because thou art my only good?

O my dear Lord! my whole life shall be nothing but

a desire of thee; and because I truly love thee, I will most diligently keep thy commandments.

Have mercy on all sinners, &c.

Ninth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } grant me grace to remember my death.
Jesus, Jesus, Jesus,

Jesus, grant me grace always to remember my death, and the great account I then must render; that so being kept continually disposed, my soul may depart out of this world rightly in thy grace.

Then by the gracious intercession of thy blessed Mother, and the assistance of the glorious St. Michael, deliver me from the danger of my soul's enemies; and do thou, my good angel, I beseech thee, help me at the hour of death.

Then, dear Jesus, remember thy mercy; and turn not, for my offences, thy face away from me.

Secure me against the terrors of that day, by causing me now to die daily to all earthly things, and to have my continual conversation in heaven.

Let the remembrance of thy death teach me how to esteem my life; and the memory of thy resurrection encourage me cheerfully to descend into the grave.

Have mercy on all sinners, &c.

Tenth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } send me here my purgatory.
Jesus, Jesus, Jesus,

Jesus, send me here my purgatory, and so prevent the torments of that cleansing fire, which, after this life, awaits unpurged souls.

Vouchsafe to grant me those merciful crosses and afflictions, which thou seest are necessary to break off my affections from all things here below.

Since none can see thee that loves any thing but for thy sake, permit not my heart to find here any rest but in seeking after thee.

Too bitter, alas! will be the anguish of a separated soul that desires, but cannot come to thee, clogged with the heavy chains of sin.

Here then, O my Saviour, keep me continually mortified in this world; that, purged thoroughly by the fire of love, I may immediately pass into the everlasting possessions.

Have mercy on all sinners, &c.

"Our Lord Jesus Christ humbled himself, becoming obedient unto death, even the death of the cross."—*Phil.* ii. 8.

Hear these my petitions, &c. *as before.*
Our Father, &c.
Hail Mary, &c.
I believe in God, &c.

Part III.

"At the name of Jesus," &c.—*Phil.* ii. 10, 11, *as before.*

Eleventh Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } grant me grace to fly evil company.

Jesus, grant me grace to fly evil company; or if I chance to come among such, I beseech thee, by the merits of thy uncorrupt conversation among sinners, preserve me from being overcome by any temptations to mortal sin.

Make me, O blessed Lord, to remember always with dread, that thou art present and hearest; who wilt judge us according to our words and actions.

How, then, dare I converse with slanderers, liars, drunkards, or swearers, or such whose discourse is either quarrelsome, dissolute, or vain?

Repress in me, dear Jesus, all inordinate affection for the pleasures of taste and of the flesh; and grant me grace to avoid all such as would excite the fire of these unhappy appetites.

May thy power defend, thy wisdom direct, thy fatherly pity chastise me, and make me so to live here among

men, as may fit me for the conversation of angels hereafter.

Have mercy on all sinners, Jesus, I beseech thee; turn their vices into virtues, and having made them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on all the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Glory be to the Father, &c.

Our Father, &c.

Hail Mary, &c.

Twelfth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } grant me grace to call for help to thee.

Jesus, grant me grace in all my necessities to call for help to thee, and faithfully to remember thy death and resurrection for me.

Wilt thou be deaf to my cries, who wouldst lay down thy life for my ransom? or canst thou not save me, who couldst take it up again for my crown?

Whom have I to invoke but thee, O my Jesus, whose own blessed mouth has pronounced, *Call upon me in the day of trouble, and I will relieve thee.*

Thou art my sure rock of defence against all kinds of enemies; thou art my ever present grace, able to strengthen me to fight and conquer.

In all my sufferings, therefore, in all my weakness and temptations, will I confidently call upon thee; hear me, O my Jesus, and when thou hearest, have mercy.

Have mercy on all sinners, &c.

Glory be to the Father, &c.

Our Father, &c.

Hail Mary, &c.

Thirteenth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } make me to persevere in virtue.

Jesus, make me to persevere in virtue and a good life; and never to draw back from serving thee, till thou bringest me to my reward in thy kingdom.

In all pious customs and holy duties, in my honest and necessary employments, continue and strengthen, O Lord, both my soul and body.

Is my life any thing but a pilgrimage upon earth towards the new Jerusalem, at which he that sits down, or turns out of the way, can never arrive?

O Jesus, make me always consider thy blessed example, through how many and great pains and how little pleasure thou pressedst on to a bitter death; because it is the way to a glorious resurrection.

Make me, O my Redeemer, seriously ponder those severe words of thine, *He only that perseveres to the end shall be saved.*

Have mercy on all sinners, &c.

Glory be to the Father, &c.

Our Father, &c.

Hail Mary, &c.

Fourteenth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } grant me grace to fix my mind on thee.

Jesus, grant me grace to fix my mind on thee; especially in the time of prayer, when I aspire to converse directly with thee.

Control the wanderings of my mind and the affections of my heart; repress the power of my spiritual enemies, who could then draw off my mind from heavenly things, to thoughts and imaginations of vanity.

So shall I, with joy and gratitude, behold thee, as my deliverer from all the evils I have escaped, and as my benefactor for all the good I have received or can hope for.

I shall see that thou thy very self art my only good; and that all other things are but means ordained by thee to make me fix my mind on thee, to make me love thee more, and be eternally happy.

O beloved of my soul, absorb all my thoughts here,

that I may become worthy to behold thee for evermore face to face in thy glory.

Have mercy on all sinners, &c.
Glory be to the Father, &c.
Our Father, &c.
Hail Mary, &c.

Fifteenth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } give me grace to order my life to thee.

Jesus, give me grace to order my life to thee, heartily intending and wisely designing all the operations of my body and soul, for obtaining the reward of thy infinite bliss and eternal felicity.

For what else is this world, but a school to discipline souls, and fit them for the other? And how are they fitted for it but by an eager desire of enjoying God, their only end?

Break my forward spirit, O Jesus; make it humble and obedient; grant me grace to depart hence with a contempt for this world, and with a joyful hope of coming to thee in the next.

Let the memory of thy passion make me cheerfully embrace all occasions of suffering here for thy love; whilst my soul breathes after that blissful life, and immortal glory, which thou hast ordained in heaven for thy servants.

O Jesus, let me frequently and attentively consider, that whatsoever I gain, if I lose thee, all is lost; and whatsoever I lose, if I gain thee, all is gained.

Have mercy on all sinners, &c.

"Our Lord Jesus Christ humbled himself, becoming obedient unto death, even the death of the cross."—*Phil.* ii. 8.

Hear these my petitions, &c. *as before.*
Our Father, &c.
Hail Mary, &c.
I believe in God, &c

Prayers for the Stations,

OR THE WAY OF THE CROSS.

PREPARATORY PRAYER.

The priests and acolyths, kneeling before the altar, say as follows:

O Jesus, our adorable Saviour, behold us prostrate at thy feet, imploring thy mercy for ourselves, and for the souls of all the faithful departed. Vouchsafe to apply to us the infinite merits of thy passion, on which we are now about to meditate. Grant that while we trace this path of sighs and tears, our hearts may be so touched with contrition and repentance, that we may be ready to embrace with joy all the crosses and sufferings and humiliations of this our life and pilgrimage.

V. Domine, labia mea aperies.	*V.* Thou shalt open my lips, O Lord.
R. Et os meum annuntiabit laudem tuam.	*R.* And my mouth shall shew forth thy praise.
V. Deus, in adjutorium meum intende.	*V.* O God, come to my assistance.
R. Domine, ad adjuvandum me festina.	*R.* O Lord, make haste to help me.
V. Gloria Patri, &c.	*V.* Glory be, &c.
R. Sicut erat.	*R.* As it was, &c.

Then moving in procession to the first Station, the following versicle and response are said or sung:

V. Adoramus te, Christe, et benedicimus tibi.	*V.* We adore thee, O Christ, and we bless thee.
R. Quia per sanctam crucem tuam redemisti mundum.	*R.* Because by thy Holy Cross thou hast redeemed the world.

This versicle and response are repeated before each Station.

First Station.

JESUS CHRIST CONDEMNED TO DEATH.

The priest reads :

Leaving the house of Caiaphas, where he had been blasphemed, and the house of Herod, where he had been mocked, Jesus is dragged before Pilate, his back torn with scourges, his head crowned with thorns; and he, who on the last day will judge the living and the dead, is himself condemned to a disgraceful death.

It was for us that thou didst suffer, O blessed Jesus; it was for our sins thou wast condemned to die. O grant that we may detest them from the bottom of our hearts, and by this repentance obtain thy mercy and pardon.

An Act of Contrition.

O God, we love thee with our whole hearts and above all things, and are heartily sorry that we have offended thee. May we never offend thee any more. Oh, may we love thee without ceasing, and make it our delight to do in all things thy most holy will.

Pater. Ave. Gloria.	Our Father. Hail Mary. And Glory be to the Father.
V. Miserere nostri, Domine.	*V.* Lord have mercy upon us.
R. Miserere nostri.	*R.* Have mercy upon us.
V. Fidelium animæ, per, &c.	*V.* May the souls of the faithful, &c.
R. Amen.	*R.* Amen.

This Act of Contrition to be repeated after each Station.

While passing from one Station to another, a verse of the Stabat Mater *is sung or said.*

V. Stabat Mater dolorosa, Juxta crucem lacrymosa, Dum pendebat Filius.	At the cross her station keeping, Stood the mournful Mother weeping, Close to Jesus to the last.

If many persons perform the Via Crucis, *the priests, or one*

part of the people, may sing the verses in order, and the rest of the people repeat after each verse:

R. Sancta Mater, istud agas, Crucifixi fige plagas Cordi meo valide.	Holy Mother! pierce me through; In my heart each wound renew Of my Saviour crucified.

Or this verse alone may be sung after each Station.

Second Station.

JESUS RECEIVES THE CROSS.

V. Adoramus te, &c.	*V.* We adore thee, &c.
R. Quia per sanctam, &c.	*R.* Because, &c.

Priest.

A heavy cross is laid upon the bruised shoulders of Jesus. He receives it with meekness, nay, with a secret joy, for it is the instrument with which he is to redeem the world.

Prayer.

O Jesus! grant us, by virtue of thy cross, to embrace with meekness and cheerful submission the difficulties of our state, and to be ever ready to take up our cross and follow thee.

Act of Contrition, &c. as before.

V. Cujus animam gementem, Contristatam, et dolentem, Pertransivit gladius.	Through her heart, his sorrow sharing, All his bitter anguish bearing, Now at length the sword had pass'd.
R. Sancta Mater, &c.	Holy Mother, &c.

Third Station.

JESUS FALLS THE FIRST TIME UNDER THE WEIGHT OF THE CROSS.

V. Adoramus te, &c.	*V.* We adore thee, &c.
R. Quia per, &c.	*R.* Because, &c.

Priest.

Bowed down under the weight of the cross, Jesus slowly sets forth on the way to Calvary, amidst the

mockeries and insults of the crowd. His agony in the garden has exhausted his body; he is sore with blows and wounds; his strength fails him; he falls to the ground under the cross.

Prayer.

O Jesus! who for our sins didst bear the heavy burden of the cross, and fell under its weight, may the thoughts of thy sufferings make us watchful over ourselves, and save us from any grievous fall into sin.

Act of Contrition, &c. as before.

V. O quam tristis et afflicta Fuit illa benedicta Mater unigeniti!	Oh, how sad and sore distress'd Was that Mother highly blest Of the sole-begotten one!
R. Sancta Mater, &c.	Holy Mother, &c.

Fourth Station.

JESUS IS MET BY HIS BLESSED MOTHER.

V. Adoramus te, &c.	*V.* We adore thee, &c.
R. Quia per, &c.	*R.* Because, &c.

Priest.

Still burdened with his cross, and wounded yet more by his fall, Jesus proceeds on his way. He is met by his Mother. What a meeting must that have been! What a sword of anguish must have pierced that Mother's bosom! What must have been the compassion of that Son for his holy Mother!

Prayer.

O Jesus! by the compassion which thou didst feel for thy Mother, have compassion on us, and give us a share in her intercession. O Mary, most afflicted Mother! intercede for us, that through the sufferings of thy Son we may be delivered from the wrath to come.

Act of Contrition, &c. as before.

Pater, Ave, &c. as before.

V. Quæ mœrebat et dolebat; Pia Mater, cum videbat Nati pœnas inclyti.	Christ above in torment hangs; She beneath beholds the pangs Of her dying glorious Son.
R. Sancta Mater, &c.	Holy Mother, &c.

Fifth Station.

THE CROSS IS LAID UPON SIMON OF CYRENE.

V. Adoramus te, &c.	*V.* We adore thee, &c.
R. Quia per, &c.	*R.* Because, &c.

Priest.

As the strength of Jesus fails, and he is unable to proceed, the executioners seize and compel Simon of Cyrene to carry his cross. The virtue of that cross changed his heart, and from a compulsory task it became a privilege and a joy.

Prayer.

O Lord Jesus! may it be our privilege also to bear thy cross; may we glory in nothing else; by it may the world be crucified unto us, and we unto the world; may we never shrink from sufferings, but rather rejoice if we may be counted worthy to suffer for thy name's sake.

Act of Contrition, &c. as before.

Pater noster, &c. as before.

V. Quis est homo qui non fleret, Matrem Christi si videret In tanto supplicio?	Is there one who would not weep, Whelm'd in miseries so deep Christ's dear Mother to behold?
R. Sancta Mater, &c.	Holy Mother, &c.

Sixth Station.

THE FACE OF JESUS IS WIPED BY VERONICA.

V. Adoramus te, &c.	*V.* We adore thee, &c.
R. Quia per, &c.	*R.* Because, &c.

Priest.

As Jesus proceeds on the way, covered with the sweat of death, a woman, moved with compassion, makes her way through the crowd, and wipes his face with a handkerchief. As a reward of her piety, the impression of his sacred countenance is miraculously imprinted upon the handkerchief.

Prayer.

O Jesus! may the contemplation of thy sufferings move us with the deepest compassion, make us to hate our sins, and kindle in our hearts more fervent love to thee. May thy image be graven on our minds, until we are transformed into thy likeness.

Act of Contrition, &c. as before.

Pater noster, &c. as before.

V. Quis non posset contristari Piam Matrem contemplari Dolentem cum Filio?	Can the human heart refrain From partaking in her pain, In that Mother's pain untold?
R. Sancta Mater, &c.	Holy Mother, &c.

Seventh Station.

JESUS FALLS A SECOND TIME.

V. Adoramus te, &c.	*V.* We adore thee, &c.
R. Quia per, &c.	*R.* Because, &c.

Priest.

The pain of his wound, and the loss of blood, increasing at every step of his way, again his strength fails him, and Jesus falls to the ground a second time.

Prayer.

O Jesus! falling again under the burden of our sins, and of thy sufferings for our sins, how often have we grieved thee by our repeated falls into sin! Oh, may we rather die than ever offend thee again.

Act of Contrition, &c. as before.

Pater noster, &c. as before.

V. Pro peccatis suæ gentis Vidit Jesum in tormentis, Et flagellis subditum.	Bruis'd, derided, curs'd, defil'd, She beheld her tender Child All with bloody scourges rent;
R. Sancta Mater, &c.	Holy Mother, &c.

Eighth Station.

THE WOMEN OF JERUSALEM MOURN FOR OUR LORD.

V. Adoramus te, &c.	*V.* We adore thee, &c.
R. Quia per, &c.	*R.* Because, &c.

Priest.

At the sight of the sufferings of Jesus, some holy women in the crowd were so touched with sympathy, that they openly bewailed and lamented him. Jesus, knowing the things that were to come to pass upon Jerusalem because of their rejection of him, turned to them and said, "Daughters of Jerusalem, weep not over me, but weep for yourselves and for your children."

Prayer.

O Lord Jesus! we mourn, and will mourn, both for thee and for ourselves, for thy sufferings and for our sins which caused them. Oh, teach us so to mourn, that we may be comforted, and escape those dreadful judgments prepared for all who reject or neglect thee in this life.

Act of Contrition, &c. as before.

Pater noster, &c. as before.

V. Vidit suum dulcem Natum Moriendo desolatum, Dum emisit spiritum.	For the sins of his own nation She saw him hang in desolation, Till his spirit forth he sent.
R. Sancta Mater, &c.	Holy Mother, &c.

Ninth Station.

JESUS FALLS THE THIRD TIME UNDER THE CROSS.

V. Adoramus te, &c.	*V.* We adore thee, &c.
R. Quia per, &c.	*R.* Because, &c.

Priest.

Jesus had now arrived almost at the summit of Calvary; but before he reached the spot where he was to be crucified, his strength again fails him, and he falls the third time, to be again dragged up, and goaded onward by the brutal soldiery.

Prayer.

O Lord Jesus! we entreat thee, by the merits of this thy third most painful fall, to pardon our frequent relapses and our long continuance in sin; and may the thought of these thy sufferings make us to hate our sins more and more.

Act of Contrition, &c. as before.

Pater noster, &c. as before.

V. Eia Mater, fons amoris,	O thou Mother, fount of love!
Me sentire vim doloris	Touch my spirit from above,
Fac, ut tecum lugeam.	Make my heart with thine accord.
R. Sancta Mater, &c.	Holy Mother, &c.

Tenth Station.

JESUS IS STRIPPED OF HIS GARMENTS.

V. Adoramus te, &c.	*V.* We adore thee, &c.
R. Quia per, &c.	*R.* Because, &c.

Priest.

Arrived at last at the place of sacrifice, they prepare to crucify him. His garments are torn from his bleeding body, and he, the Holy of holies, stands exposed to the vulgar gaze of the rude and scoffing multitude.

Prayer.

O Lord Jesus! thou didst endure this shame for our most shameful deeds. Strip us, we beseech thee, of all false shame, conceit, and pride, and make us so to humble ourselves voluntarily in this life, that we may escape everlasting ignominy in the world to come.

Act of Contrition, &c. as before.

Pater noster, &c. as before.

V. Fac ut ardeat cor meum	Make me feel as thou hast felt;
In amando Christum Deum,	Make my soul to glow and melt
Ut sibi complaceam.	With the love of Christ my Lord.
R. Sancta Mater, &c.	Holy Mother, &c.

Eleventh Station.

JESUS IS NAILED TO THE CROSS.

V. Adoramus te, &c.	*V.* We adore thee, &c.
R. Quia per, &c.	*R.* Because, &c.

Priest.

The cross is laid upon the ground, and Jesus is stretched upon his bed of death. At one and the same time, he offers his bruised limbs to his heavenly Father in behalf of sinful man, and to his fierce executioners to be nailed by them to the disgraceful wood. The blows are struck! the blood gushes forth!

Prayer.

O Jesus! nailed to the cross, fasten our hearts there also, that they may be united to thee until death shall strike us with its fatal blow, and with our last breath we shall have yielded up our souls to thee.

Act of Contrition, &c. as before.

Pater noster, &c. as before.

V. Sancta Mater, istud agas, Crucifixi fige plagas Cordi meo valide.	Holy Mother! pierce me through; In my heart each wound renew Of my Saviour crucified.
R. Sancta Mater, &c.	Holy Mother, &c.

Twelfth Station.

JESUS DIES UPON THE CROSS.

V. Adoramus te, &c.	*V.* We adore thee, &c.
R. Quia per, &c.	*R.* Because, &c.

Priest.

For three hours has Jesus hung upon his transfixed hands; his blood has run in streams down his body, and bedewed the ground; and, in the midst of excruciating sufferings, he has pardoned his murderers, promised the bliss of Paradise to the good thief, and committed his blessed Mother and beloved disciple to each other's care. All is now consummated; and meekly bowing down his head, he gives up the ghost.

Prayer.

O Jesus! we devoutly embrace that honoured cross, where thou didst love us even unto death. In that death we place all our confidence. Henceforth let us live only for thee; and in dying for thee, let us die loving thee, and in thy sacred arms.

Act of Contrition, &c. as before.

Pater noster, &c. as before.

V. Tui Nati vulnerati, Tam dignati pro me pati, Pœnas mecum divide.	Let me share with thee his pain, Who for all my sins was slain, Who for me in torments died.
R. Sancta Mater, &c.	Holy Mother, &c.

Thirteenth Station.

JESUS IS LAID IN THE ARMS OF HIS BLESSED MOTHER.

V. Adoramus te, &c.	*V.* We adore thee, &c.
R. Quia per, &c.	*R.* Because, &c.

Priest.

The multitude have left the heights of Calvary, and none remain save the beloved disciple and the holy women, who, at the foot of the cross, are striving to stem the grief of Christ's inconsolable Mother. Joseph of Arimathea and Nicodemus take down the body of her divine Son from the cross, and deposit it in her arms.

Prayer.

O thou, whose grief was boundless as an ocean that hath no limits, Mary, Mother of God, give us a share in thy most holy sorrow in the sufferings of thy Son, and have compassion on our infirmities. Accept us as thy children with the beloved disciple. Shew thyself a Mother unto us; and may he, through thee, receive our prayer, who for us vouchsafed to be thy Son.

Act of Contrition, &c. as before.

Pater noster, &c. as before.

V. Fac me tecum pie flere, Crucifixo condolere, Donec ego vixero.	Let me mingle tears with thee, Mourning him who mourned for me, All the days that I may live.
R. Sancta Mater, &c.	Holy Mother, &c.

Fourteenth Station.

JESUS IS LAID IN THE SEPULCHRE.

V. Adoramus te, &c.	*V.* We adore thee, &c.
R. Quia per, &c.	*R.* Because, &c.

Priest.

The body of her dearly-beloved Son is taken from his Mother, and laid by the disciples in the tomb. The tomb is closed, and there the lifeless body remains until the hour of its glorious resurrection.

Prayer.

We too, O God, will descend into the grave whenever it shall please thee, as it shall please thee, and wheresoever it shall please thee. Let thy just decrees be fulfilled; let our sinful bodies return to their parent dust; but do thou, in thy great mercy, receive our immortal souls, and when our bodies have risen again, place them likewise in thy kingdom, that we may love and bless thee for ever and ever. Amen.

Act of Contrition, &c. as before.

Pater noster, &c. as before.

V. Juxta crucem tecum stare, Et me tibi sociare In planctu desidero.	By the cross with thee to stay; There with thee to weep and pray, Is all I ask of thee to give.
R. Sancta Mater, &c.	Holy Mother, &c.

The Benediction is then given, after which the following antiphon and prayer are sung:

Ant. Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.	*Ant.* Christ was made for us obedient unto death, even the death of the cross.
Oremus.	Let us pray.
Respice, quæsumus, Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et	Look down, O Lord, we beseech thee, upon this thy family, for which our Lord Jesus Christ did not refuse to be delivered into the hands of

crucis subire tormentum. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

wicked men, and to endure the torment of the cross; who liveth and reigneth with thee in the unity of the Holy Ghost, God for ever and ever. Amen.

R. Amen.

When the Benediction is given with the Cross of the Passion, the following order is to be observed.

Benediction with the Cross of the Passion.

Cantor. Jube, Domine, benedicere.

Priest. Benedicat vos Dominus noster Jesus Christus, qui pro nobis flagellatus est, crucem portavit, et fuit crucifixus.

R. Amen.

Cantor. Grant us, O Lord, a blessing.

Priest. May our Lord Jesus Christ bless us, who for us was scourged, loaded with his cross, and crucified.

R. Amen.

Via Crucis, or Prayers for the Stations.

ANOTHER FORM FOR PRIVATE USE.

Preparatory Prayer.

Receive, O holy Trinity, this my dutiful service, which I offer unto thee in union with the merits of our Lord Jesus Christ, of the Blessed Virgin, and all the Saints, to the glory of thy divine majesty, in satisfaction for my sins, in remembrance of our redemption, and to obtain for the departed rest, for the living grace, and for all everlasting glory. To thee be praise, and honour, and glory, O blessed Trinity, for ever and ever. Amen.

Station First.

CHRIST IS CONDEMNED TO DEATH.

He willingly submitted to that unjust judgment, that he might deliver thee from the sentence of everlasting damnation.

Ant. The wicked have said, reasoning with themselves, but not right: Let us lie in wait for the just, for he is contrary to our doing: he boasteth that he hath the knowledge of God, and calleth God his Father. Let us see if his words be true. If he be indeed the Son of God, he will deliver him out of our hands. Let us condemn him to a most shameful death.

Lord have mercy. Christ have mercy. Lord have mercy.

Our Father. Hail Mary.

V. God spared not his own Son.

R. But delivered him up for us all.

V. He was offered up, because he himself desired it.

R. And he opened not his mouth.

V. Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, who out of the bosom of the Father didst descend from heaven to earth, and didst shed thy most precious blood for the remission of our sins; we humbly beseech thee, that in the day of judgment we may be found worthy to stand at thy right hand, and to hear thee say unto us, "Come, ye blessed," &c. Who livest and reignest with the Father, in the unity of the Holy Ghost, God for ever and ever. Amen.

Station Second.

THE CROSS IS LAID UPON CHRIST.

"The wicked have wrought upon my back." (Ps. cxxviii.) Hail, our King! thou only hadst pity on our sins, and wast led, in obedience to thy Father, to be crucified, and as a gentle lamb to the slaughter. To thee be glory, hosanna; to thee be triumph and victory; to thee the crown of highest praise and honour.

Lord have mercy. Christ have mercy. Lord have mercy.

Our Father. Hail Mary.

V. The chastisement of our peace was upon him.

R. And by his bruises we are healed.
V. The Lord hath laid on him the iniquity of us all.
R. For the wickedness of his people hath he struck him.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

Prayer as before.

Station Third.

CHRIST FALLS THE FIRST TIME UNDER THE CROSS.

How great must be the weight of our sins, under which he fell, who bears all things by the word of his power!

Ant. Our Lord Jesus Christ humbled himself unto death, even the death of the cross; for which cause God also hath exalted him, and hath given him a name which is above all names.

Lord have mercy, &c.
Our Father. Hail Mary.
V. Surely he hath borne our infirmities.
R. And carried our sorrows.
V. He was branded for our iniquities.
R. He was bruised for our sins.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

Station Fourth.

CHRIST IS MET ON HIS WAY BY HIS BLESSED MOTHER AND ST. JOHN.

Oh, how sharp a sword of grief must have pierced the heart of his Mother and of his loving disciple, when they met Jesus thus! Dost thou, too, share with them their sorrow and grief?

Ant. Oh, all ye that pass by, attend and see if there be any sorrow like to my sorrow: therefore do I weep, and my eyes run down with water, because the Comforter, the relief of my soul, is far from me. My eyes have failed for weeping; my bowels are troubled; my heart

is turned within me; for the desolation of my Son, because the enemy hath prevailed.

Lord have mercy, &c.

Our Father. Hail Mary.

V. Great as the sea is thy grief.

R. Who shall heal thee?

V. A sword of grief hath pierced thine own soul.

R. That out of many hearts thoughts may be revealed.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

Station Fifth.

THE CROSS IS LAID UPON SIMON OF CYRENE.

This man was compelled to carry the cross after Jesus. How great an honour to have carried it willingly! Art thou ready to bear the cross of Christ?

Ant. It behoveth us to glory in the cross of our Lord Jesus Christ, in whom is our salvation, who is our life and resurrection, and through whom we are saved and delivered.

Lord have mercy, &c.

Our Father. Hail Mary.

V. God forbid that I should glory, save in the cross of our Lord Jesus Christ.

R. By whom the world is crucified unto me, and I unto the world.

V. O faithful cross, thou peerless tree!

R. No forest yields the like of thee, leaf, flower, or bud.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

Station Sixth.

CHRIST IS MET BY VERONICA.

How excellent a mirror did Veronica obtain in the image of the face of Christ! Do thou ever contemplate thyself in that mirror.

Ant. Behold, we have seen him without beauty or comeliness, despised and the most abject of men, a man of sorrows and acquainted with infirmity, and his look was as it were hidden and despised; whereupon we esteemed him not. His appearance is without honour among the living, and his beauty among the sons of men; yet is he beautiful above all the children of men; by whose bruises we are healed.

Lord have mercy, &c.

Our Father. Hail Mary.

V. O Lord God of Hosts, correct us.

R. Shew us thy face, and we shall be saved.

V. Turn not away thy face from us.

R. Neither leave thy servants in displeasure

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

Station Seventh.

CHRIST FALLS DOWN AT THE GATE OF JUDGMENT.

How wilt thou be able to stand before him in the day of judgment?

Ant. They delivered me into the hands of the ungodly, and thrust me among the wicked, and did not spare my soul. The strong men gathered themselves against me, and stood over me like giants, gazing upon me with fierce looks; and beating me with cruel stripes, they mocked me.

Lord have mercy, &c.

Our Father. Hail Mary.

V. But I am a worm, and no man.
R. The scorn of men, and the outcast of the people.
V. All they that see me laugh at me.
R. They spake against me with their lips, and wagged their heads.
V. Lord, hear my prayer.
R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

Station Eighth.

WOMEN LAMENT OVER CHRIST.

Where are the tears with which thou dost bewail thy sins, rather than the loss of any earthly good?

Ant. Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For, behold, the days shall come in which they say, Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us. For if in the green wood they do these things, what shall be done in the dry?

Lord have mercy, &c.
Our Father. Hail Mary.
V. The breath of our nostrils, Christ the Lord,
R. Is taken in our sins.
V. The crown of our head hath fallen.
R. Woe unto us, for we have sinned.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

Station Ninth.

CHRIST FALLS FOR THE LAST TIME AT MOUNT CALVARY.

Oh, how often is Christ pressed down by the weight of our sins!

Ant. O my people, what have I done to thee, or wherein have I molested thee? Answer thou me. I brought thee up out of the land of Egypt, and thou hast prepared for me a cross; I led thee through the wilderness forty years, and fed thee with manna, and thou hast beaten me with buffets and scourges; I gave thee a royal sceptre, and thou hast given my head a crown of thorns. What could I have done more for thee, that I have not done?

Lord have mercy, &c.

Our Father. Hail Mary.

V. He is led like a sheep to the slaughter.

R. And as a lamb before his shearers, he is dumb.

V. He delivered his soul unto death,

R. That he might give life unto his people.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

Station Tenth.

CHRIST IS STRIPPED OF HIS GARMENTS, AND IS GIVEN VINEGAR AND GALL TO DRINK.

Art thou unkind and inconsiderate to the poor? What thou dost to them, thou dost to Christ.

Ant. O my people, what have I done to thee, or wherein have I molested thee? Answer thou me. I brought thee out from the house of bondage to the promised land; and when I came to thee from the bosom of my Father, thou didst lead me to the death of the cross. I planted thee my choicest vine, and thou wast made unto me exceeding bitter; I gave thee to drink out of the rock the water of salvation, and thou madest me to drink vinegar and gall. What could I have done more for thee, that I have not done?

Lord have mercy, &c.

Our Father. Hail Mary.

V. My strength hath dried up like a potsherd.

R. And my tongue hath cleaved to my jaws.
V. They gave me gall to eat.
R. And when I was thirsty, they gave me vinegar to drink.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

Station Eleventh.

CHRIST IS FASTENED TO THE CROSS WITH DREADFUL NAILS.

How strong are the bands of love with which Jesus hath bound himself unto thee! How dost thou bind thyself in return unto him?

Ant. O my people, what have I done unto thee? I exalted thee with great power, and thou didst hang me on the gibbet of the cross; I made thee higher than all nations, and thou hast loaded me with reproaches and curses; I opened before thee the Red Sea, and thou hast opened my side with a spear. What could I have done more for thee, that I have not done?

Lord have mercy, &c.

Our Father. Hail Mary.

V. What are these wounds in the middle of thy hands?
R. With them was I wounded in the house of those that loved me.
V. They have pierced my hands and my feet.
R. And have numbered all my bones.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

Station Twelfth.

CHRIST DIES UPON THE CROSS.

Consider what Jesus said and did when he was dying. Oh, that thou too mayst die like him!

Ant. Behold how the just man dieth, and no man layeth it to heart; and the righteous are taken away, and no one considereth. The just man is taken away from before the face of evil, and the memory of him shall be in peace.

Lord have mercy, &c.

Our Father. Hail Mary.

V. Christ became obedient unto death for us.

R. Even the death of the cross.

V. We adore thee, O Christ, and we bless thee.

R. Because by thy holy cross thou hast redeemed the world.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

Station Thirteenth.

THE BODY OF CHRIST IS TAKEN DOWN FROM THE CROSS, AND LAID UPON THE KNEES OF HIS MOTHER.

Consider the vehement anguish of Mary's soul, when she received in her arms the dead body of her Son taken down from the cross, and laid him on her knees. Love caused her so great grief, and made her truly a martyr. What love and sympathy dost thou feel for thy Saviour?

Ant. To what shall I compare thee, or to whom shall I liken thee, O daughter of Jerusalem? To what shall I equal thee, O virgin daughter of Sion? Great as the sea is thy desolation. O mother of mercy, make me to share with thee the death of Christ; make me a partaker of his passion.

Lord have mercy, &c.

Our Father. Hail Mary.

V. Through thee, O Virgin Mary, may we obtain salvation,

R. From the wounds of Christ.

V. O holy Jesus, grant me to obtain, through thy mother,

R. The crown of victory.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

Station Fourteenth.

THE BODY OF JESUS IS BURIED.

Consider, O my soul, how the body of Jesus was wrapped in spices, and laid in a new tomb. With what honour dost thou receive Jesus thy Redeemer daily, either sacramentally or spiritually? or art thou always endeavouring to be, as it were, a new tomb for the reception of Jesus, bright with the beautiful ornaments of virtue?

Ant. I am counted among them that go down to the pit; I am become as a man without help, free among the dead. O good Jesus, I come here with the women to thy tomb, sorrowing and lamenting that hitherto I have shewn myself so unworthy; confirm and establish the kingdom of thy grace in my heart.

Lord have mercy, &c.

Our Father. Hail Mary.

V. My flesh shall rest in hope.

R. Thou wilt not give thy holy one to see corruption.

V. Arise, O Lord, and help me.

R. And deliver me from my sins.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

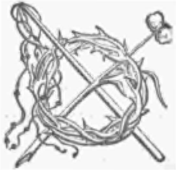
O Lord Jesus Christ, &c.

Commendation.

Look down, O Lord, we beseech thee, upon this thy family, for which our Lord Jesus Christ did not refuse to be delivered into the hands of wicked men, and to endure the torment of the cross; who liveth and reigneth with thee in the unity of the Holy Ghost, God for ever and ever. Amen.

Prayer on the holy Winding-Sheet of Christ's Body.

O Lord Jesus Christ, who didst leave the marks of thy passion on the holy winding-sheet, in which thy most sacred body was wrapped by Joseph when taken down from the cross; mercifully grant, that through thy death and burial we may be brought to the glory of the resurrection; who livest and reignest, &c.



The Rosary of the Most Blessed Virgin Mary.

The devotion called the Rosary consists of fifteen "Pater noster's" and Gloria's," and one hundred and fifty "Ave Maria's," divided into three parts; each containing five "Decades," or tens; a decade consisting of one "Pater," ten "Aves," and a "Gloria." To each of these Decades is assigned one of the principal mysteries of the life of our Saviour, or his Blessed Mother, as matter of meditation, whereon the mind is to exercise itself whilst at prayer, and therefore it is prefixed to every Decade.

The fifteen mysteries, as we have said, are divided into three parts, viz. five joyful, five sorrowful, and five glorious mysteries. Now, the method consists in raising corresponding affections in the will during the recital of each Decade, such as the devotion of each one may suggest: for example, in the first part, sentiments of *joy* for the coming of our Redeemer; in the second, of *compassion* for the sufferings of our Lord, and *contrition* for our sins, which were the occasion of them; in the third, of *thanksgiving* for the exaltation and glory of our Saviour and his Blessed Mother, hoping, through the merits of his passion, and her intercession, to be made partakers of their glory. To assist the mind in this exercise, a short meditation and prayer is usually given to be used before and after each Decade. In order to say the Rosary well, we must not be satisfied with merely pronouncing the words of the prayers, or with a vague and general reflection on the mysteries; but endeavour to acquire the habit of reciting them with great attention and reverence, at the same time dwelling in a vivid manner upon the different mysteries. In order to do this the better, it is sometimes the custom, in addition to the short meditation on the mystery, which is usually read before the recital of each Decade, and which contains, either expressed or understood, a prayer for the particular virtue to which it has relation, to subjoin a short ejaculation in reference to the subject of the mystery, which may be inserted after the holy name of Jesus in the "Hail Mary's;" or to divide the

meditation into ten points, one for each "Ave." Both these methods will be found in this book.

Before beginning the Rosary, it is customary to make the sign of the cross, and say:

In nomine Patris et Filii et Spiritus Sancti. Amen.	In the name of the Father, and of the Son, and of the Holy Ghost. Amen.
Credo in Deum, &c.	I believe in God the Father Almighty, &c.
Gloria Patri, &c.	Glory be to the Father, &c.

After the fifth mystery, in each of the three divisions, is said the "Salve Regina."

And at the end of the whole, this prayer:

Hear, O merciful God, the prayer of thy servants; that we who meet together in the society of the most holy Rosary of the Blessed Virgin, Mother of God, may, through her intercession, be delivered by thee from the dangers that continually hang over us; through the merits of our Lord and Saviour Jesus Christ. Amen.

Three methods of saying the Rosary are here given:

1. With a meditation and prayer on each mystery, which is that commonly used in England.
2. With a meditation and an ejaculation to be inserted after the holy name of JESUS in each "Ave;" and a prayer, which may be taken from those given at p. 150.
3. By adding before each "Ave" one of the ten points into which the meditation is broken up. These, or something of a like kind, may also be advantageously used with the meditation and prayer in the First Method.

Lastly, we may observe that the reading of the meditation, ejaculation, or prayer, are only pious practices to assist in the more devout recitation of the Rosary, which consists essentially in the recitation of the vocal prayers while the mind dwells upon the subject of the mystery. The whole Rosary may even be recited in the contemplation of any one of the mysteries in which we may feel more devotion; and in such case the indulgences attached to the Rosary would be gained; always, of course, in proportion to the greater devotion and perfection with which the office was recited.

N.B. The "Pater," "Credo," "Ave," "Gloria Patri," and "Salve Regina," will be found in Latin and English at pp. 21, 22.

FIRST METHOD.

The Five Joyful Mysteries.

I. *The Annunciation.*

Let us contemplate, in this mystery, how the angel Gabriel saluted our Blessed Lady with the title, "Full of grace," and declared unto her the Incarnation of our Lord and Saviour Jesus Christ.

Our Father. Ten Hail Mary's. Glory be to the Father, &c.

Let us pray.

O Holy Mary, Queen of Virgins; through the most high mystery of the Incarnation of thy beloved Son, our Lord Jesus Christ, wherein our salvation was begun, obtain for us, through thy most holy intercession, light to understand the greatness of the benefit he hath bestowed upon us, in vouchsafing to become our Brother, and giving thee, his own beloved Mother, to be our Mother also. Amen.

II. *The Visitation.*

Let us contemplate, in this mystery, how the Blessed Virgin Mary, understanding from the angel that her cousin St. Elisabeth had conceived, went with haste into the mountains of Judea to visit her, bearing her Divine Son within her womb, and remained with her three months.

Our Father. Ten Hail Mary's. Glory be, &c.

Let us pray.

O Holy Virgin, most spotless mirror of humility; by that exceeding charity which moved thee to visit thy holy cousin St. Elisabeth, obtain for us, through thine intercession, that our hearts being visited by thy Divine Son, and freed from all sin, we may praise and give thanks to him for ever. Amen.

III. *The Birth of our Saviour Christ in Bethlehem.*

Let us contemplate, in this mystery, how the Blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer, Jesus Christ, at midnight, and laid him in a manger, because there was no room for him in the inns at Bethlehem.

Our Father. Ten Hail Mary's. Glory, &c.

Let us pray.

O most pure Mother of God; through thy virginal and most joyful delivery, whereby thou gavest to the world thy only Son, our Saviour, we beseech thee obtain for us, through thine intercession, the grace to lead such pure and holy lives in this world, that we may become worthy to sing, without ceasing, the mercies of thy Son, and his benefits to us by thee. Amen.

IV. *The Presentation of our Blessed Lord in the Temple.*

Let us contemplate, in this mystery, how the Blessed Virgin Mary, on the day of her purification, presented the child Jesus in the Temple, where holy Simeon, giving thanks to God, with great devotion received him into his arms.

Our Father. Ten Hail Mary's. Glory, &c.

Let us pray.

O Holy Virgin, most admirable mistress and pattern of obedience, who didst present the Lord of the Temple in the Temple of God; obtain for us, of thy blessed Son, that, with holy Simeon and devout Anna, we may praise and glorify him for ever. Amen.

V. *The Finding of the Child Jesus in the Temple.*

Let us contemplate, in this mystery, how the Blessed Virgin Mary, after having lost (through no fault of hers) her beloved Son in Jerusalem, sought him for the space of three days; and at length found him in the Temple,

sitting in the midst of the doctors, hearing them, and asking them questions, being of the age of twelve years.

Our Father. Ten Hail Mary's. Glory, &c.

Let us pray.

O most Blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted; by that unspeakable joy wherewith thy soul was filled, when at length thou didst find thy well-beloved Son in the Temple, teaching in the midst of the doctors; obtain of him that we may so seek him and find him in his holy Catholic Church, as never more to be separated from him. Amen.

Salve Regina, &c., Hail, holy Queen, &c.; with *V.* and *R.*; and prayer, "Hear, O merciful God," &c., as given p. 134; or else, "O God, whose only-begotten Son," &c., p. 153.

The Five Sorrowful Mysteries.

I. *The Prayer and Bloody Sweat of our Blessed Saviour in the Garden.*

Let us contemplate, in this mystery, how our Lord Jesus was so afflicted for us in the garden of Gethsemane, that his body was bathed in a bloody sweat, which ran down in great drops to the ground.

Our Father. Ten Hail Mary's. Glory, &c.

Let us pray.

O most holy Virgin, more than martyr; by that ardent prayer which our beloved Saviour poured forth to his Heavenly Father in the garden, vouchsafe to intercede for us, that, our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the holy will of God. Amen.

II. *The Scourging of our Blessed Lord at the Pillar.*

Let us contemplate, in this mystery, how our Lord Jesus Christ was most cruelly scourged in Pilate's house,

the number of stripes they gave him being about five thousand.

Our Father. Ten Hail Mary's. Glory, &c.

Let us pray.

O Mother of God, overflowing fountain of patience; through those stripes thy only and much-beloved Son vouchsafed to suffer for us, obtain of him for us grace to mortify our rebellious senses, to avoid the occasion of sin, and to be ready to suffer every thing rather than offend God. Amen.

III. *The Crowning of our Blessed Saviour with Thorns.*

Let us contemplate, in this mystery, how those cruel ministers of Satan platted a crown of sharp thorns, and cruelly pressed it on the sacred head of our Lord Jesus Christ.

Our Father. Ten Hail Mary's. Glory, &c.

Let us pray.

O Mother of our Eternal Prince, the King of Glory; by those sharp thorns wherewith his sacred head was pierced, we beseech thee obtain, through thy intercession, that we may be delivered from all motions of pride, and escape that shame which our sins deserve at the day of judgment. Amen.

IV. *Jesus carrying his Cross.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, being sentenced to die, bore, with the most amazing patience, the Cross which was laid upon him for his greater torment and ignominy.

Our Father. Ten Hail Mary's. Glory, &c.

Let us pray.

O Holy Virgin, example of patience; by the most painful carrying of the Cross, in which thy Son, our Lord Jesus Christ, bore the heavy weight of our sins, obtain for us of him, through thine intercession, courage and strength to follow his steps, and bear our cross after him to the end of our lives. Amen.

V. *The Crucifixion of our Lord Jesus Christ.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, being come to Mount Calvary, was stripped of his clothes, and his hands and feet nailed to the Cross, in the presence of his most afflicted Mother.

Our Father. Ten Hail Mary's. Glory, &c.

Let us pray.

O Holy Mary, Mother of God; as the body of thy beloved Son was for us stretched upon the Cross, so may we offer up our souls and bodies to be crucified with him, and our hearts to be pierced with grief at his most bitter Passion; and thou, O most sorrowful Mother, graciously vouchsafe to help us, by thy all-powerful intercession, to accomplish the work of our salvation. Amen.

Salve Regina, or Hail holy Queen, &c.

Prayer. Hear, O merciful God, &c., or O God, whose only-begotten Son, &c.

The Five Glorious Mysteries.

I. *The Resurrection of our Lord from the dead.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible.

Our Father. Ten Hail Mary's. Glory, &c.

Let us pray.

O glorious Virgin Mary; by that unspeakable joy thou didst receive in the resurrection of thy Divine Son, we beseech thee obtain for us of him, that our hearts may never go astray after the false joys of this world, but may be for ever wholly employed in the pursuit of the only true and solid joys of heaven. Amen.

II. *The Ascension of Christ into Heaven.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in the sight and to the

great admiration of his most holy Mother, and his holy Apostles and disciples.

Our Father. Ten Hail Mary's. Glory, &c.

Let us pray.

O Mother of God, comforter of the afflicted; as thy beloved Son, when he ascended into heaven, lifted up his hands and blessed his Apostles, as he was parted from them; so vouchsafe, most holy Mother, to lift up thy pure hands to him on our behalf, that we may enjoy the benefits of his blessing, and of thine, here on earth, and hereafter in heaven. Amen.

III. *The Descent of the Holy Ghost on the Apostles.*

Let us contemplate, in this mystery, how the Lord Jesus Christ, being seated on the right hand of God, sent, as he had promised, the Holy Ghost upon his Apostles, who, after he was ascended, returning to Jerusalem, continued in prayer and supplication with the Blessed Virgin Mary, expecting the performance of his promise.

Our Father. Ten Hail Mary's. Glory, &c.

Let us pray.

O sacred Virgin, Tabernacle of the Holy Ghost; we beseech thee obtain, by thine intercession, that this most sweet Comforter, whom thy beloved Son sent down upon his Apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us to walk in the way of virtue and good works. Amen.

IV. *The Assumption of the Blessed Virgin Mary into Heaven.*

Let us contemplate, in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto him, and was by him assumed into heaven, accompanied by the holy Angels.

Our Father. Ten Hail Mary's. Glory, &c.

Let us pray.

O most prudent Virgin, who, entering the heavenly palaces, didst fill the angels with joy and man with hope; vouchsafe to intercede for us at the hour of our death, that, being delivered from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state, to enjoy the happiness of eternal life. Amen.

V. *The Coronation of the most Blessed Virgin Mary in Heaven.*

Let us contemplate, in this mystery, how the glorious Virgin Mary was, to the great jubilee and exultation of the whole court of heaven, and particular glory of all the Saints, crowned by her Son with the brightest diadem of glory.

Our Father. Ten Hail Mary's. Glory, &c.

Let us pray.

O glorious Queen of all the heavenly host; we beseech thee accept this Rosary, which, as a crown of roses, we offer at thy feet; and grant, most gracious Lady, that, by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die within us, until it shall be changed into the happy fruition of thy blessed sight. Amen.

Salve Regina, or Hail holy Queen, &c.

Prayer. Hear, O merciful God, &c., or O God, whose only-begotten Son, &c.

SECOND METHOD.

The Five Joyful Mysteries.

I. *The Angelical Salutation.*

Let us adore the Son of God hidden within the womb of Mary, the most lowly handmaid of the Lord, *beseeching of him the virtue of humility.*

Our Father. Ten Hail Mary's.

Ejaculation. Jesus, whom thou didst conceive, remaining Ever Virgin.

Glory be to the Father, &c. Prayer.

II. *The Visitation.*

Let us adore the Son of God, inspiring his most holy Mother to visit St. Elisabeth; *beseeching of him the virtue of charity to our neighbour.*

Our Father. Ten Hail Mary's.

Ejaculation. Jesus, whom thou didst bear with thee to visit St. Elisabeth.

Glory be to the Father, &c. Prayer.

III. *The Birth of Jesus Christ.*

Let us adore the Son of God, born in a poor stable, of a Mother whose only treasure was her Virginal purity; *begging the grace of purity in soul and body.*

Our Father. Ten Hail Mary's.

Ejaculation. Jesus, whom thou didst bring forth, remaining Ever Virgin.

Glory be to the Father, &c. Prayer.

IV. *The Presentation.*

Let us adore the Son of God, presented in the Temple to his heavenly Father by the hands of Mary; *begging that our hearts may be set free from the love of all earthly things.*

Our Father. Ten Hail Mary's.

Ejaculation. Jesus, by thee presented in the Temple.

Glory be to the Father, &c. Prayer.

V. *Mary finds Jesus in the Temple.*

Let us adore the Son of God, who left even his own most tender Mother, when the glory of his heavenly Father called him, and was found by Mary in the Temple sitting in the midst of the doctors. *Let us beg of our Lord an ardent zeal to instruct ourselves in our holy faith, and bring others to the knowledge of it.*

Our Father. Ten Hail Mary's.

Ejaculation. Jesus, whom thou didst find in the Temple.

Glory be to the Father, &c. Prayer.

The Five Sorrowful Mysteries.

I. *The Prayer and Bloody Sweat of our Blessed Saviour in the Garden.*

Let us adore our Lord Jesus Christ in the Garden of Olives, accepting all the horrors of his most cruel Passion, whereby the soul of his most tender Mother was so bitterly afflicted; *begging that in all things, however painful and hard, we may seek only the holy will of God.*

Our Father. Ten Hail Mary's.

Ejaculation. Jesus, who for us wast bathed in a sweat of Blood.

Glory be to the Father, &c. Prayer.

II. *The Scourging of Jesus Christ.*

Let us adore our Lord Jesus Christ, enduring for our sakes that most cruel scourging, by every stroke of which the most tender heart of Mary was torn. *Let us beg of him the spirit of mortification.*

Our Father, &c. Ten Hail Mary's.

Ejaculation. Jesus scourged for our sins.

Glory be to the Father, &c. Prayer.

III. *The Crowning with Thorns.*

Let us adore Jesus our King, crowned in derision with a crown of thorns; the sight of which increased yet more the grief of Mary. *Let us ask the grace to overcome human respect.*

Our Father. Ten Hail Mary's.

Ejaculation. Jesus crowned for us with thorns.

Glory be to the Father, &c. Prayer.

IV. *Jesus carrying his Cross.*

Let us adore our Lord Jesus, bowed down beneath the heavy burden of his cross, in the sight of his most tender Mother, resolved to drink with him the same cup of bitterness. *Let us ask the spirit of meekness and patience.*

Our Father. Ten Hail Mary's.

Ejaculation. Jesus, who for us didst bear the cross.

Glory be to the Father, &c. Prayer.

V. *Jesus Crucified.*

Let us adore our Lord Jesus, finishing, by his death upon the cross, the great work of our redemption. *Let us ask of him, through the tears of his most sorrowful Mother, the spirit of holy compunction.*

Our Father. Ten Hail Mary's.

Ejaculation. Jesus, who died for us upon the cross.

Glory be to the Father, &c. Prayer

The Five Glorious Mysteries.

I. *The Resurrection of Jesus Christ.*

Let us adore our Divine Saviour, the glorious Conqueror of death; and let us ask of Mary, by the joy which filled her soul at the resurrection of her Son, *to obtain for us the triumph of Jesus and Mary within our hearts.*

Our Father. Ten Hail Mary's.

Ejaculation. Jesus, who rose again from the dead.

Glory be to the Father, &c. Prayer.

II. *The Ascension of Jesus Christ.*

Let us adore our Divine Saviour, ascending into heaven to prepare a place for us; and let us ask of Mary, who followed Jesus in spirit, to obtain for us *a great desire after our heavenly country.*

Our Father. Ten Hail Mary's.

Ejaculation. Jesus, now ascended into heaven.

Glory be to the Father, &c. Prayer.

III. *The Holy Ghost descends upon the Blessed Virgin and the Apostles.*

Let us adore our Divine Saviour, sending from above his Holy Spirit; and let us ask of Mary, whom he has appointed to dispense his graces, to obtain *for us all the gifts of the Holy Ghost.*

Our Father. Ten Hail Mary's.

Ejaculation. Jesus, who didst send the Holy Ghost.

Glory be to the Father, &c. Prayer.

IV. *The Assumption of the Blessed Virgin.*

Let us adore our Divine Saviour receiving his most gra-

ous Mother into the bosom of his glory, and let us ask her to obtain for us *the desire of perfection.*

Our Father. Ten Hail Mary's.

Ejaculation. Jesus, who hath called thee to himself.

Glory be to the Father, &c. Prayer.

V. *The Crowning of the Blessed Virgin Mary.*

Let us adore our Divine Saviour crowning the virtues of his most holy Mother in heaven: let us beg her to obtain for us *the grace to love and imitate them.*

Our Father. Ten Hail Mary's.

Ejaculation. Jesus, who hath crowned thee in the heavens.

Glory be to the Father, &c. Prayer.

THIRD METHOD.

The Five Joyful Mysteries.

I.

1. The most Holy Trinity consents to the Incarnation of Jesus Christ.
2. Mary is chosen to be the Mother of the Incarnate Word.
3. The Angel Gabriel announces that happiness to Mary.
4. Mary prays in her holy solitude.
5. The Angel salutes her, saying, "Hail Mary, full of grace, the Lord is with thee."
6. Mary is troubled at the sight and speech of the Angel.
7. The Angel says, "Fear not, Mary, thou shalt conceive by the power of the Holy Ghost."
8. Mary answers, "Behold the handmaid of the Lord, be it done unto me according to thy word."
9. The Holy Ghost overshadows her.
10. And the Word was made flesh, and dwelt among us.

II.

1. Mary, with great humility and charity, goes to visit her cousin St. Elisabeth.
2. Mary guided by the Holy Ghost, and accompanied by the holy angels.

3. Mary crosses the mountains in haste.
4. Mary is received with great joy by her cousin St. Elisabeth.
5. St. John is sanctified in his mother's womb.
6. St. Elisabeth says, " Blessed is the Fruit of thy womb."
7. Mary replies, " My soul doth magnify the Lord."
8. Elisabeth exclaims, " Whence is this to me, that the Mother of my Lord should come to visit me?"
9. The house of Zacharias supremely blessed by the visits of Jesus and Mary.
10. Mary serves her cousin in all humble offices for the space of three months.

III.

1. Mary gives birth to a Child, and remains a Virgin.
2. Mary gives birth to Jesus, and wraps him in swaddling clothes.
3. Mary contemplates Jesus with love and astonishment.
4. Mary embraces Jesus, and presses him to her heart.
5. Mary feeds Jesus with her Virginal milk.
6. Mary lays Jesus in a manger that Joseph had prepared.
7. Jesus lies in a manger between an ox and an ass.
8. The angels sing, " Glory to God in the highest, on earth peace to men of good will."
9. The shepherds come to visit the Child Jesus.
10. The Magi come to adore the Holy Child, and offer him presents.

IV.

1. Mary goes to the temple to offer her Holy Child.
2. Jesus and Mary submit to the law.
3. The way from Nazareth to Jerusalen is long and difficult.
4. Mary carries the Child Jesus in her arms.
5. Mary continues her journey, pondering all these things in her heart.
6. Mary offers Jesus in the temple.
7. Mary redeems Jesus at the ransom appointed for the poor.
8. Anna rejoices to see her prophecy fulfilled.
9. The holy old man, Simeon, embraces Jesus with joy.
10. Simeon says, " Now dost thou dismiss thy servant, Lord, in peace."

V

1. Mary has lost her beloved Child.

2. Mary deprived of her only treasure.
3. Mary seeks Him with anxiety.
4. Mary seeks Jesus in the streets and roads.
5. Mary finds Jesus again after three days.
6. Mary finds Jesus in the temple.
7. Jesus, twelve years old, teaches the doctors.
8. Mary says, "Son, why hast thou made us sorrowful?"
9. Jesus returns with Mary and Joseph, and is obedient unto them.
10. Mary preserves in her heart the sayings of Jesus.

The Five Sorrowful Mysteries.

I.

1. Jesus goes into the Garden of Olives.
2. Jesus prays, lying prostrate on the ground.
3. Jesus perseveres in his prayer.
4. Jesus is sorrowful, even unto death.
5. Jesus is bathed in a sweat of blood.
6. Jesus submits his will to his heavenly Father.
7. Jesus warns his disciples to watch and pray.
8. Jesus betrayed by Judas.
9. Jesus is seized by his own creatures.
10. Jesus cruelly bound, and dragged from one judge to another.

II.

1. Jesus is delivered to be scourged.
2. Jesus is falsely accused.
3. Jesus is stripped of his clothes.
4. Jesus is naked in the hands of his executioners.
5. Jesus is fastened to a pillar.
6. Jesus is lashed with scourges.
7. Jesus is bruised with clubs.
8. The flesh of Jesus is torn with points of lead.
9. The blood of Jesus flows down to the ground.
10. They unfasten Jesus; he clothes himself again.

III.

1. Jesus brought forth to be crowned with thorns.
2. They prepare a crown of thorns for Jesus.
3. They force the crown of thorns upon the head of Jesus.
4. The head of Jesus is pierced on every side.

5. The blood flows from the head of Jesus.
6. The forehead of Jesus is covered with blood.
7. The eyes of Jesus are bathed in tears.
8. The lips of Jesus are pale as death.
9. Jesus is clothed in a purple garment, through derision.
10. Jesus is cruelly mocked and derided, "Behold the man!"

IV.

1. Jesus condemned to be crucified.
2. Jesus lovingly embraces his cross.
3. Jesus carries his cross on his torn and wounded shoulders.
4. Jesus falls under the weight of his cross for our sins.
5. Jesus, again loaded with his cross, meets his sorrowful Mother.
6. Jesus leaves the impression of his sacred countenance on the veil of St. Veronica.
7. Jesus says, "If these things are done in the green wood, what shall be done in the dry?"
8. None can be found willing to carry the cross for Jesus.
9. Jesus, loaded with his cross, falls at the foot of Calvary.
10. Jesus, again loaded with his cross, ascends the hill of Calvary.

V.

1. Jesus is cruelly stretched upon the cross.
2. His sacred hands and feet are pierced through with nails.
3. Jesus is raised upon the cross, and his blood flows in streams from all his wounds.
4. Jesus prays for his enemies.
5. Jesus promises Paradise to the penitent thief.
6. Jesus recommends St. John to his holy Mother.
7. Jesus in his thirst is offered vinegar and gall.
8. Jesus cries out, "My God, my God, why hast thou forsaken me?"
9. Jesus says, "It is finished!"
10. Jesus gives up his spirit into the hands of God his Father.

The Five Glorious Mysteries.

I.

1. Jesus rises again the third day from the dead.

2. Jesus conquers death and hell.
3. Jesus consoles and delivers the holy Fathers.
4. Jesus rises gloriously.
5. Jesus rejoices his holy Mother.
6. Jesus appears to Mary Magdalene.
7. Jesus appears to Peter, and blesses him.
8. The disciples at Emmaus say, "Did not our hearts burn within us, when he spoke to us?"
9. Jesus appears in the midst of his disciples, and gives them his peace.
10. Jesus shews his wounds to St. Thomas.

II.

1. The ascension of Jesus Christ.
2. Jesus ascends into heaven, by virtue of his own power.
3. Jesus quits his beloved disciples.
4. Jesus promises to remain with them for ever.
5. Jesus promises them the Holy Ghost.
6. As Jesus ascends, he blesses his disciples.
7. Jesus opens heaven to us.
8. Jesus is seated at the right hand of God his Father.
9. Jesus displays his five wounds, on our behalf, to his heavenly Father.
10. Jesus is our Mediator in heaven.

III.

1. Jesus sends the Holy Ghost.
2. Jesus sends the Comforter.
3. Jesus sends fire upon the earth.
4. The Holy Ghost inflames all hearts with his love.
5. The Holy Ghost enlightens their minds.
6. The Holy Ghost strengthens their hearts.
7. The Holy Ghost gives the gift of tongues.
8. The Holy Ghost distributes his gifts.
9. Come, O Holy Ghost, and visit the hearts of thy faithful.
10. Come, Holy Ghost, enlighten our hearts with the fire of thy Divine love.

IV.

1. Mary is assumed into heaven.
2. God the Father receives his well-beloved daughter.
3. Jesus receives his holy Mother.

4. The Holy Ghost receives his beloved spouse.
5. The Seraphim salute Mary.
6. The Angels serve Mary.
7. Mary rejoices all the heavens.
8. Mary is seated at the right hand of Jesus.
9. Mary is our advocate in heaven.
10. Mary is our mother and mediatrix in heaven.

V.

1. Mary gloriously crowned in heaven.
2. Mary crowned through her seraphic love.
3. Mary crowned through her angelical purity.
4. Mary crowned through her profound humility.
5. Mary crowned through her perfect obedience.
6. Mary crowned through her holy prudence.
7. Mary crowned through her admirable patience.
8. Mary crowned through her ardent gratitude.
9. Mary crowned through her holy perseverance.
10. Mary crowned in heaven, above all Saints and Angels, with the honour due to the Mother of God.

Prayers on the Mysteries;

WHICH MAY BE USED WITH ANY OF THE FOREGOING METHODS OF RECITING THE ROSARY.

The Five Joyful Mysteries.

I. *The Annunciation.*

O Lord, who, when thou didst come down to redeem our nature, didst choose for thyself the most chaste womb of Mary to be the true Tabernacle of God with men; grant, we beseech thee, that, by her holy intercession, our souls may be so filled with thy grace, that we may be made temples of God; who livest and reignest, &c. Amen.

II. *The Visitation.*

O Lord, who, in the visitation of Mary, didst pour forth thy heavenly graces on the house of Zacharias and Elisabeth; sanctify us by thy sacred and most loving presence, as thou didst sanctify thy holy servant John; and give us grace so to instruct others unto righteousness, and to edify men by

our holy life, as to escape all danger of pride and vain-glory; who livest and reignest, &c. Amen.

III. *The Nativity.*

We give thee thanks, most loving Jesus, because for our sake thou didst choose to be born in a poor stable at midnight, and in the midst of winter to be wrapt in swaddling clothes, laid in a manger, and fed at thy Mother's breasts. Grant, dearest Lord, that we may become like little children, humble and poor in spirit. Grant that we may, like the Magi from the East, seek after thee with diligence, and find thee in the cradle of our hearts, and there adore thee, offering up the gold of charity, the incense of devotion, and the myrrh of mortification. Amen.

IV. *The Presentation.*

O Lord Jesus Christ, who didst condescend, together with thy holy Mother, for our example, to be obedient to the law for sin; grant us grace never to be ashamed of thy law, but to labour to fulfil thy commandments, to practise penance for our sins, and to approach thy holy altar with those ardent desires with which holy Simeon received thee into his arms. Amen.

V. *Jesus found in the Temple.*

O Lord my God, thou art the only good; thou art the sea of sweetness, and ocean of all perfection. We are confounded when we think how much our souls are moved at the loss of earthly goods, and yet feel so little trouble when we have lost thee by sin. Grant, we beseech thee, that, despising all earthly things, we may sigh only to enjoy the vision of thy glory and beauty in that kingdom, where, together with the Father and the Holy Spirit, thou livest and reignest God, world without end. Amen.

The Five Sorrowful Mysteries.

I. *The Prayer of our Lord in the Garden.*

O Lord Jesus Christ, who, in the garden of Gethsemane hast taught us, both by word and example, to overcome temptation by prayer; grant, we beseech thee, that, giving ourselves continually unto prayer, we may obtain its abundant fruit; who livest and reignest, &c. Amen.

II. *The Scourging.*

O Lord Jesus Christ, who, for our sakes, didst take to thee a human nature, and didst suffer in thy flesh for our example; grant, we beseech thee, that, venerating thy sacred Passion, we may imitate thy blessed life of patience and mortification, and attain at last to the glory of thy resurrection; who livest and reignest, &c. Amen.

III. *The Crowning with Thorns.*

O Lord Jesus Christ, King immortal and invisible; grant, we beseech thee, that we who venerate thy crown of thorns here upon earth, may receive from thee the crown of eternal glory in the life to come; who livest and reignest, &c. Amen.

IV. *Our Lord carrying his Cross.*

O Lord Jesus Christ, who hast said, "No man can come to me, except he deny himself, and take up his cross and follow me;" grant, we beseech thee, that, venerating thy blessed patience in the carrying of the cross, we may bear all the crosses and trials of this valley of tears, that, being purified by suffering, we may be admitted into thy eternal rest; who livest and reignest, &c. Amen.

V. *Crucifixion of our Lord.*

O Lord Jesus Christ, who, of thy infinite charity, didst become, for the sake of sinful man, the scorn of men and the outcast of the people, and didst die for us upon the cross to obtain our relief from eternal shame; grant us, we beseech thee, by the merits of thy most sorrowful crucifixion, and by the glorious intercession of thy most tender Mother, who stood by thee at the cross, the spirit of perfect contrition for our sins, and of a holy death; who livest and reignest, &c. Amen.

The Five Glorious Mysteries.

I. *The Resurrection.*

O Lord Jesus Christ, who didst descend into hell, and didst rise again the third day from the dead; grant to the souls of the faithful departed thy eternal light and peace; and to us thy servants grace to die each day more and more

to ourselves, that we may live wholly unto thee; who livest and reignest, &c.

II. *The Ascension.*

O Lord Jesus Christ, who didst descend upon earth to be our sacrifice, and hast ascended into heaven to be our eternal Priest and Advocate; grant us grace, that, being detached from all earthly things, we may in heart and mind thither ascend, whither thou art gone before, and with thee continually dwell; who livest and reignest, &c. Amen.

III. *The Descent of the Holy Ghost.*

O Lord Jesus Christ, to whom is given all power in heaven and on earth; send down upon us the Holy Ghost the Comforter, which may guide, support, and purify the souls of thy servants, and of thy whole Church; who livest and reignest, &c. Amen.

IV. *The Assumption of the Blessed Virgin Mary.*

O Lord Jesus Christ, who, when the work of her perfection was accomplished, didst call to thyself the soul of thy most holy Mother, and didst not suffer her body to see corruption; grant us, we beseech thee, the desire of perfection, and daily to purify ourselves more and more from all our faults and imperfections; so that at the hour of death we may be found worthy to pass to the blessed vision of thy glory; who livest and reignest, &c. Amen.

V. *The Coronation of the Blessed Virgin Mary.*

O Lord Jesus Christ, who hast said, "In my Father's house are many mansions, I go to prepare a place for you;" grant us, we beseech thee, so to copy in our lives the holy virtues of thy blessed Mother, that, through her glorious intercession with thee, we may attain the place prepared for us in thy kingdom from the foundation of the world; who livest and reignest, &c. Amen.

Salve Regina, &c.; Hail holy Queen, &c.

Let us pray.

O God, whose only-begotten Son, by his life, death, and resurrection, hath laid open to us the rewards of everlasting life; grant, we beseech thee, that pondering in our hearts these Mysteries in the most holy Rosary of the Blessed Virgin

Mary, we may imitate what they set forth, and obtain what they promise; through the same our Lord and Saviour Jesus Christ. Amen.

A SHORT PARAPHRASE

OF THE LITANY OF LORETTO.

Kyrie eleïson. Lord God the Father, have mercy upon us.

Christe eleïson. Lord God the Son, have mercy upon us.

Kyrie eleïson. Lord God the Holy Ghost, have mercy upon us.

Christe audi nos. Christ, our anointed Priest, hear these our prayers.

Christe exaudi nos. Christ, our anointed King, hear our petition.

Pater de cœlis Deus, miserere nobis. O God the Father, of heaven, have mercy on us.

Fili Redemptor mundi Deus. O God the Son, Redeemer of the world, have mercy on us.

Spiritus Sancte Deus. O God the Holy Ghost, have mercy on us.

Sancta Trinitas unus Deus. Holy Trinity, one God, have mercy on us.

Sancta Maria. Holy Mary, by thy name of sweetness, after the name of Jesus most venerable, pray for us.

Sancta Dei Genetrix. Holy Mother of God, from whose own flesh was formed God's sacred body, pray for us.

Sancta Virgo Virginum. Holy Virgin of virgins, as the lily amongst thorns, so is my beloved among the virgin daughters; pray for us.

Mater Christi. Mother of Christ, of the Anointed One, thou didst stand by the altar of the cross; pray for us.

Mater Divinæ gratiæ. Mother of Divine grace, by thee did grace come down from heaven; pray for us.

Mater purissima. Mother most pure, exempted from all stain of sin; pray for us.

Mater castissima. Mother most chaste, without all sting of concupiscence; pray for us.

Mater inviolata. Mother inviolate; Mother, yet ever Virgin; pray for us.

Mater intemerata. Mother undefiled by any the slightest breath of evil; pray for us.

Mater amabilis. Mother most amiable, thou art the Mother of incarnate love; pray for us.

Mater admirabilis. Mother most admirable, for God himself could form no greater Mother than his own; pray for us.

Mater Creatoris. Mother of our Creator, at thy virgin breast He who sustains the world was nourished; pray for us.

Mater Salvatoris. Mother of our Saviour; thou of whom was formed that very blood that hath redeemed the world; pray for us.

Virgo prudentissima. Virgin most prudent, taught by Heaven, the whilst thou didst keep silence and ponder in thy heart; pray for us.

Virgo veneranda. Virgin most venerable; thou whom all generations shall call blessed; pray for us.

Virgo prædicanda. Thou who art worthy that thy glory should be extolled and celebrated through the whole world; pray for us.

Virgo potens. Virgin most powerful, by thy prayers omnipotent with God; pray for us.

Virgo clemens. Virgin most merciful; who can declare thy love for souls redeemed by Jesus' Blood?—pray for us.

Virgo fidelis. Virgin most faithful; for thy love was strong as death, as thou didst stand by the cross of Jesus, faithful to the last; pray for us.

Speculum justitiæ. Mirror of justice; for who so perfectly reflects the image of Jesus as his holy Mother?—pray for us.

Sedes sapientiæ. Seat of wisdom, since in thy arms the Eternal Wisdom of the Father was enthroned; pray for us.

Causa nostræ lætitiæ. Rainbow of peace, and of good tidings of great joy to a storm-tossed world; pray for us.

Vas spirituale. Spiritual vessel "full of grace," from thee all grace hath issued forth; pray for us.

Vas honorabile. Vessel of honour and election, formed of the purest gold, fit for the service of the King of Heaven; pray for us.

Vas insigne devotionis. Vessel of singular devotion, after whose form each vessel of election must be fashioned; pray for us.

Rosa mystica. Mystical rose, exhaling the sweet odour of all virtues, yet circled by the thorns of tribulation; pray for us.

Turris Davidica. Tower of David, built against the

enemies of God, in the city of the mystical Jerusalem; pray for us.

Turris eburnea. Tower of ivory; for in the Canticles thou art that tower of ivory whereto the fair neck of the bride is likened; for through thee all graces pass from Christ the Head unto the Church his Body; pray for us.

Domus aurea. House of gold, palace adorned in every part with the symbolic gold of charity; pray for us.

Fœderis arca. Ark of the covenant, formed of fairest workmanship, not for the tables of the law, but for the Lord of the Law himself; pray for us.

Janua cœli. Gate of heaven, since through thee salvation came into the world, and none can enter heaven but by thee; pray for us.

Stella matutina. Morning star, thou didst appear at length above the darkness of this world, sure forerunner of the Sun of justice; pray for us.

Salus infirmorum. Health of the sick, since in thee do we behold strength in the midst of weakness; pray for us.

Refugium peccatorum. Refuge of sinners, if by sin we have again and again trampled under foot the Blood of Jesus, yet in thee shall we find a gentle advocate with him; pray for us.

Consolatrix afflictorum. Comforter of the afflicted, thou hast watched beside, and suffered with the Man of Sorrows, and hast learned how to console the miserable; pray for us.

Auxilium Christianorum. Help of Christians; they who are called by Christ's own name shall ever find in thee their tenderest mother; pray for us.

Regina Angelorum. Queen of Angels, since the King of Heaven, who had the Angels for his ministering servants, called thee his Mother; pray for us.

Regina Patriarcharum. Queen of Patriarchs, thou who wast foreshewn in type and figure, and seen in their vision of desire by all the patriarchs of old; pray for us.

Regina Prophetarum. Queen of Prophets, and thyself a mighty prophetess,* thou didst bring to its fulfilment that which they foretold; pray for us.

Regina Apostolorum. Queen of Apostles, and thyself the first apostle of the grace of Christ, when thou didst bring our Lord to visit St. Elisabeth; pray for us.

Regina Martyrum. Queen of Martyrs, thou whose exist-

* The Magnificat, a prophecy of the Church's progress, and of Christ's kingdom upon earth.

ence upon earth was a life-long martyrdom, through whose soul the sword of sorrow pierced; pray for us.

Regina Confessorum. Queen of Confessors, in whose breast, when all forsook and fled, the Church's faith stood firm; thou to whom all who confess the name of Jesus look for aid, and take thy life as a model for their own; pray for us.

Regina Virginum. Queen of Virgins, lily of holy purity, first example and great encouragement to virginity professed for Christ's own love; pray for us.

Regina Sanctorum omnium. Queen of all Saints, for all the Saints in heaven, burning with the eternal love of Jesus, have ever found in thee a guide, a loving advocate, and a most tender mother; pray for us.

Regina sine labe originali concepta. Queen conceived without sin, singular glory of thy Son, not only redeemed by him from sin, but by his special grace exempted and preserved from ever having contracted the least stain, thy last title, yet most glorious of all. By thy immaculate heart, fit temple for God's Holy Dove, sweet Mary, pray for us.

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine. O Lamb of God, who takest away the sins of the world, spare us, O Lord.

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine. O Lamb of God, who takest away the sins of the world, hear us, O Lord.

Agnus Dei, qui tollis peccata mundi, miserere nobis. O Lamb of God, who takest away the sins of the world, have mercy on us.

Sub tuum præsidium, &c. We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

The Seven Dolours, or chief Sufferings of the Blessed Virgin Mary.

I.

O MOST afflicted Virgin! I commemorate the sorrow which filled thy heart when, on presenting thy divine Son in the temple, holy Simeon foretold that a sword should pierce thy soul, thereby announcing the share thou shouldst have in the sufferings of thy dear Son. I most devoutly compassionate thy grief on this occasion, and beseech thee, O glorious Queen of Martyrs, to obtain for me, through the sufferings of Jesus Christ, which were the great cause of all thy dolours, a sincere and lively horror of sin, an ardent love of God, a tender and practical devotion towards thee, and a happy death under thy special protection.

II.

O most holy and afflicted Virgin! I commiserate the sorrow which filled thy maternal heart when thou didst see thy divine Infant persecuted by his own creatures, and wert obliged to flee into Egypt, to save him from the fury of Herod. I most devoutly compassionate thy grief on that occasion, and beseech thee, O glorious Queen of Martyrs, to obtain for me, through the sufferings of Jesus Christ, which were the great cause of all thy dolours, a sincere and lively horror of sin, an ardent love of God, a tender and practical devotion towards thee, and a happy death under thy special protection.

III.

O most afflicted Virgin! I commemorate the sorrow which filled thy maternal heart when thou wert separated from thy divine Son, who remained for three days absent from thee after thy journey to Jerusalem. I most devoutly com-

passionate thy grief on that occasion, and beseech thee, O glorious Queen of Martyrs, to obtain for me, through the sufferings of Jesus Christ, which were the great cause of all thy dolours, a sincere and lively horror of sin, an ardent love of God, a tender and practical devotion towards thee, and a happy death under thy special protection.

IV.

O most holy and afflicted Virgin! I commemorate the sorrow which filled thy maternal heart when thou didst follow thy dear Son to Mount Calvary, and beheld him sinking under the weight of the cross and of our sins. I most devoutly compassionate thy grief on that occasion, and beseech thee, O glorious Queen of Martyrs, to obtain for me, through the sufferings of Jesus Christ, which were the great cause of all thy dolours, a sincere and lively horror of sin, an ardent love of God, a tender and practical devotion towards thee, and a happy death under thy special protection.

V.

O most holy and afflicted Virgin! I commemorate the sorrow which filled thy maternal heart when thou didst stand by the cross of Jesus, and didst witness all his torments, and see him at length expire for the sins of the world. I devoutly compassionate thy grief on that occasion, O glorious Queen of Martyrs, and beseech thee to obtain for me, through the sufferings of Jesus Christ, which were the great cause of all thy dolours, a sincere and lively horror of sin, an ardent love of God, a tender and practical devotion towards thee. and a happy death under thy special protection.

VI.

O most holy and afflicted Virgin! I commemorate the sorrow which filled thy maternal heart when the adorable body of thy divine Son was taken down from the cross, and laid in thy arms. I most devoutly compassionate thy grief on that occasion, and beseech thee, O glorious Queen of Martyrs, to obtain for me, through the sufferings of Jesus Christ, which were the great cause of all thy dolours, a sincere and lively horror of sin, an ardent love of God, a tender

and practical devotion towards thee, and a happy death under thy special protection.

VII.

O most holy and afflicted Virgin! I commemorate the sorrow which filled thy maternal heart when the sacred body of Jesus was taken from thy arms, and laid in the sepulchre. I most devoutly compassionate thy grief on that occasion, and beseech thee, O glorious Queen of Martyrs, to obtain for me, through the sufferings of Jesus Christ, which were the great cause of all thy dolours, a sincere and lively horror of sin, an ardent love of God, a tender and practical devotion towards thee, and a happy death under thy special protection.

Here also may be said the Litany of the Seven Dolours, *and the* Stabat Mater.



Pious Ejaculations, which may be used on various occasions.

I. *For obtaining Pardon of Sin.*

The sins of my youth and my ignorances remember not: according to thy mercy remember thou me, for thy goodness' sake, O Lord. Ps. xxiv. 7.

O Lord, be thou merciful unto me: heal my soul, for I have sinned against thee. Ps. xl. 5.

Have mercy upon me, O God, according to thy great mercy. Ps. l. 1.

Let thy tender mercies come unto me, O Lord, and I shall live. Ps. cxviii. 77.

I have gone astray like a sheep that is lost: seek thy servant, O Lord. Ps. cxviii. 176.

Enter not into judgment with thy servant, for in thy sight shall no man living be justified. Ps. cxlii. 2.

I will arise and go to my father, and say to him, Father, I have sinned against heaven, and before thee, and am not worthy to be called thy son. Luke xv. 18.

Jesus, Son of David, have mercy on me. Luke xviii. 38.

II. *For Humility.*

It is good for me that thou hast humbled me. Before I was humbled, I offended; therefore have I kept thy word. Ps. cxviii. 71, 67.

Our Lord Jesus Christ humbled himself, and became obedient unto death, even the death of the cross. Phil. ii. 8. And shall I be proud!

III. *For obtaining a true Estimate of this Life.*

We are sojourners before thee, and strangers, as were all our fathers. Our days upon earth are as a shadow; and there is no stay. 1 Par. xxix. 15.

Declare unto me the fewness of my days. Call me not away in the midst of my days. Ps. ci. 24, 25.

Let my soul die the death of the just, and my last end be like to them. Numbers xxiii. 10.

IV. *In Grief and Affliction.*

Heal me, O Lord; for my bones are troubled. My soul also is troubled exceedingly. Ps. vi. 2, 3.

My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws; and thou hast brought me down into the dust of death. Ps. xxi. 16.

O Lord, all my desire is before thee; and my groaning is not hidden from thee. Ps. xxxvii. 9.

Why art thou sorrowful, O my soul? and why dost thou disquiet me? Hope in God, for I will still give praise to him: the salvation of my countenance, and my God. Ps. xlii. 5, 6.

I am wearied with my groans, and I find no rest. Jeremias xlv. 3.

Restore unto me the joy of thy salvation. Psalm l. 14.

V. *For Resignation.*

It is the Lord: let him do what is good in his sight. 1 Kings iii. 18.

If he shall say to me, Thou pleasest me not: I am ready, let him do that which is good before him. 2 Kings xv. 26.

My heart is ready; O God, my heart is ready. Ps. lvi. 8.

Nevertheless, as it shall be the will of God in heaven, so be it done. 1 Machab. iii. 60.

Thy will be done. Matt. xxvi. 42.

Lord, what wilt thou have me to do? Acts ix. 6.

VI. *For Patience.*

The Lord gave, and the Lord hath taken away: as it hath pleased the Lord, so it is done: blessed be the name of the Lord. Job i. 21.

If we have received good things at the hand of God, why should we not receive evil? Job ii. 10.

I will take the chalice of salvation, and will call upon the name of the Lord. Ps. cxv. 4.

VII. *Against Temptation.*

The Lord be merciful unto me, that I may do no such thing. 1 Kings xxiv. 7.

Strengthen me, O Lord, in this hour. Judith xiii. 9.

Have mercy on me, O Lord, for I am weak. Ps. vi. 2.

By thee I shall be delivered from temptation. Ps. xvii. 30.

Save me, O God: for the waters are come in even unto my soul. Ps. lxviii. 1.

Deliver not up to beasts of prey the souls that put their trust in thee: and forget not for ever the souls of thy poor. Ps. lxxiii. 19.

Turn away my eyes, that they may not behold vanity. Ps. cxviii. 37.

VIII. *For Trust in God.*

Although he should slay me, yet I will trust in him. Job xiii. 15.

Though I should walk in the midst of the shadow of death, I fear no evil, for thou art with me. Ps. xxii. 4.

It is good for me to adhere to my God, to put my hope in the Lord God. Ps. lxxii. 28.

IX. *For the Fear of God.*

What shall I do when God shall arise to judge? and when he shall examine, what shall I answer him? Job xxxi. 14.

I have always feared God as waves swelling over me, and his weight I was not able to bear. Job xxxi. 23.

The sorrows of hell encompassed me: and the snares of death prevented me. Ps. xvii. 6.

Pierce thou my flesh with thy fear: for I am afraid of thy judgments. Ps. cxviii. 120.

X. *For Wisdom in Speech.*

I said, I will take heed to my ways, that I sin not with my tongue: I have set a guard to my mouth. Ps. xxxviii. 1.

Set a watch, O Lord, before my mouth, and a door round about my lips. Ps. cxl. 3.

XI. *For knowing the Will of God in doubtful Matters.*

Perfect thou my goings in thy paths: that my footsteps be not moved. Ps. xvi. 6.

Send forth thy light and thy truth. Ps. xlii. 3.

May God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us, and have mercy on us. Ps. lxvi. 1.

Make known to me the way wherein I should walk; for I have lifted up my soul to thee. Teach me to do thy will, for thou art my God. Ps. cxlii. 10, 11.

Lord, what wilt thou have me to do? Acts ix. 6.

XII. *Remembrance of the Divine Presence.*

The eyes of the Lord are brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts. Ecclesiasticus xxiii. 28.

For my eyes are upon all their ways: they are not hid from my face, and their iniquity hath not been hid from my eyes. Jerem. xvi. 17.

XIII. *Acts of Praise and Thanksgiving.*

Let my mouth be filled with praise, that I may sing thy glory and thy greatness all the day long. Ps. lxx. 8.

Bless the Lord, O my soul: and let all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Ps. cii. 1, 2.

Not unto us, O Lord, not unto us; but unto thy name give the glory. Ps. cxiii. 9.

What shall I render to the Lord, for all that he hath rendered to me? Ps. cxv. 3.

I will praise thee, because thou hast heard me, and art become my salvation. Ps. cxvii. 28.

XIV. *Love of God and of Heaven.*

If, therefore, I have found favour in thy sight, shew me thy face. Exodus xxxiii. 13.

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life. That I may see the delight of the Lord, and may visit his temple. Ps. xxvi. 4.

As the hart panteth after the fountains of waters, so my soul panteth after thee, O God. My soul hath thirsted for

the living God: when shall I come, and appear before the face of God? Ps. xli. 1, 2.

For what have I in heaven? and besides thee, what do I desire upon earth? For thee my flesh and my heart hath fainted away: thou art the God of my heart, and my portion for ever. Ps. lxxii. 25, 26.

How lovely are thy tabernacles, O Lord of Hosts! my soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God. Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever. For one day in thy courts is better than a thousand. Ps. lxxxiii. 1, 2, 4, 10.

Wo is me, that my sojourning is prolonged! Ps. cxix. 5.

Bring my soul out of prison, that I may praise thy name. Ps. cxli. 8.

Shew me, O thou whom my soul loveth, where thou feedest, where thou liest in the mid-day. Cant. i. 6.

My soul hath desired thee in the night. Is. xxvi. 9.

Having a desire to be dissolved, and to be with Christ. Philip. i. 23.



Instructions and Devotions for Confession.

On the Sacrament of Penance.

PENANCE is a sacrament instituted by Christ, in which, by the ministry of the Priest, actual sins are remitted, and the conscience is released from all bonds by which it may be bound. In this sacrament, also, the eternal punishment due to sin is remitted, and part or the whole of the temporal punishment, according to the disposition of the penitent.

Hence we see the great necessity of this sacrament; and the Council of Trent has decreed, that it is not less necessary for salvation to those who have fallen into mortal sin after baptism, than baptism to those who have never been baptised. And although penance may, at first sight, and in itself, seem to be a bitter and painful thing, yet, viewed in its fruits and consequences, it is full of consolation; and every Christian, as soon as he is conscious that he has fallen into a mortal sin, ought *at once* to have recourse to this fount of divine mercy.

The evil consequences of delay are manifold. 1. In a state of mortal sin, every other mortal sin committed becomes more aggravated in its character. 2. The commission of one mortal sin makes a second easier, and this leads to a third, and so on. 3. In a state of mortal sin, a man loses the value of all the good works that he may do. They avail nothing for everlasting life. Neither alms, nor prayers, nor fasts, nor even martyrdom itself, can profit a man, if he has not repented of his sins. 4. Sin, continued in, shuts by degrees the door of divine mercy, until at last scarce any hope is left of obtaining pardon from God. Lastly. Just as the longer a stain remains upon a garment, the more difficult it is to remove, and the longer we neglect to cleanse our chambers or our persons the more defiled they become; so the

longer the soul neglects to purge itself by confession, the more difficult the work becomes, and the more intricate, on account of the number of sins and anxiety of mind, until at last even an experienced confessor may be unable to extricate the soul from its miserable state; and thus the worm of conscience is begotten and nourished, which, though it may not be felt in life, will assuredly sting cruelly in the hour of death, and much more in that place where the worm never dieth, and the fire is not quenched.

The Parts of Penance.

It is not necessary here to enter at any length upon the parts of penance. It will be sufficient to mention that they are three—*contrition*, *confession*, and *satisfaction*, which are absolutely necessary for the perfection of the sacrament and for salvation.

True contrition consists in a hearty sorrow and detestation of our sins, because by them we have offended God, whom we ought to love above all things. To this sorrow must be joined a firm purpose of amendment of life, and of never wilfully sinning again.

In order that confession may be valid, it must be, 1. *entire;* that is, all mortal sins, as to their number and character, must be laid open to the priest; 2. *faithful*, that is, true and sincere; 3. *diligent*, that is, it must be preceded by due diligence and care in the examination of conscience; 4. *obedient*, that is, the penitent must fully intend to obey whatever the priest commands him. By *satisfaction* is meant the performance of the penance enjoined by the priest, as well as other penitential works, which we may do in satisfaction for the sins which we have committed; and which works are of three kinds, prayer, almsgiving, and fasting, or other corporeal austerities.

Causes which render Confession invalid.

1. When any mortal sin is omitted wilfully, from shame or any other motive.

2. When a falsehood is told in confession concerning any mortal sin, known to be mortal.

3. When any mortal sin is forgotten, which might have been remembered with proper diligence in self-examination.

4. When there is not a full purpose of abandoning sin, and avoiding all dangerous occasions of sin.

5. When the penitent is under any sentence of excommunication, and has not been absolved from it previously to confession.

6. When the penitent, having sins of some consequence to confess, deliberately chooses a young or unskilful confessor, who is not experienced in cases of conscience.

Prayer before Examination of Conscience.

O most merciful God, I give thee most humble and hearty thanks for all thy mercies unto me, and, particularly at this time, for thy forbearance and long-suffering with me, notwithstanding my many and grievous sins. It is of thy great mercy that I have not fallen into greater and more grievous sins than those which I have committed, and that I have not been cut off and cast into hell. O my God, although I have been so ungrateful to thee in times past, yet now, I beseech thee to accept me returning to thee with an earnest desire to repent, and devote myself to thee, my Lord and my God, and to praise thy holy Name for ever.

Enlighten me, O God, for thou knowest all my ways and observest all my footsteps. Come, thou true light, and dispel the darkness of my heart, that I may see what in me is displeasing unto thee, and that with a contrite heart I may bewail my sins, rightly confess them, and effectually forsake and amend them.

Receive my confession, and spare me, O most gracious Lord Jesus Christ, whom I, an unworthy sinner, am not worthy to name, because I have so often offended thee through my fault, through my own fault, through my own most grievous fault. Behold, O God, I humbly bow my knees before thee. I blush and am confounded, and am ashamed to lift up my face unto thee; for my iniquities are multiplied, and as a heavy burden oppress me. But thou, O most merciful Jesus, be merciful unto me a sinner. Rebuke me not in thine anger, and cast me not away from thy face, O good Jesus,

who hast said that thou willest not the death of a sinner, but rather that he should be converted and live. Receive me, I beseech thee, returning to thee with a penitent and contrite heart. Thou art my Saviour and my God; I am thy servant, although a wicked one, and a most unworthy sinner. Spare me, O most kind Jesus, who didst die upon the cross that thou mightest save sinners. To whom shall I flee but unto thee, my only hope and my salvation? If thou dost reject me, who will receive me? To whom shall I look for assistance? Who will heal my iniquities? Have mercy upon me, O most gracious Lord, and despise not the humble and contrite heart of thy servant. Grant me, I beseech thee, perfect contrition for my sins, that I may detest them with the deepest sorrow of heart. Send forth thy light into my soul, and discover to me all those sins which I ought to confess at this time.

Assist me by thy grace, that I may be able to declare them to the priest thy vicar, fully, humbly, and with a contrite heart, and so obtain perfect remission of them all through thine infinite goodness. Amen.

O most gracious Virgin Mary, beloved Mother of Jesus Christ my Redeemer, intercede for me to him. Obtain for me the full remission of my sins, and perfect amendment of life, to the salvation of my soul, and the glory of his name. Amen.

I implore the same grace of thee, O my angel guardian; of you, my holy patrons N. N.; of you, O holy Peter and holy Magdalen, and of all the saints of God. Intercede for me a sinner, repenting of my sins, and resolving to confess and amend them. Amen.

An Examination of Conscience for those who confess their Sins regularly and frequently, according to the threefold duty we owe to God, to our Neighbour, and to ourselves.

I. IN RELATION TO GOD.

1. Have you omitted morning or evening prayer, or neglected to make your daily examination of conscience? Have you prayed negligently, and with wilful distractions? 2. Have

you spent your time, especially on Sundays and holidays, not in sluggishly lying a-bed, or in any sort of idle entertainment, but in reading, praying, or other pious exercises; and taken care that those under your charge have done the like, and not wanted the instructions necessary for their condition, nor time for prayer, or to prepare for the sacraments? 3. Have you spoken irreverently of God and holy things? Have you taken his name in vain, or told untruths? 4. Have you omitted your duty through human respect, interest, compliance, &c.? 5. Have you been zealous for God's honour, for justice, virtue, and truth, and reproved such as act otherwise? 6. Have you resigned your will to God in troubles, necessities, sickness, &c.? Have you faithfully resisted thoughts of infidelity, distrust, presumption, impurity, &c.?

II. IN RELATION TO YOUR NEIGHBOUR.

1. Have you disobeyed your superiors, murmured against their commands, or spoken of them contemptuously? 2. Have you been troubled, peevish, or impatient, when told of your faults, and not corrected them? Have you scorned the good advice of others, or censured their proceedings? 3. Have you offended any one by injurious threatening words or actions? 4. Or lessened their reputation by any sort of detraction, or in any matter of importance? 5. Or spread any report, true or false, that exposed your neighbour to contempt, or made him undervalued? 6. Have you, by carrying stories backward and forward, created discord and misunderstanding between neighbours? 7. Have you been froward or peevish towards any one in your carriage, speech, or conversation? 8. Or taken pleasure to vex, mortify, or provoke them to swear, curse, or any ways offend God? 9. Have you mocked or reproached them for their corporal or spiritual imperfections? 10. Have you been excessive in reprehending those under your care, or been wanting in giving them just reproof? 11. Have you borne with their oversights and imperfections, and given them good counsel? 12. Have you been solicitous for such as are under your charge; and provided for their souls and bodies?

III. IN RELATION TO YOURSELF.

1. Have you been obstinate in following your own will, or in defending your own opinion in things either indifferent,

dangerous, or scandalous? 2. Have you taken pleasure in hearing yourself praised, or yielded to thoughts of vanity? 3. Have you indulged yourself in over much ease, or any ways yielded to sensuality? 4. Has your conversation been edifying and moderate; or have you been froward, proud, or troublesome to others? 5. Have you spent over much time in play, or useless employments, and thereby omitted or put off your devotions to unseasonable times?

Another Examination of Conscience upon the Ten Commandments. To be used for a general Confession, and occasionally at other times.

Have you been guilty of heresy or disbelief, or wilful doubting of any article of faith? How often? and for how long a time? Or have you rashly exposed yourself to the danger of infidelity, by reading bad books, or keeping wicked company? How often?

Have you, by word or deed, denied your religion, or gone to places of false worship, so as to join in any way in the worship, or to give scandal? How often?

Have you been ignorant of the articles of your creed, of the commandments, or of any of those things which Christians in your station are bound to know? For how long a time?

Have you despaired of salvation, or of the forgiveness of your sins? Or have you rashly presumed upon finding mercy; going on in your sins, without any thoughts of amendment; or depending upon a death-bed repentance? How long have you been in this way?

Have you, after falling into mortal sin, neglected for a long time to turn to God by repentance? and for how long a time?

Have you committed any thing that you judged or doubted to be a mortal sin, though perhaps it was not so? How often? Or have you exposed yourself to the evident danger of mortal sin? How often? and of what sin?

Have you been negligent in the worship of God? seldom or never adoring and praising him, or giving him thanks; praying but little, or with little attention; and neglecting to make acts of faith, hope, or love of God? How long has this negligence continued?

Have you made a sacrilegious confession or communion, by concealing some mortal sin in confession, or what you doubted might be mortal; or for want of a hearty sorrow for you-

sins, and a firm purpose of amendment; or by being grossly negligent in the examination of your conscience? How often?

Have you received any other sacrament, for example, confirmation, or matrimony, in mortal sin?

Have you neglected to perform the penance enjoined in confession? or said it with wilful distractions? How often?

Have you presumed to receive the blessed sacrament after having broken your fast?

Have you been guilty of idolatry, or of giving divine honours to any thing created, or used any witchcraft, or charms, or spells, or such like other diabolical inventions? How often? and with what scandal or ill example to others?

Have you employed prayers or sacred names to superstitious uses? How often?

Have you consulted fortune-tellers, or made use of any superstitious practices, to find out things to come, recover things lost, &c.? How often?

Have you given credit to dreams, taken notice of omens, or made any other superstitious observations? How often?

Have you blasphemed God or his saints? How often?

Have you abused the holy Scriptures, or scoffed at holy things? How often?

The Second Commandment.

"Thou shalt not take the name of the Lord thy God in vain."

Have you taken God's name in vain, or used it without respect in common discourse? Have you taken a false oath, or sworn to what you did not certainly know whether it was true or false? Have you taken a rash oath, or without a sufficient reason? Have you taken an oath to do any thing that was wicked or unlawful? or broken your lawful oaths? How often?

Have you had a custom of swearing rashly and inconsiderately by the name of God, by your soul, or by the way of imprecation upon yourself? How long have you had this custom? How many times a day have you sworn in this manner? Have you sworn by the blood or wounds of God, or any other blasphemous oath? How often?

Have you cursed yourself or others, or any thing else? and if so, was it from your heart? How often?

Have you been accessary to others swearing, cursing, or blaspheming? How often?

Have you made a rash vow, without sufficient knowledge or deliberation?

Have you broken any vow or solemn promise made to God? How often?

The Third Commandment.

"Remember that thou keep holy the Sabbath day."

Have you neglected to keep holy the Sunday?

Have you, when prevented from hearing mass on Sundays and holydays, supplied the omission by prayers at home, and taken care that those under your charge did the same?

Have you done any servile work without necessity upon those days? or been accessary to others so doing? How often?

Have you spent those days in idleness or in sin? or been accessary to others spending them so? How often?

The Fourth Commandment.

"Honour thy father and thy mother."

If a Child.—Have you been wanting in your duty to your parents, by not loving them, or not shewing them due respect; or by disobeying them? and was it in any matter of moment? Or have you been disobedient or disrespectful to any other lawful superiors? How often?

Have you desired your parents' death, or cursed them? Or given them injurious language? Or lifted up your hand against them? Or threatened them? Or provoked them to swear, or otherwise to offend God? Or caused them any considerable trouble or uneasiness? How often?

Have you stolen from your parents, or otherwise wronged them? Or squandered away their substance? How much, and how often?

Have you neglected to succour your parents in their necessities, either corporal or spiritual?

If a Parent.—Have you been negligent in procuring that your children should be speedily baptised? Or that they should be timely instructed in their prayers and the Christian doctrine? Or have you been wanting in giving them early impressions of the fear and love of God? Or in taking care of their discharging their duty with regard to the sacraments?

Have you neglected to correct them; or been excessive in your correction?

Have you neglected to remove from them the occasions of sin, such as wicked companions, bad books, romances, &c.; or suffered them to lie in the same bed with one another, with danger to their chastity?

Have you flattered them in their passions, or indulged them in their evil inclinations?

Have you given them bad example? How often, and in what kind?

If a Servant.—Have you disobeyed your master or mistress? Have you been wanting in diligence or industry? Have you injured or destroyed their property through carelessness or neglect? or suffered others to injure them?

Have you stolen from them, or given any thing away without their knowledge?

Have you betrayed their confidence by revealing their secrets, by tale-bearing, by lies, &c.?

Have you obeyed or flattered them in any thing sinful?

If a Master or Mistress.—Have you neglected to watch over the conduct of your servants?

Have you refused, without necessity, to allow them time to hear mass on Sundays and holydays, or to frequent the sacraments?

Have you overburdened them with work, or treated them injuriously?

The Fifth Commandment.

"Thou shalt not kill."

Have you been guilty of anger or violent passion? And if so, what scandal was given?

Have you desired any one's death, through hatred or malice? or for your temporal interest? How often?

Have you revenged yourself of any one by word or action, or desired revenge, or taken pleasure in the thoughts of it? How often?

Have you provoked, challenged, or struck others, or been guilty of quarrelling or fighting with them? How often? And what mischief have you done them?

Have you borne malice to others, or refused to be reconciled to them? For how long a time? And what sort of evil had you in your heart against them?

Have you procured, or thought to procure, a miscarriage?

or given any counsel, aid, or assistance thereunto? How often?

Have you done any thing to shorten your own or any other's life, or to hasten death? or rashly exposed yourself or others to danger? How often?

Have you desired your own death, through passion or impatience? or entertained any thoughts of making away with yourself? or attempted or designed any such thing? How often?

Have you neglected to give alms according to your condition and ability? Or to reclaim sinners when it lay in your power? How often?

Have you been guilty of any spiritual murder, by drawing others into mortal sin? Or have you been accessary to the sins of others, by counsel, or command, or provocation, or any other way? How often? And what sins?

Have you given scandal, or occasion of sin to others, by lewd or irreligious discourse; by drunkenness or swearing; by immodesty of dress or behaviour, &c.?

N.B.—The circumstance of scandal is generally found in all sins that are known to others, by reason of the force of ill-example, which encourages others to sin.

The Sixth Commandment.

"Thou shalt not commit adultery."

Have you been guilty of any acts of impurity? (*Under this head, all sins against purity must be carefully examined; as well as whatsoever leads to their indulgence or commission.*) Have you been guilty of filthy talking? of reading immodest books? of indecency of dress? of looking at unchaste objects? of taking any dangerous or improper liberties?

N.B.—As the sins against this and the Ninth Commandment are most grievous, and, at the same time, most various, the prudent counsel of your director will assist you, if necessary, in a more particular examination.

The Seventh Commandment.

"Thou shalt not steal."

Have you been guilty of stealing, or cheating, or in any way wronging your neighbour in buying or selling, or in any other bargains or contracts? Or have you been accessary to another's committing any such injustice? How often? and to what value?

Have you unjustly retained what belonged to another? How long? and to what injury?

Have you caused any damage to your neighbour in his house, cattle, or other goods? How often?

Have you contracted debts without design of paying them; or without any prospect of being able to pay them? Or have you delayed or refused to pay your just debts when you were able? Or have you, by prodigal expenses, rendered yourself unable; and so wronged your creditors, or your own family? How often?

Have you been guilty of negligence in the securing or administering of trusts confided to your care, whether for ecclesiastical, charitable, or other purposes? Has any actual loss resulted from this negligence? To what extent? Have you been negligent in the administration of property otherwise entrusted to you, as guardian or administrator? If so, have others thereby suffered? To what extent?

Have you been guilty of usury, in the loan of money? How often?

Have you put off false money? How much? How often?

Have you professed any art, or undertaken any business, without sufficient skill or knowledge? And what injury has your neighbour suffered from it?

Have you bought or received stolen goods? or taken of those who could not give? How often?

Have you neglected your work or business to which you were hired, or by contract obliged? How often? and to what injury? Or have you broken your promises in matters of consequence?

N.B.—In all sins of injustice, whereby you have done any wrong to your neighbour, either in his person, or in his goods, or in his character, honour, or good name, you are strictly obliged to make full satisfaction and restitution, if it be in your power, otherwise the sin will not be forgiven.

Have you, then, neglected or delayed, without just cause, to make satisfaction and restitution, when it was in your power? How long?

The Eighth Commandment.

"Thou shalt not bear false witness against thy neighbour."

Have you been guilty of telling lies? And whether in any matter of consequence, or to the injury of any one? How often?

Have you been guilty of hypocrisy or dissimulation? How often?

Have you entertained a bad opinion of your neighbour without grounds, or judged rashly of his actions or intentions? How often?

Have you been guilty of backbiting, or uncharitable conversation, by speaking of the known faults of your absent neighbour? How often?

Have you been guilty of the sin of detraction, which consists in taking away or lessening your neighbour's reputation, by publishing his secret faults or defects? How often have you done so? From what motive? and before how many?

Have you been guilty of calumny, which consists in saying of your neighbour what is false or uncertain? How often? and before how many?

N.B.—In either case, you are obliged to restore his character, as far as you are able.

Have you willingly given ear to detraction or calumny? Have you taken pleasure in it? Or in any way encouraged it? Or not hindered it when you might? How often?

Have you injured your neighbour's honour, by reproaches and affronts, or robbed him of his peace of mind, by scoffs and derision? How often?

Have you, by carrying stories backwards and forwards, or in any other way caused misunderstanding or quarrels betwixt others? How often? and to what prejudice?

N.B.—Here, also, judges, lawyers, solicitors, &c., ought to examine themselves, what injustice they may have been guilty of in managing causes, &c.; as well as accusers, witnesses, &c.

The Ninth Commandment.

"Thou shalt not covet thy neighbour's wife."

Have you taken pleasure in any unchaste thoughts or imaginations? Have you entertained any impure desires or feelings?

The Tenth Commandment.

"Thou shalt not covet thy neighbour's goods."

Have you desired your neighbour's goods, not caring whether you had them right or wrong? Or been in a disposition of stealing, or otherwise wronging him, if it lay in your power? How often?

Have you desired your neighbour's loss or misfortune, or any public calamity, that you might be the gainer by it? How often?

The Commandments of the Church.

I. Have you neglected to keep holy the days of obligation? Have you worked on those days without necessity, and without leave from your pastor?

II. Have you neglected to hear mass on Sundays and holydays of obligation? or have you heard it with wilful distractions? or not taken care that your children and servants should hear it? How often?

III. Have you broken the days of abstinence commanded by the Church? or eaten more than one meal on fasting-days? or been accessary to others so doing? How often?

IV., V. Have you neglected to confess your sins once a year? or to receive the blessed sacrament at Easter?

VI. Have you solemnised marriage at the forbidden times? Have you married within the forbidden degrees of kindred? or with any other known impediment?

The Capital or Deadly Sins.

Pride.—Have you been guilty of pride, or complacency in yourself, or contempt of others? How often?

Have you been guilty of vainglory, by doing your actions to procure esteem? How often?

Have you taken delight in the esteem and applause of others? or have you been uneasy and discontented when you did not receive such esteem or applause? How often?

Covetousness.—Have you been guilty of covetousness, in desiring or loving too much the things of this world? Have you sought after them too eagerly? or been too much distressed at the loss of them? How often?

For the sins of Lust, see the Sixth Commandment.

For the sins of Anger, see the Fifth Commandment.

Gluttony.—Have you been guilty of gluttony, by eating or drinking to excess, so as to endanger or injure your health or reason? How often? and with what scandal?

Have you indulged an inordinate gratification of your appetite? How often?

Have you made others drunk? or sought to make them so? or boasted of having made them so? How often?

Envy.—Have you envied or repined at your neighbour's good, either spiritual or temporal? or rejoiced at his harm? How often?

Have you been guilty of jealousy, in consequence of any attention or preference shewn to others? Have you rejoiced to see them disappointed or mortified?

Sloth.—Have you been guilty of sloth, or laziness of mind or body, which has prevented you from discharging your duty? How often?

Have you neglected your spiritual duties? or discharged them with tepidity or indolence? Have you studied too much your own ease, leading an unmortified and unchristian life?

Have you squandered away much of your time in idleness or useless occupation?

Have you entertained with pleasure the thoughts of saying or doing any thing which it would be a sin to say or do? How often?

Have you had the desire or design of committing any sin? Of what sin? How often?

Have you gloried in any sin whatsoever? How often? and before what company? and what sin?

N.B.—Here, also, masters and servants, husbands and wives, lawyers and physicians, ecclesiastics and magistrates, &c. ought to examine into the sins which are peculiar to their states, and how far they may have neglected the duties of their respective callings.

Considerations to excite in our Mind true Contrition for our Sins.

1. Place before yourself, as distinctly as you can, all the sins that you are going to confess.

2. Consider who He is, and how good and gracious He has been to you, whom you have so often and so much offended by these sins. He made you—he made you for himself, to know, love, and serve him, and to be happy with him for ever. He redeemed you by his blood. He has borne with you and waited for you so long. He it is who has called you and moved you to repentance. Why have you thus sinned against him? Why have you been thus ungrateful? What more could he have done for you? Oh, be ashamed, and mourn,

and hate yourself, because you have sinned against your Maker and your Redeemer, whom you ought to have loved above all things.

3. Consider the full consequences of even one mortal sin. By it you lose the grace of God. You destroy peace of conscience; you forfeit the felicity of heaven, for which you were created and redeemed; and you prepare for yourself eternal punishment. If we grieve for the loss of temporal and earthly things, how much more for those which are eternal and heavenly? If we grieve at the departure of a soul from the body, how much more at the death of a soul, which is the loss of the presence of the grace of God? "What shall it profit a man if he gain the whole world, and lose his own soul?" And "who can dwell with everlasting burnings?" Who can endure to be cast out from the presence of God for ever?

4. Consider how great has been and is the love of God for you, if only from this, that he hath so long waited for you, and spared you, when he might have so justly cast you into hell. Behold him fastened to the cross for love of you! behold him pouring forth his precious blood to be a fountain to cleanse you from your sins! Hear him saying, "I thirst," as it were with an ardent desire for your salvation. Behold him stretching out his arms to embrace you, and expecting you, until you should come to yourself and turn unto him, and throw yourself before him, and say, "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." Let the consideration of these things touch your heart with love for him who hath so loved you, and love will beget true contrition, most acceptable to God.

A Prayer for obtaining Contrition.

I have now here before me, O Lord, a sad prospect of the manifold offences by which I have displeased thy divine Majesty, and which I am assured will appear in judgment against me, if I repent not, and my soul be not disposed, by a hearty sorrow, to receive thy pardon.

But this sorrow, O Lord, this repentance, must be thy free gift; and if it comes not from the hand of thy mercy, all my endeavours will be in vain, and I shall be for ever miserable. Have mercy, therefore, on me, O Father of mercies, and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins; give me a true contrition, that I may bewail my past misery and ingratitude, and grieve from my heart for having offended thee so good a God. Permit me not to be deluded with a false sorrow, as, I fear, I have been too often, through my own weakness and neglect; but let it be now thy gift, descending from thee, the Father of lights, that so my repentance may be accompanied with amendment and change of life, and I may be fully acquitted from the guilt of all my sins, and once more received into the number of thy servants. Through Jesus Christ our Lord. Amen.

An Act of Contrition.

O Lord Jesus Christ, lover of our souls, who, for the great love wherewith thou hast loved us, wouldest not the death of a sinner, but rather that he should be converted and live; I grieve from the bottom of my heart that I have offended thee, my most loving Father and Redeemer, unto whom all sin is infinitely displeasing; who hast so loved me that thou didst shed thy blood for me, and endure the bitter torments of a most cruel death. O my God! O infinite Goodness! would that I had never offended thee. Pardon me, O Lord Jesus, pardon me, most humbly imploring thy mercy. Have pity upon a sinner for whom thy blood pleads before the face of the Father.

O most merciful and forgiving Lord, for the love of thee I forgive all who have ever offended me. I firmly resolve to forsake and flee from all sins, and to avoid the occasions of them; and to confess, in bitterness of spirit, all those sins which I have committed against thy divine goodness, and to love thee, O my God, for thine own sake, above all things and for ever. Grant me grace so to do, O most gracious Lord Jesus.

Aspirations before or after Confession.

My Lord and my God, I sincerely acknowledge myself a vile and wretched sinner, unworthy to appear in thy presence; but do thou have mercy on me, and save me.

Most loving Father, I have sinned against heaven, and before thee, and am unworthy to be called thy child; make me as one of thy servants, and may I for the future be ever faithful to thee.

It truly grieves me, O my God, to have sinned, and so many times transgressed thy law; but wash me now from my iniquity, and cleanse me from my sin.

I detest my sins, O Lord: I abhor my wickedness: I confess my ingratitude, and seek refuge in thy mercy.

From this moment I purpose never more to offend thee: oh, let me suffer all kinds of pain and infamy, nay even death itself, rather than return to my former course of life, and live thy enemy.

O loving Father, assist me by thy grace, that I may bring forth worthy fruits of penance, and not suffer my sins to go unpunished.

Now, O Lord, I begin to live, not trusting in my own strength, or in the resolutions I make, but in the multitude of thy mercies. Perfect, O God, the work which thou hast begun in me. Thou hast given me peace and understanding; but, wretched sinner that I am, how ungratefully have I abused all thy gifts. And yet now, with all the tenderness of a loving Father, thou recallest me from sin, and rescuest me from hell and everlasting damnation.

Alas! my soul is full of anguish and confusion at the recollection of the many sins whereby I have offended thee, my merciful Redeemer, made myself a slave to the devil, and provoked thy anger.

Oh, that I had never transgressed thy commandments, nor fallen into such an abyss of misery and calamity! Oh, that I had never sinned! Happy those souls who have preserved their innocence: oh, that I had been so happy!

But now I am resolved, with the help of thy grace, to be more watchful over myself, to amend my failings, and fulfil thy law. Look down on me with the eyes of mercy, O God, and blot out my sins.

Forgive me what is past, and, through thine infinite good-

ness, secure me, by thy grace, against all my wonted failings for the time to come.

My sins surpass in number the sands of the sea, and I confess myself, O Lord, unworthy of thy mercy; but thy goodness is above all my offences.

Thou hast declared, O Lord, that there is joy in heaven for the conversion of a sinner; grant me, then, the grace of true repentance, and let heaven rejoice at my amendment.

Thou willest not the death of a sinner, but that he be converted and live; grant me, then, that spiritual life which I need; for behold, O Lord, I sincerely desire to live to thee.

Thou didst come, O dear Redeemer, not to call the just, but sinners, to repentance; behold a miserable sinner here before thee: oh, draw me powerfully to thyself.

Have mercy on me, O God, according to thy great mercy; and, according to the multitude of thy tender mercies, blot out my iniquities. Sprinkle me with thy precious blood, and I shall be whiter than snow.

Let not thy precious blood, my dear Saviour, be shed for me in vain; but may it now bring forth in me the fruit of sincere repentance, and open to me the way to life everlasting.

How great is thy goodness, O Lord, in having so long spared such a worthless servant, and waited with so much patience for his amendment. What return shall I make for thy infinite mercies? Oh, let this mercy be added to the rest, that I may never more offend thee: this single favour I earnestly beg of thee, O Lord, viz. that I may for the future *renounce my own way to follow thine.*

Help me, O Lord my God, and have compassion on my sinful soul. Amen.

Directions for Confession.

Approach the confessional in a humble and contrite spirit, and, with your head and hands uncovered, kneel down by your confessor. Then, making the sign of the cross, say, *Benedicite*, or, "Father, give me thy blessing." After he has given the benediction, say the *Confiteor*, as far as the words, "*mea culpa*;" then say, "Since my last confession, I accuse myself of ——." Here name all the sins which you have recalled to mind since your last confession; and, in confessing them, be sure to observe these rules:

1. Let your confession be *entire; i.e.* do not knowingly conceal any one sin, otherwise, so far from obtaining absolution, you do but add to your sins. State the kind of sins you have committed, and, as far as you can, their number; and mention any circumstances which you think aggravate the character of your sins: as, *e.g.* sins of thought are worse in church than out of it; anger may be felt for a longer or shorter time, or with more or less consent of the will; and so on.

2. Let your confession be *pure.* Let every thing be mentioned sincerely and exactly, without any disguise or dissimulation; let certain things be mentioned as certain, doubtful as doubtful. Avoid all excuses for yourself, either direct or indirect; and take the greatest care not to throw blame on any one else, or to mention or point at any third person. Avoid all superfluous words and matter, and every thing which does not directly concern the integrity of the confession. Be as concise as you can, consistently with fulness and candour.

3. Let your confession be *humble*, remembering that you are, in an especial manner, in the presence of God, from whom, through his priest, you are seeking and expecting pardon. The thought of God at this moment will be your best protection against all false shame, insincere trifling, and affectation.

After you have confessed all your sins, according to these rules, say, "For these and all my sins which I have ever at any time committed against God, my neighbour, or myself, I am heartily sorry, for the love of God; I purpose amendment, and seek pardon of God, and penance and absolution from thee, my ghostly Father; *Ideo precor*, or, "Therefore I beseech, Blessed Mary," &c., to the end of the *Confiteor.*

Then listen attentively and humbly to the direction and advice of your confessor, and be fully resolved to do whatever he bids you to do, either in the way of penance, or restitution, or reparation, or for the avoiding of sin in future.

After Confession.

1. As soon after confession as you conveniently can, perform your penance, and renew your resolutions of avoiding all sin, and of adopting all the means for so doing, by avoiding the occasions and temptations of sin; and then you may have a perfect confidence, with devout thankfulness, that all your sins, through the mercy of God, are forgiven.

2. Consider how you can amend your life. This will be best done by fixing your attention on one or two of your more prominent defects of character, and directing your chief efforts to overcome these by such means as the following:—1. Conceive a strong desire to overcome these faults, frequently renew your resolution, and examine yourself particularly upon them. 2. When you commit them, punish yourself in some way for it. 3. Endeavour always to have the thought of Christ present in your mind, and direct short prayers to him, especially when you are attacked by temptations, or when you are necessarily exposed to the danger of sinning. 4. Meditate frequently on those subjects most calculated to excite your fears, hopes, and affections, as death and judgment, the love of God, his kindnesses to you, his promises, &c. Be earnest, and persevere, with a good hope of victory, through the grace of Christ.

Prayers after Confession.

I.

Accept, O Lord, I beseech thee, this my confession, and mercifully pardon all my deficiencies, that, according to the greatness of thy mercy, I may be fully and perfectly absolved in heaven; who livest and reignest with the Father and the Holy Ghost, &c.

II.

O almighty and most merciful God, who, according to the multitude of thy tender mercies, hast vouchsafed once more to receive this prodigal child, after so many times going astray from thee, and to admit him to this sacrament of reconciliation; I give thee thanks with all the powers of my soul for this and all other mercies, graces, and blessings bestowed on me, the most unworthy of all sinners; and prostrating myself at thy sacred feet, I offer myself now to be henceforth for ever thine. Oh! let nothing in life or death ever separate me from thee. I once more renounce with my whole soul all my treasons against thee, and all the abominations and sins of my past life. I renew my promises made in baptism,

and from this moment I dedicate myself eternally to thy love and service. Oh! grant that for the time to come I may ever fly and abhor sin more than death itself, and avoid all such occasions and companies as have unhappily brought me to it. I resolve henceforth to fly them all, by thy divine grace, without which, of myself, I can do nothing. I resolve to perform such and such devotions for obtaining this grace. I resolve to fly idleness, and to set myself a regular order and method of life, for the time I have yet to come. I beg thy blessing upon these my resolutions, that they may not be ineffectual, like so many others I have formerly made; for, O Lord, without thee I am nothing but misery and sin. Supply, also, by thy mercy, whatever defects have been in this my confession. I am sensible that it hath been very imperfect, and that I was far from having that true sorrow which the heinousness of my sins required; but let the precious blood of thine only Son make up this deficiency. Accept of my poor performance, such as it is, and give me grace to be now and always a true penitent, through the same Jesus Christ, thy Son. Amen.

A PROTESTATION,

Recommended by St. Francis of Sales, to be made by the penitent in presence of his Director, by way of engraving in his soul a firm resolution of serving God. It may be used also in private.

I, N. N., placed in the presence of the eternal God, and of all the court of heaven, having considered the exceeding mercy of his divine goodness towards me, a most unworthy and wretched creature, whom he hath made out of nothing, preserved, maintained, and delivered from so many dangers, and loaded with so many benefits; but, above all, having considered the incomprehensible sweetness and clemency with which this most good God hath so graciously spared me in my iniquities, so frequently called upon me, inviting me to amend, and so patiently expected my repentance and conversion until this present time, notwithstanding all my ingratitude, disloyalty, and infidelity, whereby deferring my conversion, and despising his graces, I have

so unadvisedly offended him; having, moreover, considered that, upon the day of my holy baptism, I was so happily and holily vowed and dedicated to my God to be his child; and that, contrary to the profession then made in my name, I have so many times, so execrably and detestably, profaned and violated all the powers of my soul and senses of my body, applying and employing them against his divine Majesty; at length, returning to myself, prostrate in heart and mind before the throne of the divine justice, I acknowledge, confess, and avow myself lawfully attainted and convicted of high treason against his divine Majesty, and guilty of the death and passion of Jesus Christ, by reason of the sins which I have committed, for which he died, and suffered the torments of the cross; so that I am worthy to be cast away, and condemned for ever.

But turning myself towards the throne of the infinite mercy of the same eternal God, having detested, from the bottom of my heart and with all my power, the many transgressions of my past life; I most humbly beg and crave pardon, grace, and mercy, with an entire absolution from my offences, by virtue of the death and passion of the same Saviour and Redeemer of my soul; on which relying, as on the only foundation of my hope, I confirm again and renew the sacred profession of allegiance made in my behalf to God at my baptism; renouncing the devil, the world, and the flesh; abominating their horrible suggestions, vanities, and concupiscences, for all the time of this present life, and for all eternity. And converting myself unto my most gracious and merciful God, I desire, purpose, determine, and resolve irrevocably to serve and love him now and for ever. And to this end I give and consecrate to him my spirit with all its faculties, my soul with all its powers, my heart with all its affections, and my body with all its senses; protesting that I will never more abuse any part of my being against his divine will and sovereign Majesty; to whom I offer up and sacrifice myself in spirit to be perpetually a loyal, obedient, and faithful creature, without ever unsaying, revoking, or repenting me of this resolution.

But if, alas! by the suggestion of the enemy, or through human frailty, I chance to transgress, in any thing whatsoever, this my purpose and resolution, I protest and determine from this very hour, by the assistance of the Holy Ghost, to arise again as soon as I shall perceive my fall, and to return anew to the divine mercy, without any delay or protraction whatsoever. This is my will, intention, and resolution, inviolable and irrevocable, which I profess and confirm without reservation or exception, in the same sacred presence of my God, and in sight of the whole triumphant Church, and in the face of the Church militant my mother [who hears this my declaration, in the presence of him who, as her officer, hears me in this action].

May it please thee, O my eternal God, almighty and gracious Father, Son, and Holy Ghost, to confirm me in this my resolution, and to accept this inward sacrifice of my heart, in the odour of sweetness. And as it hath pleased thee to give me inspiration and will to do this, so grant me power and grace to perform it. O my God, thou art my God, the God of my heart, the God of my soul, and the God of my spirit. So I acknowledge and adore thee now and for ever. Live, O Jesus!

A Thanksgiving after Confession.

I return unto thee, O Lord Jesus, and give thee thanks that thou hast been pleased to cleanse me from the foul leprosy of my sins. Blessed be thy Name, O Lord, for ever and ever. Truly thou art a Saviour who rejectest none that come unto thee seriously desiring to repent, but receivest them into thy favour, and numberest them with thy children. I acknowledge and adore thy mercy, and dedicate myself wholly to thy service hereafter. Assist my weakness, and suffer me not again to fall into my past sins and be separated from thee; but so bind my heart and soul to thee with the cords of thy love, that I may say with the Apostle, *Who shall separate me from the love of Christ?*

Psalms lxxxiv. cii., pp. 561, 610, *may also be used here.*

Instructions on Indulgences, with Devotions.

EVERY good work has a threefold value: *merit, satisfaction,* and *impetration.* And as the divine goodness, in consideration of our weakness, has ordained, that by the use of the sacraments, *ex opere operato,* we increase our *merit;* and by the *impetration* of the saints and the prayers of the Church we obtain many things *independently of our own labour;* so he has left to us also the treasure of indulgences, by which, through the satisfaction of Christ and the saints, we may obtain full and speedy *satisfaction* for the temporal punishment due to our sins either in this life or the next.

I. *What an Indulgence is.*

By an indulgence is meant the remission of the *temporal punishment* due to us on account of our sins. Every sin, however grievous, is remitted through the sacrament of penance, or by an act of perfect contrition, as regards its *guilt* and the *eternal punishment* due to it. But the debt of *temporal* punishment is not always remitted at the same time. This latter is done away with by deep penitence, or by works of satisfaction, *e.g.* prayers, alms, fasting, &c.; or by the patient endurance of troubles and adversities sent us by God, &c.; or by the satisfaction of our Lord Jesus Christ and the Saints, applied to us by those who have the power to apply them.

And although, in order to escape this temporal punishment, we must not rely on indulgences alone, to the neglect of good works; yet because, at the best, our own good works are very imperfect, and the debt of punishment due to us very great, we ought to endeavour, as frequently as possible, to avail ourselves of the benefits of indulgences.

Indulgences are of two kinds:—1st. A *plenary* indulgence,

when duly gained, is a full and entire remission of all the temporal punishment due to sin. The eight indulgences granted to the faithful in England, at the principal festivals of the year, are plenary indulgences. A jubilee is also a plenary indulgence occasionally granted by the Pope to the whole Church, in the most ample manner, and with the greatest solemnity. 2d. A *partial*, or limited indulgence, as of ten years, or a hundred days, &c., remits as much of the temporal punishment as would have been remitted by 10 years, or 100 days, &c., of the canonical penances formerly imposed on public penitents.

II. *What is required for obtaining an Indulgence.*

1. That we should be in a state of grace; that is, free from all mortal sin. Hence the sacraments of penance and the holy eucharist are always enjoined as pre-requisites for obtaining an indulgence. For indulgences only apply to the punishment of sin; they suppose the guilt to have been removed. And although the guilt may be removed while the punishment is reserved, punishment cannot be remitted while the guilt remains.

2. In order to gain an indulgence, it is necessary to perform the prescribed works; for it is under this condition that indulgences are granted. But power is generally given to confessors to change the works for some others, in the case of the sick, or persons who are confined, and who cannot therefore fulfil some of the conditions, such as fasting, or visiting certain churches. It is absolutely necessary, at the very least, that the works required for the indulgence should all be done in a state of grace.

It may be useful to add here a list of indulgences attached to some of the prayers in this book:—

1. For the acts of faith, hope, and charity (p. 76), 1st. An indulgence of 7 years and as many *quadragenæ*, or 40 days, as often as you recite these acts. 2d. A plenary indulgence once a month,* granted to all who shall recite the acts every day for a month, and shall confess their sins and receive the holy communion, praying for the usual intentions of the Church. 3d. A plenary indulgence at the hour of death, if

* By a *month* is meant a calendar month, January, February, &c.

you recite the acts at that time, and, if possible, after sacramental confession and holy communion.

2. For the *Angelus Domini*, or The Angel of the Lord, &c. (p. 38), 1st. An indulgence of 100 days as often as you repeat it. 2d. A plenary indulgence once a month, to all who shall say this prayer at least once a day, every day in the month, at the sound of the bell; and who shall confess, and communicate, and pray for the usual intentions of the Church.

Observe that the *Angelus* is always to be said kneeling, except on Saturday evening and on Sunday, when it is to be said standing. In Paschal time, instead of the *Angelus*, the *Regina cœli* is said, together with the versicle and prayer, standing. Those who are not able to remember these prayers, may gain the indulgence by saying the usual *Angelus* standing. In places where the bell is not heard, it is sufficient to recite the *Angelus* about the time at which the bell is rung.

3. For the *De profundis* and the versicle *Requiem æternam*, to be said after the evening *Angelus*. 1st. An indulgence of 100 days. 2d. A plenary indulgence once a year to those who repeat the above every day. Those who do not know the *De profundis* may gain the same indulgences by repeating instead an Our Father and a Hail Mary, with the versicle as above.

4. For the Litany of the Holy Name. An indulgence of 300 days as often as you recite it.

5. For the *Angele Dei*, or Angel of God, &c. &c. (p. 46). 1st. An indulgence of 100 days as often as you recite this prayer. 2d. A plenary indulgence once a month, on any day they choose, to all who shall say it daily for a month; and who confess, and communicate, and pray for the intentions of the Church, in some public church. 3d. A plenary indulgence on the feast of the holy Angel Guardians (October 2d), provided that you have said the prayer for a whole year, morning and evening; and perform the usual conditions of confession, communion, and prayer for the intentions of the Church. 4th. A plenary indulgence at the hour of death, if during life you have frequently repeated this prayer. All these indulgences may be applied to the souls in purgatory.

6. For the *Trisagium*, or Holy, holy, holy, &c. (p. 47). 1st. An indulgence of 100 days, once every day. 2d. Three times on Trinity Sunday, and every day during the octave; as well as on *every Sunday* in the year. 3d. A plenary in-

dulgence once a month, on a day of choice, for those who shall have repeated it every day for a month, with the usual conditions.

7. For saying the *Salve Regina* (p. 22) in the morning, and the *Sub tuum præsidium* (p. 634) in the evening, adding to each the following versicle:

℣. Dignare me laudare te, Virgo sacrata.	℣. Vouchsafe that I may praise thee, O sacred Virgin.
℟. Da mihi virtutem contra hostes tuos.	℟. Give me strength against my enemies.
℣. Benedictus Deus in Sanctis suis.	℣. Blessed be God in his Saints.
℟. Amen.	℟. Amen.

1st. An indulgence of 100 days, every day. 2d. An indulgence of 7 years and 7 *quadragenæ* every Sunday. 3d. A plenary indulgence on any two Sundays in every month, on all the feasts of the Blessed Virgin, on the feast of All Saints, to those who repeat the above-mentioned prayers every day, with the usual conditions; and also at the hour of death.

8. For 3 *Glorias*, to be said 3 times a day, morning, noon, and night, in thanksgiving to the Most Holy Trinity for the particular graces granted to the Blessed Virgin, and especially her Assumption. 1st. An indulgence of 300 days. 2d. An indulgence of 100 days *each* of the said times. 3d. A plenary indulgence once a month, on any day at choice, to those who repeat them 3 times a day for a month, with the usual conditions. These indulgences may be applied to the souls in purgatory.

9. For 3 Our Fathers, in memory of the Passion and Agony of Jesus Christ; and 3 Hail Marys, in memory of the Dolours of the Blessed Virgin; to be said for the dying. 1st. An indulgence of 300 days as often as they are said. 2d. A plenary indulgence to those who repeat them once a day for a month, with the usual conditions. These indulgences may be applied to the souls in purgatory.

10. For invoking the names of Jesus and Mary. 1st. An indulgence of 25 days each time. 2d. A plenary indulgence at the hour of death to those who have been in the habit of invoking them, and who, being truly contrite, invoke them at that hour, at least in heart, if they cannot with their lips.

Also an indulgence of 300 days every time the three following ejaculatory prayers are said, to obtain a happy death:

Jesus, Joseph, and Mary, I give you my heart and my life.

Jesus, Joseph, and Mary, assist me in my last agony.

Jesus, Joseph, and Mary, may I die in peace in your blessed company.

For saying any one of them 100 days.

11. For the Litany of the Blessed Virgin Mary. 1st. An indulgence of 300 days as often as you recite it with a devout and contrite heart. 2d. A plenary indulgence on the five principal feasts of the Blessed Virgin Mary, viz. the Immaculate Conception, the Nativity, the Annunciation, the Purification, and the Assumption, to all who shall say the Litany every day, without missing one day in the year. It is necessary that they should confess, and communicate, and pray for the intentions of the Church, in some public church. These indulgences may be applied to the souls in purgatory.

12. For the Rosary. 1st. An indulgence of 100 days for every *Pater* and *Ave*, as often as you recite the fifteen decades of the Rosary, or, at least, five decades. 2d. A plenary indulgence once a year on any day you choose, if you are accustomed to say at least five decades daily, and if you confess, and communicate, and pray for the wants of the Church. But in order that you may obtain these indulgences, two things are necessary: that the Rosary which you use shall have these indulgences attached to it by some priest who has faculties for so doing; and also that you piously and attentively meditate on each decade, or one of the fifteen mysteries, in the order indicated in this book, p. 135.

13. For the *Veni Creator*. 1st. An indulgence of 100 days as often as you recite this hymn. 2d. A plenary indulgence once a month, on any day they choose, to all who say this hymn daily for a month, and who confess, and communicate, and pray for the wants of the Church. 3d. An indulgence of 300 days as often as you say this hymn on the feast of Pentecost, or on any day within the octave. All these indulgences may be applied to the souls in purgatory.

14. For the *Veni Sancte Spiritus*. The same indulgences are annexed to this hymn as to the preceding.

15. For the *Stabat Mater*. An indulgence of 100 days as often as you recite it.

16. For the *Pange lingua*, &c. 1st. An indulgence of

300 days may be gained once every day by devoutly reciting this hymn, together with the versicle, *Panem de cœlo*, &c., and the prayer, *Deus qui nobis*, &c. 2d. An indulgence of 100 days for reciting the two last stanzas of the hymn, *Tantum ergo*, &c., with the versicle and the prayer. 3d. A plenary indulgence three times a year (viz. on Maunday Thursday; the feast, or at least a day within the octave, of Corpus Christi; and any other day, at choice), to all who shall have said the hymn, or at least the single stanza *Tantum ergo*, ten times in each month, with the usual conditions, and a visit to some church. These indulgences may be applied to the souls in purgatory.

17. For the Penitential Psalms. An indulgence of forty days as often as you recite them.

18. For the Gradual Psalms. The same.

19. For the prayer at the end of the Litany of the Passion (O God, who for the redemption of the world, &c.), together with 5 Our Fathers, 5 Hail Marys, and 5 Glorias. 1st. An indulgence of 300 days, once every day. 2d. A plenary indulgence on repeating it every day for a month, with the usual conditions. These indulgences may be applied to the souls in purgatory.

20. For the prayer, Look down, O Lord, &c. (p. 277), *to be said on the knees before the Blessed Sacrament.* 1st. An indulgence of 100 days, once every day. 2d. A plenary indulgence the first Thursday in each month, to all who shall repeat it after confession and communion, and shall pray for the wants of the Church. 3d. An indulgence of 7 years and 7 *quadragenæ*, every Thursday, with the same conditions.

21. For the prayer to St. Aloysius Gonzaga (O holy Aloysius, adorned, &c.), at the end of his Litany, together with an Our Father and a Hail Mary. An indulgence of 100 days (applicable also to the departed), once a day.

22. For the ejaculation of resignation to the will of God (p. 47). 1st. An indulgence of 100 days, once every day. 2d. A plenary indulgence once a year, on any day at choice, with the usual conditions, to those who shall have repeated it every day for a year. These indulgences are applicable to the souls in purgatory.

23. For daily meditation. A plenary indulgence once a month (with the usual conditions) to all who shall perform this most necessary exercise of piety every day for a month, for half an hour, or at least for a quarter of an hour daily.

This indulgence (applicable to the souls in purgatory) may be obtained on any day in the month.

24. For the Stations. All the indulgences are annexed to these Stations, which were granted to those persons who visited the places in the Holy Land consecrated by any special mystery of the Passion of Christ. All these indulgences, many of which are plenary, can be applied to the souls of the departed; and in order to obtain them it is only necessary to be in the state of grace; neither confession nor communion is required.

25. Pius IX. grants, 1st, an indulgence of 100 days to all who recite the antiphon, versicle, and collect, Give peace, O Lord, in our days (p. 53). 2d. A plenary indulgence once a month to such as shall have recited them once a day, with the usual conditions. These indulgences may be applied to the souls in purgatory.

26. Pius IX. also grants an indulgence of 3 years to all who recite with devotion the following prayer:

O Lord Jesus Christ, grant, I beseech thee, that thy Passion may be to me a power to strengthen and defend me; thy Wounds my meat and drink, to feed, inebriate, and delight me; the Sprinkling of thy Blood, the washing away of all my sins; thy Death, my everlasting glory. Herein, O dearest Lord, be my refreshment, my rejoicing, my health, and the sweet solace of my heart; who livest and reignest for ever and ever. Amen.

Other devotions to which indulgences are attached will be found in their places.

PRAYERS FOR OBTAINING PLENARY INDULGENCES.

For obtaining the Indulgences, it is sufficient *to say with devotion five* Our Fathers *and five* Hail Marys; *but the following are the forms commonly used. They are applicable either to those who use them or to the souls in purgatory, and may be said either at the time of the Jubilee or on any other occasion.*

Preparatory Prayer.

Almighty and everlasting God, I trust that by thy mercy I am absolved from all my sins, and delivered from eternal damnation; yet since I am still obnoxious to the

temporal punishments due unto my sins, and my own works are not sufficient to make satisfaction for them, I fly to the inexhaustible treasury of the merits of thy only begotten Son and of thy saints, that, by their abundance, my defects and infirmities may be supplied. I cheerfully offer myself to do all those things which are appointed for obtaining this end. Receive them, O Father of mercies, in union with the passion and death of the same thy Son, and make me, although unworthy, partaker of this plenary indulgence.

Our Father. Hail Mary.

FIRST PRAYER.

To God the Father, for the Exaltation of our Holy Mother the Church.

O eternal Father, be mindful of thy congregation which thou hast possessed from the beginning. Acknowledge the Church as the spouse of thine only begotten Son, for which he hesitated not to shed his blood. So exalt it, I beseech thee, with the beauty of holiness, the riches of grace, and the fulness of thine inheritance; that it may shine forth worthy of its divine Spouse, and of the great price of its redemption. Look mercifully upon all the sons of this holy Mother, and gather all nations into their number; that all may acknowledge, with living faith, thee the Father, and Jesus Christ whom thou hast sent, in the unity of the Holy Ghost, one God; may call upon thee with steadfast hope, and embrace thee with perfect charity. Amen.

Our Father. Hail Mary.

V. Behold, O Lord, and visit this vine.

R. And perfect that which thy right hand hath planted.

Look down, we beseech thee, O Lord, upon this thy family, for which our Lord Jesus Christ did not refuse to be delivered into the hands of sinners, and to undergo the torment of the cross; who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. Amen.

SECOND PRAYER.

To God the Son, for the Extirpation of Heresies.

O Jesus, the true light that lightenest every one that cometh into the world, grant, I beseech thee, by the inestimable virtue of thy passion and death, that, the darkness of heresies and errors being driven away, all may embrace the light of thy truth, and be brought into the bosom of thy Church. O thou good Shepherd, who didst lay down thy life for thy sheep, protect thy flock, and defend it from the violence and cunning of those who come in sheep's clothing, but inwardly are ravening wolves. Grant that all may acknowledge one shepherd, and be of one fold. Abide with us, O Lord, as thou hast said, Behold I am with you all days, even to the consummation of the world. Make manifest that thy Church is founded on a rock, and that the gates of hell cannot prevail against it. Amen.

Our Father. Hail Mary.

V. Deliver not up to beasts of prey the souls that put their trust in thee.

R. And forget not, O Lord, for ever the souls of thy poor.

Hear the prayers of thy Church, O Lord, we beseech thee, and turn away thine anger from us; that all adversities and errors being done away, we may serve thee in freedom and security; through our Lord, &c.

THIRD PRAYER.

To the Holy Ghost, for Concord among Christian Princes.

O Holy Spirit, Spirit of love and peace, who hast gathered together so many and various nations in the unity of the faith, vouchsafe to grant to all Christian princes, and to their counsellors, the abundance of thy grace, and imbue their hearts with the new commandment of thy love; that all men may know by this that they are to be counted among the number of thine elect, and are worthy of the name of Christ. Grant that they

may not be led away through covetousness to do any thing contrary to thy divine glory, and the peace of thy Church; but rather may strive, with united efforts, to bring the people committed unto them, together with themselves, to the vision of eternal peace, and to the heavenly Jerusalem. Amen.

Our Father Hail Mary.

V. Let peace be in thy strength.

R. And plenteousness in thy towers.

O God, from whom all holy desires, all right counsels, and all just works do come, give to thy servants that peace which the world cannot give, that our hearts being given up to obey thy commandments, and the fear of our enemies being taken away, the times, by thy protection, may be peaceful, through our Lord Jesus Christ, who liveth, &c.

FOURTH PRAYER.

To the most Holy Trinity; offering up the Works prescribed for obtaining the Indulgence.

O most holy Trinity, I trust I have now performed whatever hath been prescribed for obtaining a plenary indulgence for the punishment due to my sins. I confess that anywise I ought to have done all this, and much more, for thy divine Majesty, being bound thereto under a thousand titles. It is of thine infinite goodness and bountiful liberality alone that thou art pleased so abundantly to remunerate the worthless works of our bounden duty. Receive, therefore, O most holy Trinity, these works that I have done, in whatever way I may have done them, and grant that all their defects may be supplied by the merits of the passion and death of Jesus Christ our Lord, and by his most precious blood which was shed for us; and thus make me (or the soul of —) partaker of this plenary indulgence: for which mercy, O Lord, may all heaven and earth unite with me in giving praise and thanksgiving unto thee now and for ever. Amen.

Our Father. Hail Mary.

The *Te Deum.*

*A Prayer for the whole state of Christ's Church upon Earth.**

O eternal Father of our Lord Jesus Christ, Creator of all things, visible and invisible, Source of all our good; infinitely good in thyself, and infinitely gracious, bountiful, and good to us; behold we, thy poor servants, the work of thy hands, redeemed by the blood of thine only Son, come [in answer to his summons by his Vicegerent], to present ourselves, as humble petitioners, before the throne of thy mercy. We come in communion with all thy Church in heaven, hoping to be assisted by their prayers and merits; and with Jesus Christ at our head, our High Priest and Mediator, in whose precious blood we put all our trust,

We prostrate ourselves here before thee, and most humbly beseech thee to sanctify thy own most holy name, by sanctifying and exalting thy holy Catholic Church throughout the whole world. O eternal King, who has sent down thine only Son from thy throne above into this earth of ours, to establish a kingdom here amongst us, from whence we might hereafter be translated to thy eternal kingdom; look down, we beseech thee, upon this kingdom of thy Son, and propagate it through all nations, and through all hearts. Sanctify it in all truth; maintain it in peace, unity, and holiness. Give to it saints for its rulers, its chief pastor, and all its other prelates; enlighten them with all heavenly wisdom; make them all men according to thy own heart.

Give thy grace and blessing to all the clergy; and send amongst them that heavenly fire which thy Son came to cast on the earth, and which he so earnestly desired should be enkindled. Assist and protect all

* This prayer was first published on occasion of the Jubilee in 1751; and may be proper for any other time of indulgence. It may be said on the day of communion, as it is directed for the usual intentions for which the faithful ought to offer up their prayers in order to gain the indulgence.

apostolic missionaries, that they may zealously and effectually promote thy glory, and the salvation of souls redeemed by the blood of thy Son. Sanctify all religious men and women of all orders; give them the grace to serve thee with all perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful.

Have mercy on all Christian princes; grant them those lights and graces that are necessary for the perfect discharge of their duty to thee and to their subjects; that they may be true servants to thee, the King of kings, true fathers to their people, and nursing fathers to thy Church. Have mercy on all magistrates and men in power; that they may all fear thee, love thee, and serve thee; and ever remember that they are thy deputies, and ministers of thy justice.

Have mercy on all thy people throughout the world; and give thy blessing to thine inheritance; remember thy congregation, which thou hast possessed from the beginning; and give such grace to all thy children here upon earth, that they may do thy holy will in all things, even as the blessed do in heaven.

Extend thy mercy also to all poor infidels, who sit in darkness and in the shadow of death; to all those nations that know not thee, and that have not yet received the faith and law of thy Son; to all Pagans, Mahometans, and Jews. Remember, O Lord, that all these poor souls are made after thine own image and likeness, and redeemed by the blood of thy Son. Oh, let not Satan any longer exercise his tyranny over these thy creatures, to the great dishonour of thy name. Let not the precious blood of thy Son be shed for them in vain. Send among them zealous preachers and apostolic labourers, endued with the like graces and gifts as thine Apostles were, and bless them with the like success, for the glory of thy name; that all these poor souls may be brought to know thee, love thee, and serve thee here in thy Church, and bless thee hereafter for all eternity.

Look down also with an eye of pity and compassion on all those deluded souls, who, under the name of Christians, have gone away from the paths of truth and unity, and from the one fold of the one Shepherd, Jesus Christ, into the by-paths of error and schism. Oh, bring them back to thee and to thy Church. Dispel their darkness by thy heavenly light; take off the veil from before their eyes, with which the common enemy hath blindfolded them. Remove the prejudices of their education; take away from them the spirit of obstinacy, pride, and self-conceit. Give them a humble and docile heart. Give them a strong desire of finding out thy truth, and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil. For why should these poor souls perish, for which Christ died? Why should Satan any longer possess these souls, which, by their baptism, were dedicated to thee, to be thine eternal temple?

O Father of lights, and God of all truth, purge the whole world from all errors, abuses, corruptions, and vices. Beat down the standard of Satan, and set up every where the standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition; charity over hatred, envy, and malice; purity and temperance over lust and excess; meekness over passion; and disinterestedness and poverty of spirit over covetousness and the love of this perishable world. Let the gospel of Christ, both in its belief and practice, prevail throughout the world.

Grant us thy peace, O Lord, in the days of our mortality, even that peace which thy Son bequeathed as a legacy to his disciples; a perpetual peace with thee, a perpetual peace with one another, and a perpetual peace within themselves. Grant that all Christian princes and states may love, cherish, and maintain an inviolable peace among themselves. Give them a right sense of the dreadful evils that attend on wars. Give them an everlasting horror of the bloodshed, the devastation, and

ruin of so many territories, the innumerable sacrileges, and the eternal loss of so many thousand souls, which are the dismal consequences of war. Turn their hearts to another kind of warfare, and teach them to fight for a heavenly kingdom.

Remove, O Lord, thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all Christian people from the dreadful evil of mortal sin; make all sinners sensible of their misery; give them the grace of a sincere conversion to thee, and a truly penitential spirit, and discharge them from all their bonds. Preserve all Christendom, and, in particular, this nation, from all the evils that threaten impenitent sinners, such as plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and thy many other judgments here, and eternal damnation hereafter. Comfort all that are under any affliction, sickness, or violence of pain; support all that are under temptation; reconcile all that are at variance; deliver all that are in slavery or captivity; defend all that are in danger; grant a relief to all in their respective necessities; give a happy passage to all that are in their agony. Grant thy blessing to our friends and benefactors, and to all those for whom we are particularly bound to pray; and have mercy on all our enemies. Give eternal rest to all the faithful departed; and bring us all to everlasting life, through Jesus Christ thy Son. Amen.

✠

The Ordinary of The Holy Mass.

THE ASPERGES.

Ant. Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Ant. Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

Ps. Miserere mei, Deus, secundum magnam misericordiam tuam.

Ps. Have mercy on me, O God, according to thy great mercy.

V. Gloria Patri, &c.

V. Glory be, &c.

Ant. Asperges me.

Ant. Thou shalt sprinkle me.

The Priest, being returned to the foot of the Altar, says:

℣. Ostende nobis, Domine, misericordiam tuam.

℣. Shew us, O Lord, thy mercy.

℟. Et salutare tuum da nobis.

℟. And grant us thy salvation.

℣. Domine, exaudi orationem meam.

℣. O Lord, hear my prayer.

℟. Et clamor meus ad te veniat.

℟. And let my cry come unto thee.

℣. Dominus vobiscum.

℣. The Lord be with you.

℟. Et cum spiritu tuo.

℟. And with thy spirit.

Let us pray.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus; et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habi-

Hear us, O holy Lord, almighty Father, eternal God; and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this house.

tantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

Through Christ our Lord. Amen.

From Easter to Whitsunday inclusively, instead of the foregoing Anthem, *the following is sung, and* Alleluia *is added to the* V. (Ostende nobis), *and also to its* R. (Et salutare.)

Ant. Vidi aquam egredientem de templo a latere dextro, Alleluia; et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent, Alleluia.

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Gloria, &c.

Ant. I saw water flowing from the right side of the temple, Alleluia; and all to whom that water came were saved, and they shall say, Alleluia.

Ps. Praise the Lord, for he is good: for his mercy endureth for ever. Glory, &c.

Short Preparatory Prayers before Mass.

Prostrate in spirit at the foot of thy holy altar, I adore thee, O almighty God, and firmly believe that the Mass, at which I am going to assist, is the sacrifice of the body and blood of thy Son Christ Jesus. Oh, grant that I may assist thereat with the attention, respect, and awe due to such august mysteries; and that, by the merits of the Victim there offered for me, I myself may become an agreeable sacrifice to thee, who livest and reignest with the same Son and Holy Ghost, one God, world without end. Amen.

O most merciful Father of mercies, and God of all consolation, who so lovedst the world that thou sparedst not thine only-begotten Son, but for our restoration gave him up to the suffering and death of the most bitter cross; and moreover willest that his sacrifice, most pleasing unto thee, should daily be renewed in thy Church for the renewal of its fruits in us; grant us, we beseech thee, to assist at this admirable and salutary mystery of thy divine power, wisdom, and goodness, with such attention, reverence, and devotion, that by the offering of this unbloody sacrifice we may most effectually be made partakers of that sacrifice of blood, through the same our Lord Jesus Christ.

The Holy Mass.

[N.B. At Low Mass the parts within brackets are to be passed over.]

The Priest, standing at the foot of the Altar, and bowing down before it, signs himself with the sign of the Cross from the forehead to the breast, and says with a distinct voice:[1]

In Nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Then, joining his hands before his breast, he begins the Antiphon:

Introibo ad altare Dei.

I will go unto the altar of God.

℟. Ad Deum, qui lætificat juventutem meam.

℟. To God, who giveth joy to my youth.

In Masses for the Dead, and from Passion Sunday till Holy Saturday exclusively, the following Psalm is omitted:

Psalm xlii.

S. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

P. Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

M. Quia tu es, Deus, fortitudo mea, quare me repulisti? et quare tristis incedo dum affligit me inimicus?

R. For thou, O God, art my strength, why hast thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

S. Emitte lucem tuam et

P. Send forth thy light

[1] At the beginning of High Mass, when the Priest commences at the foot of the Altar, the Choir sing the *Kyrie eleison*, &c. (and sometimes the *Introit*), which usually lasts until the *Gloria in excelsis*. Those parts of the Service which are sung by the Choir are also said in a low voice by the Priest.

veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

and thy truth: they have conducted me and brought me unto thy holy mount, and into thy tabernacles.

M. Et introibo ad altare Dei: ad Deum, qui lætificat juventutem meam.

R. And I will go unto the altar of God: to God, who giveth joy to my youth.

S. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea? et quare conturbas me?

P. I will praise thee on the harp, O God, my God: why art thou sorrowful, O my soul? and why dost thou disquiet me?

M. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

R. Hope in God, for I will still give praise to him: who is the salvation of my countenance, and my God.

S. Gloria Patri, et Filio, et Spiritui Sancto.

P. Glory be to the Father, &c.

M. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

℣. Introibo ad altare Dei.

℣. I will go unto the altar of God.

℟. Ad Deum, qui lætificat juventutem meam.

℟. To God, who giveth joy to my youth.

℣. Adjutorium nostrum in nomine Domini.

℣. Our help is in the name of the Lord.

℟. Qui fecit cœlum et terram.

℟. Who hath made heaven and earth.

Then, joining his hands and humbly bowing down, he says the Confession.

S. Confiteor Deo omnipotenti, &c.

P. I confess to almighty God, &c.

M. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

R. May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

S. Amen.

P. Amen.

M. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te pater, orare pro me ad Dominum Deum nostrum.

R. I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word, and deed [*here strike the breast thrice*], through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and you, O father, to pray to the Lord our God for me.

Then the Priest, with his hands joined, gives the absolution, saying:

S. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

M. Amen.

P. May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

R. Amen.

Signing himself with the sign of the Cross, he says:

S. ✠ Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

M. Amen.

P. ✠ May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

Then, bowing down, he proceeds:

℣. Deus, tu conversus vivificabis nos.

℣. Thou wilt turn again, O God, and quicken us.

℟. Et plebs tua lætabitur in te.

℣. Ostende nobis, Domine, misericordiam tuam.

℟. Et salutare tuum da nobis.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℟. And thy people shall rejoice in thee.

℣. Shew us, O Lord, thy mercy.

℟. And grant us thy salvation.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

First extending, and then joining, his hands, he says audibly, Oremus; *and then ascending to the Altar, he says secretly:*

Aufer a nobis, quæsumus, Domine, iniquitates nostras; ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take away from us our iniquities, we beseech thee, O Lord; that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

Bowing down over the Altar, he says:

Oramus te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

We beseech thee, O Lord, by the merits of thy saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

[*Receiving the thurible from the Deacon, he incenses the Altar, and returns the thurible to the Deacon, who incenses the Priest only.*] *Then the Priest, signing himself with the sign of the Cross, reads the* Introit, *which see in its place, or else read one of the following:*

Blessed be the Holy Trinity and Undivided Unity: we will give praise to him, because he hath shewn his mercy to us.

O Lord our Lord, how wonderful is thy name in all the earth!

Glory be to the Father, who hath created us.

Glory be to the Son, who hath redeemed us.

Glory be to the Holy Ghost, who hath sanctified us.

Glory be to the Holy and Undivided Trinity, one God, for ever and ever. Amen.

Or this:

If thou, O Lord, shalt mark iniquities: Lord, who shall abide it? for with thee is propitiation, O God of Israel.

Out of the depths have I cried unto thee, O Lord: Lord, hear my voice.

Or:

(*For a Saint's Day.*) The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God.

It is good to give praise to the Lord; and to sing to thy name, O Most High.

Or this:

In thy strength, O Lord, shall the just man rejoice; and in thy salvation he shall exult exceedingly: thou hast given him his heart's desire.

For thou hast prevented him with blessings of sweetness; thou hast set on his head a crown of precious stones. Glory, &c.

The Kyrie eleison *is then said.*

S. Kyrie eleison. *P.* Lord have mercy upon us.

M. Kyrie eleison. *R.* Lord have mercy upon us.

S. Kyrie eleison. *P.* Lord have mercy upon us.

M. Christe eleison. *R.* Christ have mercy upon us.

S. Christe eleison. *P.* Christ have mercy upon us.

M. Christe eleison. *R.* Christ have mercy upon us.

S. Kyrie eleison. *P.* Lord have mercy upon us.

M. Kyrie eleison. *R.* Lord have mercy upon us.

S. Kyrie eleison. *P.* Lord have mercy upon us.

Afterwards, standing at the middle of the Altar, extending, and then joining, his hands, and slightly bowing, he says (when it is to be said[1]*) the* Gloria in excelsis. *When he says the words,* We adore thee, We give thee thanks, Jesus Christ, *and* Receive our prayer, *he bows, and at the end he signs himself with the sign of the Cross.*

Gloria in excelsis Deo; et in terra pax hominibus bonæ voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe: Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis: qui tollis peccata mundi, suscipe deprecationem nostram: qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus: tu solus Dominus: tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

Glory be to God on high, and on earth peace to men of good will. We praise thee; we bless thee; we adore thee; we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord Jesus Christ, the only-begotten Son: O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us: thou who takest away the sins of the world, receive our prayers: thou who sittest at the right hand of the Father, have mercy on us. For thou only art holy: thou only art the Lord: thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Priest kisses the Altar, and, turning to the people, says:

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

[1] The *Gloria* is omitted during Lent and Advent, and in Masses for the Dead. At High Mass the Choir sing the *Gloria*, and the officiating Clergy wait until its conclusion, after which the Celebrant proceeds with the Collects.

Then follow the Collects; *at the end of the first and last of which, the Acolyte answers,* Amen.

The Collects *vary with the season.*[1] *They may be found in their proper place in the* Missal, *or any of the following may be used instead.*

O God, the protector of all that hope in thee, without whom nothing is strong, nothing is holy; multiply thy mercy upon us; that, thou being our ruler and guide, we may so pass through temporal goods, that we finally lose not those which are eternal. Through Christ our Lord. Amen.

Defend us, O Lord, we beseech thee, from all dangers of soul and body; and, by the intercession of the glorious and blessed Mary ever Virgin, Mother of God, the blessed Apostles Peter and Paul, the blessed N. and all thy Saints, grant us, in thy mercy, health and peace; that all adversities and errors being done away, thy Church may serve thee with a pure and undisturbed devotion. Through, &c.

O God, who hast prepared invisible good things for them that love thee; pour forth into our hearts the grace of thy love; that, loving thee in all things and above all things, we may come to the enjoyment of thy promises, which exceed all that we can desire. Through, &c.

O almighty and everlasting God, by whose Spirit the whole body of the Church is sanctified and governed; hear our humble supplications for all degrees and orders thereof, that, by the assistance of thy grace, they may faithfully serve thee. Through our Lord Jesus Christ thy Son; who liveth and reigneth with thee in the unity of the same Holy Ghost, one God, world without end. Amen.

O God, the pastor and governor of all the faithful; look down, in thy mercy, on thy servant N., whom thou hast appointed to preside over thy Church; and grant, we beseech thee, that both by word and example, he may edify all those who are under his charge; so that, with the flock intrusted to him, he may arrive at length at life everlasting. Through, &c. Amen.

[1] The same remark applies to the *Epistle, Gradual, Gospel, Offertory, Communion,* and *Post-Communion.*

Then the Epistle *for the day is read, which may be found in its proper place; or the following may be read instead:*

Rejoice in the Lord always: and again I say, rejoice. Let your modesty be known to all men: the Lord is nigh. Be not solicitous about any thing: but in every thing by prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which passeth all understanding, keep your hearts and minds in Christ Jesus. For the rest, brethren, whatsoever things are true, whatsoever things are modest, whatsoever things are just, whatsoever things are holy, whatsoever things are amiable, whatsoever things are of good repute, if there be any virtue, if there be any praise of discipline, think on these things. The things which you have both learned, and received, and heard, and seen in me, these do ye; and the God of peace shall be with you.

And be not drunk with wine, wherein is luxury; but be ye filled with the Holy Spirit; speaking to yourselves in psalms and hymns and spiritual canticles, singing, and making melody in your hearts to the Lord, giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father.

After which is said:

Deo gratias.	Thanks be to God.

A prayer at the Epistle.

O eternal God, who never ceasest to incite us, by the public ministry of thy Church, the warnings of Prophets, the teachings of Apostles, and the writings of holy men, to the love and worship of thy Name, and to defend us from the snares of the world, the flesh, and the devil; grant that we may always gladly embrace all wholesome doctrine and instruction, and seriously endeavour to regulate our life and conduct in accordance with the same. And lest it should turn to our greater condemnation to have known, by so many teachers and preachers, the way of truth, which is thy holy will, and not to have followed it, give us grace and strength, that what we have so often heard, and know to be our duty, we may be able faithfully to perform. Amen.

Then the Gradual, Tract, Alleluia, *or* Sequence, *according to the time.*

For the Gradual.[1]

Be thou unto me a God, a protector, and a house of refuge to save me. In thee, O God, have I hoped; O Lord, let me never be confounded.

Deal not with us, O Lord, according to our sins which we have committed, nor punish us according to our iniquities. *V.* Help us, O God our Saviour; and for the glory of thy name, O Lord, deliver us, and forgive us our sins for thy name's sake.

Come, ye children, hearken unto me; I will teach you the fear of the Lord. Come unto him, and be enlightened, and your faces shall not be confounded. Alleluia, alleluia. Oh, clap your hands, all ye nations: shout unto God with the voice of joy. Alleluia.

[*After this, at High Mass, the Deacon places the book of the Gospels on the Altar, and the Celebrant blesses the incense (as above). Then the Deacon, kneeling before the Altar, with joined hands, says:*

Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Cleanse my heart and my lips, O almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal: and vouchsafe, through thy gracious mercy, so to purify me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Afterwards he takes the book from the Altar, and again kneeling down before the Priest, asks his blessing, saying, Sir, give me thy blessing. *The Priest says:*

Dominus sit in corde tuo

The Lord be in thy heart

[1] The Choir sing the *Gradual*, while the book is moved to the Gospel side, and the Priest says the prayer (*Munda cor meum*), "Cleanse my heart," &c.

et in labiis tuis, ut digne et competenter annunties Evangelium suum: in nomine Patris, et Filii, et ✠ Spiritus Sancti. Amen.

and on thy lips, that thou mayst worthily and in a becoming manner announce his holy Gospel : in the name of the Father and of the Son, and ✠ of the Holy Ghost. Amen.

Having received the blessing, he kisses the hand of the Priest; and then, with incense and lighted candles, he goes to the place where the Gospel is read, and, standing with his hands joined, says:

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Then, giving out:

℣. Sequentia (vel initium) sancti Evangelii secundum N.

℣. The continuation (or beginning) of the holy Gospel according to N.

he makes the sign of the Cross with the thumb of his right hand on the Gospel which he is to read, and on his forehead, mouth, and breast (the people doing the same); and while the Minister and people answer:

℟. Gloria tibi, Domine.

℟. Glory be to thee, O Lord.

he incenses the book three times, and then reads the Gospel.

For the Gospel.

Let your loins be girded, and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh, and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord, when he cometh, shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and will minister to them. And if he shall come in the second watch, or if he shall come in the third watch, and find them so, blessed are those servants. But this know ye, that if a master of a family did know at what hour the thief would come, he would surely watch, and

would not suffer his house to be broken open. Be ye also ready; for at what hour you think not, the Son of man will come.

Then Peter, answering, said to him: Behold, we have left all things, and have followed thee: what, therefore, shall we have? And Jesus said to them: Amen I say unto you, that ye, who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundredfold, and shall possess life everlasting.

If ye love me, keep my commandments. And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever, the Spirit of truth, whom the world cannot receive; because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you. I will not leave you orphans: I will come to you. Yet a little while; and the world seeth me no more. But ye see me; because I live, and you shall live. In that day ye shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me, shall be loved by my Father: and I will love him, and will manifest myself to him.

Then is said:

℟. Laus tibi, Christe.	℟. Praise be to thee, O Christ.

A prayer at the Gospel.

O Lord Jesus, who, according to thy Father's will, hast declared unto the world the message of the Gospel; grant that we may receive it into our minds, embrace it with our wills, preserve it in our memory, and practise it in our lives; and, being united here with those elect sheep who hear thy voice, may be numbered with them also at the last day at thy right hand, and hear thee say, "Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world."

The Subdeacon then carries the book to the Priest. He kisses the Gospel, saying:

Per evangelica dicta deleantur nostra delicta.

By the words of the Gospel may our sins be blotted out.

The Priest is incensed by the Deacon.]

If the Priest celebrates without Deacon and Subdeacon, the book is carried to the other side of the Altar, and he, bowing down at the middle of the Altar, with his hands joined, says, Cleanse my heart, *&c.;* Give me thy blessing, O Lord; *and* The Lord be in my heart, *&c., as above. Then, turning towards the book, with his hands joined, he says, V.* The Lord be with you; *R.* And with thy spirit: *and giving out the* Continuation *or* Beginning, *&c., signs the book and himself, as before directed; the Minister and people say,* Glory be to thee, O Lord, *and he reads the Gospel; which being ended, the Minister says,* Praise be to thee, O Christ.

Here the Sermon is usually preached.

Then, at the middle of the Altar, extending, elevating, and joining his hands, the Priest says the Nicene Creed (when it is to be said), keeping his hands joined. When he says the words, God, Jesus Christ, *and* is adored, *he bows his head to the Cross. But at the words,* and was incarnate, *he kneels down, and continues kneeling to the words,* was made man. *At the words,* the life of the world to come, *he signs himself with the sign of the Cross from the forehead to the breast.*

Credo in unum Deum,

I believe in one God, the

Prayer before the Sermon.

I will hear what the Lord will say unto me.

O Jesus, light of the world, enlighten my understanding, that I may understand thy word; and cleanse my heart, that it may bring forth the fruits of the same.

After the Sermon.

I give thee thanks, O Lord God, that thou hast been pleased to refresh my soul by thy word. Direct my steps according to thy commandments.

Patrem omnipotentem, Factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo; Lumen de Lumine; Deum verum de Deo vero; genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto, ex Maria Virgine: ET HOMO FACTUS EST. [*Hic genuflectitur.*] Crucifixus etiam pro nobis: sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die secundum Scripturas; et ascendit in cœlum, sedet ad dexteram Patris: et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit: qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confi-

Father almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. [*Here the people kneel down.*] He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day he rose again according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father: and he shall come again with glory to judge both the living and the dead: of whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and life-giver, who proceedeth from the Father and the Son: who together with the Father and the Son is adored and glorified; who spake by the prophets. And one holy Catholic and Apostolic

teor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.[1]

Then he kisses the Altar, and, turning to the people, says:

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

This being finished, the Priest takes the paten with the Host [if it is High Mass, the Deacon hands the Priest the paten with the Host], and offering it up, says:

Suscipe, sancte Pater, omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

Accept, O holy Father, almighty, eternal God, this immaculate Host, which I, thy unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

Then he says the Offertory.[2]

For the Offertory.

The angel of the Lord shall encamp round about them that fear him, and shall deliver them: oh, taste and see that the Lord is good.

Bless the Lord, O my soul, and forget not all he hath done for thee: and thy youth shall be renewed like the eagle's.

I will extol thee, O Lord, for thou hast upheld me; and hast not made my enemies to rejoice over me: O Lord, I have cried unto thee, and thou hast healed me.

[1] At High Mass the Choir sing the *Credo*, and the Clergy pause until its conclusion.

[2] The Choir sing the *Offertory*, or some other motett or hymn.

Then, making the sign of the Cross with the paten, he places the Host upon the corporal. The Priest pours wine and water into the chalice, blessing the water before it is mixed, saying:

Deus, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da ncbis per hujus Aquæ et Vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.	O God, ✠ who, in creating human nature, didst wonderfully dignify it; and hast still more wonderfully renewed it; grant that, by the mystery of this Water and Wine, we may be made partakers of his divinity, who vouchsafed to become partaker of our humanity, Jesus Christ, thy Son, our Lord; who liveth and reigneth with thee in the unity of, &c.

[*If it is a High Mass, the Deacon ministers the wine, the Subdeacon the water.*]

During the oblation of the bread and wine.

O Lord Jesus Christ, Son of the living God and of the glorious Virgin; in remembrance and praise of thy boundless love, with which thou didst give thyself wholly to us upon the altar of the cross, behold I offer unto thee this day this present sacrifice of the mass, together with all those which are celebrated throughout the world, by the hands of thy Priests, to be presented to thy eternal Father, in union with, and in the virtue of, that oblation in which thou thyself, dying on the cross, didst offer thy sacred body and blood for the salvation of the world.

Grant that the oblation of the same thy body and blood, which here is renewed in mystery, and is made under the form of bread and wine, may effectually obtain its proper fruit: and that thereby the living may obtain grace; the faithful departed, rest; and those for whom the sacrifice is offered, mercy and life eternal.

Accept also, O Lord, this same sacrifice, which contains in itself the fruit of thy passion and death, as an act of thanks-

In Masses for the Dead, the foregoing prayer is said, but the water is not blessed. Then the Priest takes the chalice, and offers it, saying:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

We offer unto thee, O Lord, the chalice of salvation, beseeching thy clemency, that, in the sight of thy divine Majesty it may ascend with the odour of sweetness, for our salvation, and for that of the whole world. Amen.

Then he makes the sign of the Cross with the chalice, places it upon the corporal, and covers it with the pull. Then, with his hands joined upon the Altar, and slightly bowing down, he says:

[*At High Mass, the Subdeacon here receives the paten, which he envelops in the extremities of the veil with which his shoulders are mantled, and then goes and stands behind the Celebrant until the conclusion of the* Pater noster.]

In spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

In the spirit of humility, and with a contrite heart, let us be received by thee, O Lord; and grant that the sacrifice we offer in thy sight this day may be pleasing to thee, O Lord God.

---

giving for the innumerable benefits thou hast conferred upon us, and a propitiation and satisfaction for the countless sins we have committed, the good we have omitted to do, and the punishments we have deserved. Who livest and reignest, &c.

Or:

O eternal Father, who wast pleased to institute this most holy sacrifice of the new law, wherein thy only-begotten Son might be offered to thee; I offer the same to thy divine Majesty, and in union therewith I offer myself, and all that of thy bounty thou hast bestowed upon me. Look upon me, and have mercy upon me. Amen.

The Priest, elevating his eyes towards heaven, and stretching out his hands, which he afterwards joins, makes the sign of the Cross over the Host and chalice, while he says:

Veni, sanctificator, omnipotens æterne Deus, et bene✠dic hoc sacrificium, tuo sancto nomini præparatum.

Come, O sanctifier, almighty, eternal God, and bless ✠ this sacrifice, prepared to thy holy name.

[[1] *At High Mass, he, in the following prayer, blesses the Incense:*

Per intercessionem beati Michaelis Archangeli, stantis a dextris Altaris Incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

May the Lord, by the intercession of blessed Michael the Archangel, standing at the right hand of the Altar of Incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odour of sweetness. Through, &c. Amen.

Receiving the thurible from the Deacon, he incenses the Bread and Wine, saying:

Incensum istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.

May this incense which thou hast blest, O Lord, ascend to thee, and may thy mercy descend upon us.

Then he incenses the Altar, saying, Ps. cxl.

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Let my prayer, O Lord, ascend like incense in thy sight: and the lifting up of my hands be as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sins.

[1] At Low Mass, these prayers, down to the *Lavabo*, are to be passed over.

While he gives the censer to the Deacon, he says secretly these words, and is afterwards incensed by the Deacon, and then the others in order:

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. Amen.	May the Lord enkindle in us the fire of his love, and the flame of everlasting charity. Amen.]

The Priest, with his hands joined, goes to the Epistle side of the Altar, where he washes his fingers as he recites the following verses of Ps. xxv.

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.	I will wash my hands among the innocent: and will encompass thy altar, O Lord.
Ut audiam vocem laudis: et enarrem universa mirabilia tua.	That I may hear the voice of praise, and tell of all thy marvellous works.
Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.	I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth.
Ne perdas cum impiis animam meam; et cum viris sanguinum vitam meam.	Take not away my soul, O God, with the wicked, nor my life with bloody men.
In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.	In whose hands are iniquities: their right hand is filled with gifts.
Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.	As for me, I have walked in my innocence: redeem me, and have mercy upon me.
Pes meus stetit in directo:	My foot hath stood in the

At the Lavabo.

O Lord, who didst once vouchsafe to wash thy disciples' feet before inviting them to thy holy table, wash us also, we beseech thee; and wash us again and again, not only our feet and hands, but our hearts, our desires, our souls, that we may be wholly innocent and pure.

in ecclesiis benedicam te, Domine.

Gloria Patri, &c.

right path: in the churches I will bless thee, O Lord.

Glory be to the Father, &c.

In Masses for the Dead, and in Passion-time, the *Gloria* is omitted.

Returning, and bowing before the middle of the Altar, with joined hands, he says:

Suscipe, sancta Trinitas, hanc oblationem quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Receive, O holy Trinity, this oblation, which we make to thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary ever Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, of these and of all the Saints: that it may be available to their honour and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Then he passes the Altar, and having turned himself towards the people, extending and joining his hands, he raises his voice a little and says:

Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

Brethren, pray that my sacrifice and yours may be acceptable to God the Father almighty.

℟. May the Lord receive the sacrifice from thy hands, to the praise and glory of his name, to our benefit, and to that of all his holy Church.

The Priest answers in a low voice, Amen.

Then, with stretched-out hands, he recites the Secret Prayers.

At the Secreta.

Mercifully hear our prayers, O Lord, and graciously accept this oblation which we thy servants make to thee; and as we offer it to the honour of thy name, so may it be to us a means of obtaining thy grace here, and life everlasting hereafter. Through our Lord Jesus Christ. Amen.

For a Saint's day.

Sanctify, O Lord, we beseech thee, these gifts which we offer thee in this solemnity of thy holy servant N.; and so strengthen us by thy grace, that both in prosperity and adversity our ways may be ever directed to thy honour. Through our Lord Jesus Christ.

Which being finished, he says in an audible voice:

℣. Per omnia sæcula sæculorum.	℣. World without end.
℟. Amen.	℟. Amen.
℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.

Here he uplifts his hands:

℣. Sursum corda.	℣. Lift up your hearts.
℟. Habemus ad Dominum.	℟. We have them lifted up unto the Lord.

He joins his hands before his breast, and bows his head while he says:

℣. Gratias agamus Domino Deo nostro.	℣. Let us give thanks to the Lord our God.
℟. Dignum et justum est.	℟. It is meet and just.

He then disjoins his hands, and keeps them in this posture until the end of the Preface, after which he again joins them, and, bowing, says, Sanctus, &c.[1] *When he says* Benedictus, &c. *he crosses himself.*

At the word *Sanctus*, &c., the bell is rung three times by the Acolyte.

---

[1] At High Mass, the Choir sing the *Sanctus* (while the Priest is proceeding with the Canon, p. 236) as far as "Hosanna in excelsis" *before* the elevation, and *after* the elevation, "Benedictus qui venit," &c.

The following Preface is said on all Ferias, and on those Festivals which have none proper, and in all Masses for the Dead.

N.B. This mark * refers to the variation of the proper prefaces for certain days, as given below.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. *Per Christum Dominum nostrum: per quem Majestatem tuam laudant angeli, adorant dominationes, tremunt potestates, cœli cœlorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. * Through Christ our Lord: through whom the angels praise thy Majesty, the dominations adore, the powers do hold in awe, the heavens, and the virtues of the heavens, and the blessed seraphim, do celebrate with united joy. In union with whom, we beseech thee that thou wouldest command our voices also to be admitted, with suppliant confession, saying,

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.

Holy, holy, holy, Lord God of Sabaoth.

Pleni sunt cœli et terra gloria tua.

Heaven and earth are full of thy glory.

Hosanna in excelsis.

Hosanna in the highest.

Benedictus qui venit in nomine Domini.

Blessed is he that cometh in the name of the Lord.

Hosanna in excelsis.

Hosanna in the highest.

On Trinity-Sunday, and on every other Sunday in the year that has no proper preface.

Vere . . . *Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus; non in unius singularitate Personæ, sed

* Who, together with thy only-begotten Son, and the Holy Ghost, art one God, and one Lord : not in a singularity of one Person, but

in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in Personis proprietas, et in essentia unitas, et in Majestate adoretur æqualitas. Quem laudant angeli atque archangeli, cherubim quoque ac seraphim, qui non cessant clamare quotidie, una voce dicentes, Sanctus, &c.

in a Trinity of one substance. For that which, by thy revelation, we believe of thy glory, the same we believe of thy Son, and the same of the Holy Ghost, without any difference or distinction. That, in the confession of a true and eternal Deity, distinctness in the Persons, unity in the essence, and equality in the Majesty may be adored. Whom the angels and archangels, the cherubim also and seraphim do praise, who cease not daily to cry out with one voice, saying, Holy, &c.

From Christmas-day till the Epiphany (except in the octave of St. John), on the Purification, Corpus Christi and its octave, the Transfiguration, the holy Name of Jesus, and in Masses of the blessed Sacrament.

N.B. Prefaces thus marked † are concluded in the same manner as this.

Vere . . . * Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. † Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes, Sanctus, &c.

* Because by the mystery of the Word made flesh, the new light of thy brightness hath shone upon the eyes of our minds: that while we behold God visibly, we may by him be carried on to the love of things invisible. † And therefore with angels and archangels, with thrones and dominations, and with all the army of heaven, we sing a hymn to thy glory, saying without ceasing, Holy, &c.

On the Epiphany, and during its octave.

* Quia cum unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis suæ luce reparavit. † Et ideo, &c.

* Because when thy only-begotten Son appeared in the substance of our mortal flesh, he repaired us by the new light of his immortality. † And therefore, &c.

From Ash-Wednesday to Passion-Sunday, except in Feasts which have a proper preface.

* Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia. Per Christum, &c.

* Who by bodily fasting dost repress vices, elevate the mind, bestow virtue and rewards. Through, &c.

From Passion-Sunday till Maunday-Thursday, and feasts of the Holy Cross and of the Passion.

* Qui salutem humani generis in ligno Crucis constituisti : ut unde mors oriebatur, inde vita resurgeret : et qui in ligno vincebat, in ligno quoque vinceretur. Per Christum, &c.

* Who didst effect the salvation of mankind on the wood of the Cross: that from whence death came, thence life might arise; and that he who overcame by the tree, might also by the tree be overcome. Through, &c.

From Holy Saturday till Ascension-day, and on Festivals occurring in this time, unless they have proper prefaces of their own. In the Mass of Holy Saturday is said, chiefly on this night; *on Easter-day, and till the Saturday following,* chiefly on this day; *after that,* chiefly at this time.

Vere dignum et justum est, æquum et salutare, te quidem, Domine, omni tempore, sed [in hac potissimum nocte vel die, vel] in hoc potissimum gloriosius prædicare, cum Pascha nostrum immolatus est Chris-

It is truly meet, just, right, and salutary to praise thee, O Lord, at all times, but chiefly [on this night or day, or] at this time, when Christ our Passover was sacrificed for us. For he is the true Lamb, who

tus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. † Et ideo, &c.

took away the sins of the world. Who by dying destroyed our death, and by rising again restored our life. † And therefore, &c.

From Ascension-day till Whitsun-eve, except on Feasts which have their proper preface.

* Per Christum Dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ tribueret esse participes. † Et ideo, &c.

* Through Christ our Lord. Who after his resurrection appeared openly to all his disciples, and in their sight ascended up into heaven, to make us partakers of his divinity. † And therefore, &c.

From Whitsun-eve till Trinity-Sunday; and in Votive Masses of the Holy Ghost, omitting the words this day.

* Per Christum Dominum nostrum. Qui ascendens super omnes cœlos, sedensque ad dexteram tuam, promissum Spiritum Sanctum [hodierna die] in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbe terrarum mundus exultat: sed et supernæ virtutes atque angelicæ potestates hymnum gloriæ tuæ concinunt, sine fine dicentes, Sanctus, &c.

* Through Christ our Lord. Who, ascending above all the heavens, and sitting at thy right hand, sent down the promised Holy Spirit [this day] upon the children of adoption. Wherefore all the whole world exults with overflowing joy; also the heavenly virtues, and the angelic powers, together hymn thy glory, saying everlastingly, Holy, &c.

On Festivals of the B. V. Mary (except the Purification, on which is said the Preface of Christmas), and within their octaves, and on Votive Masses of the B. Virgin. The words, Annunciation, Visitation, Assumption, Nativity,

Presentation, Conception, Espousal, *are inserted after*, and glorify thee on the. *On the Dedication of the* B. V. M. ad Nives, *as also on the Feast of her holy Name; and on the Feast of the B. V. M. of Mercy, are inserted*, the festival. *On the Feast of the Seven Dolours is inserted*, transfixion. *On the Feast of Mount Carmel*, commemoration; *and on that of the most holy Rosary*, solemnity. *In Votive Masses and on Saturday*, veneration.

* Et te in N. beatæ Mariæ semper Virginis collaudare, benedicere, et prædicare. Quæ et Unigenitum tuum Sancti Spiritus obumbratione concepit, et virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum; * per quem, &c.

* That we should praise, bless, and proclaim thee in the N. of the blessed Mary ever Virgin. Who by the overshadowing of the Holy Ghost conceived thy Only-begotten, and the glory of her virginity remaining, shed forth upon the world the light eternal, Jesus Christ our Lord; * by whom, &c.

On the Festivals of the Apostles and Evangelists (except on St. John the Evangelist's day), and throughout their octaves, except in Feasts which have proper prefaces of their own.

Vere dignum et justum est, æquum et salutare, te, Domine, suppliciter exorare, ut gregem tuum, Pastor æterne, non deseras, sed per beatos Apostolos tuos continua protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. † Et ideo, &c.

It is truly meet, just, right, and salutary, humbly to beseech thee, that thou, O Lord, our eternal Shepherd, wouldst not forsake thy flock, but keep it through thy blessed Apostles with continual protection; that it may be governed by those same rulers whom thou didst appoint to preside over it as pastors in thy stead. † And therefore, &c.

Canon of the Mass.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera; hæc ✠ sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque Catholicæ et Apostolicæ Fidei cultoribus.

We therefore humbly pray and beseech thee, most merciful Father, through Jesus Christ thy Son, our Lord [*he kisses the Altar*], that thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which, in the first place, we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace; as also to protect, unite, and govern it throughout the world, together with thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

COMMEMORATION OF THE LIVING.

Memento, Domine, famulorum famularumque tuarum, N. et N.

Be mindful, O Lord, of thy servants, men and women, N. and N.

At the beginning of the Canon (if another prayer is needed).

O eternal and most merciful Father; behold, we come to offer thee our homage this day: we desire to adore, praise, and glorify thee, and to give thee thanks for thy great glory, joining our hearts and voices with all thy blessed in heaven, and with thy whole church upon earth. But acknowledging our great unworthiness and innumerable sins, for which we are heartily sorry, and humbly beg thy pardon, we dare not venture to approach thee otherwise than in company of thy

He joins his hands, and prays silently for those he intends to pray for; then, extending his hands, he proceeds:

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt, hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis, et incolumitatis suæ: tibique reddunt vota sua, æterno Deo, vivo et vero.

And of all here present, whose faith and devotion are known unto thee, for whom we offer, or who offer up to thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to thee, the eternal, living, and true God.

Communicantes, et memoriam venerantes, imprimis gloriosæ semper Vir-

Communicating with, and honouring in the first place the memory of the glori-

---

Son, our Advocate and Mediator, Jesus Christ, whom thou hast given us to be both our High Priest and Sacrifice. With him, therefore, and through him, we venture to offer thee this sacrifice: to his most sacred intentions we desire to unite ours; and with this offering which he makes of himself, we desire to make an offering of our whole being to thee. With him, and through him, we beseech thee to exalt thy holy Catholic Church throughout the whole world; to maintain her in peace, unity, holiness, and truth; to have mercy on thy servant N. our chief bishop, N. our prelate, and on all that truly fear thee; on our pastor [parents, children], friends and benefactors, &c.; on all those whom we have in any way scandalised, injured, or offended, or for whom we are in any other way bound to pray; on all that are in their agony, or under violent temptations, or other necessities, corporal or spiritual; on all our enemies; and, in a word, on all poor sinners; that we may be all converted to thee, and find mercy, through Jesus Christ thy Son; through whom we hope one day to be admitted into the company of all thy saints and elect, whose memory we here celebrate, whose prayers we desire, and with whom we communicate in these holy mysteries.

ginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

ous and ever Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints; by whose merits and prayers grant that we may be always defended by the help of thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the oblation, he says the words of consecration secretly, distinctly, and attentively.

(Here the bell is rung.)

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

We therefore beseech thee, O Lord, graciously to accept this oblation of our service, as also of thy whole family; dispose our days in thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of thy elect. Through Christ our Lord. Amen.

Quam oblationem, tu Deus, in omnibus, quæsumus benedic✠tam, adscrip✠tam, ra✠tam, rationabilem, acceptabilemque facere digneris; ut nobis cor-

Which oblation do thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the body ✠

✠pus et san✠guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes; HOC EST ENIM CORPUS MEUM.

and ✠ blood of thy most beloved Son Jesus Christ our Lord. Who the day before he suffered, took bread [*he takes the Host*] into his holy and venerable hands [*he raises his eyes to heaven*], and with his eyes lifted up towards heaven, to God, his almighty Father: giving thanks to thee, did bless, break, and give to his disciples, saying: Take, and eat ye all of this; FOR THIS IS MY BODY.

After pronouncing the words of consecration, the Priest, kneeling, adores the sacred Host; rising, he elevates it; and then placing it on the corporal, again adores it. After this he never disjoins his fingers and thumbs, except when he is to take the Host, until after the washing of his fingers.

(At the elevation the bell is rung three times.)

Simili modo postquam cœnatum est, accipiens et

In like manner, after he had supped [*he takes the*

At the elevation of the Host.

Adoramus te, Christe, et benedicimus tibi, quia per sanctam Crucem tuam redemisti mundum.

Ave, verum corpus, natum de Maria Virgine, vere passum, immolatum in cruce pro homine, cujus latus perforatum fluxit unda et sanguine; esto nobis prægustatum in mortis examine. O dulcis, O pie, O Jesu, Fili Mariæ, miserere mei. Amen.

We adore thee, O Christ, and we bless thee, because by thy holy cross thou hast redeemed the world.

Hail, true body, born of the Virgin Mary, which didst truly suffer and wast immolated on the cross for man, whose side was pierced, and flowed with water and with blood; may we have a foretaste of thee in the last agony of death. O kind, O loving One, Jesus, Son of Mary, have mercy on me. Amen.

hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens bene✠dixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes; HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI; MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

chalice in both his hands], taking also this excellent chalice into his holy and venerable hands, and giving thee thanks, he bless✠ed, and gave to his disciples, saying: Take, and drink ye all of this; FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

Hæc quotiescunque feceritis, in mei memoriam facietis.

As often as ye do these things, ye shall do them in remembrance of me.

Kneeling, he adores; rising, he elevates the chalice; then replacing it on the corporal, he covers it, and again adores.

(The bell is rung as before.)

He then proceeds:

Unde et memores, Domi-

Wherefore, O Lord, we

At the elevation of the Chalice.

Salvator mundi, salva nos; quia per Crucem et Sanguinem tuum redemisti nos; auxiliare nobis te deprecamur, Deus noster. Amen.

Saviour of the world, save us; for by thy cross and by thy blood thou hast redeemed us; help us, we beseech thee, O our God. Amen.

Have mercy on me, dear Jesus, and grant that thy blood may not be shed in vain for me, I most humbly beseech thee. Amen.

Hail, most precious and sacred blood, which, flowing out of the side of my Lord and Saviour Jesus Christ, washest away the spots of our offences; cleanse, sanctify, and preserve my soul, I beseech thee, to everlasting life. Amen.

ne, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlo gloriosæ ascensionis: offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam ✠ puram, Hostiam ✠ sanctam, Hostiam ✠ immaculatam, panem ✠ sanctum vitæ æternæ, et calicem ✠ salutis perpetuæ.

thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, his resurrection from hell, and glorious ascension into heaven, offer unto thy most excellent Majesty, of thy gifts and grants, a pure ✠ Host, a holy ✠ Host, an immaculate ✠ Host, the holy ✠ bread of eternal life, and the chalice ✠ of everlasting salvation.

After the elevation.

We thank thee, O Lord God, merciful Father, for having been pleased to send thy only-begotten Son, Jesus Christ, to suffer death for us sinners, even the most shameful death of the cross, that he might offer himself to thee a most pure, holy, and acceptable sacrifice for our sins, and thereby purge our wicked consciences from all spots of uncleanness. By this thy exceeding great love to us, and by these most bitter torments of thy Son our Saviour, we humbly beseech thee continually to impart to us the fruits of our redemption, that we may daily die to the world, and be crucified to the lusts and desires of the flesh, and live to thee alone during our whole life, that in the end we may rejoice everlastingly in thy kingdom; where, with thy eternal Son, and the Holy Ghost, thou livest and reignest one God, for ever and ever. Amen.

O most gracious God, Father of all mercies; grant, I beseech thee, that this adorable sacrifice of the blessed body and blood of thy Son our Lord Jesus Christ, which here and every where throughout thy holy Church is offered as a continual thanksgiving for, and a daily remembrance of, his blessed death, may obtain for us, at thy hands, mercy, and the remission of all our sins. Amen.

Extending his hands, he proceeds:

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ; et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Upon which vouchsafe to look, with a propitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which thy high-priest Melchisedech offered to thee, a holy sacrifice, an immaculate host.

Bowing down profoundly, with his hands joined and placed upon the Altar, he says:

Supplices te rogamus,

We most humbly beseech

Short Meditations, or Aspirations.

Oh, the depth of the wisdom and knowledge of God! how incomprehensible are his judgments, and how unsearchable his ways!

O sacrament of piety! O sign of unity! O bond of charity! He that will live hath here whereon to live, hath here wherein to live. Let him come and believe, and be incorporated, that he may be enlivened.

O miracle! O the goodness of God! who, sitting above with the Father, is in the same moment of time in the hand also of the priest, and delivered to such as are willing to receive and embrace him.

O dread Majesty, how should I tremble to offend thee! O infinite Mercy, to thee I come for pardon of my sins; to thee I have recourse in all my necessities; thee I adore with all the faculties of my soul and body. Hail, holy sacrifice, offered for me and all mankind! Hail, most precious blood, shed for me and all mankind!

O how pleasant, Lord, is thy spirit! who, to shew thy sweetness towards thy children, givest them the most delicious bread from heaven, and sendest the proud away empty.

omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui corpus ✠ et ✠ sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

thee, almighty God, command these things to be carried by the hands of thy holy angel to thy altar on high, in the sight of thy divine Majesty, that as many of us [*he kisses the Altar*] as, by participation at this Altar, shall receive the most sacred body ✠ and ✠ blood of thy Son may be filled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

Be mindful, O Lord, of thy servants and handmaids N. and N., who are gone before us, with the sign of faith, and slumber in the sleep of peace.

He prays for such of the Dead as he intends to pray for.

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum, &c. Amen.

To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

A Prayer for the Departed.

We humbly beseech thee, O merciful Father, for the souls of the faithful who are departed this life, that this holy sacrifice may be to them eternal salvation, perpetual rest, and everlasting felicity. O my Lord Jesus, let this wonderful and excellent mystery of piety and bounty be to them, this day, full of perfect joy; grant that they may be filled with thee, the living and true bread; who descendedst from heaven, and gavest life to the world; with thee, the immaculate Lamb, who takest away the sins of the world: make them drink of the fountain

Here, striking his breast and slightly raising his voice, he says:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

And to us sinners, thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy Saints: into whose company we beseech thee to admit us, not considering our merit, but freely pardoning our offences. Through Christ our Lord.

Per quem hæc omnia, Domine, semper bona creas, sancti✠ficas, vivi✠ficas, bene✠dicis, et præstas nobis.

By whom, O Lord, thou dost always create, sanctify, ✠ quicken, ✠ bless, ✠ and give us all these good things.

He uncovers the chalice, and makes a genuflection; then taking the Host in his right hand, and holding the chalice in his left, he signs the sign of the Cross three times across the chalice, saying:

Per ip✠sum, et cum ip✠so, et in ip✠so, est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Through him, ✠ and with him, ✠ and in him, ✠ is to thee, God the Father almighty, in the unity of the Holy Ghost, all honour and glory.

---

that springs to eternal life: that so, being refreshed and comforted, they may rejoice in thy holy praise and glory, world without end. Amen.

Covering the chalice, he kneels down; and rising again, he says:

℣. Per omnia sæcula sæculorum.

℟. Amen.

Oremus.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

M. Sed libera nos a malo.

S. Amen.

℣. For ever and ever.

℟. Amen.

Let us pray.

Instructed by thy saving precepts, and following thy divine institution, we presume to say:

Our Father, who art in heaven, hallowed be thy name: thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

R. But deliver us from evil.

P. Amen.

[*At High Mass, the Deacon, towards the conclusion of the* Pater noster, *goes to the right hand of the Priest, where he awaits the approach of the Subdeacon, from whom he receives the paten, which he puts into the hands of the Priest.*]

He takes the paten between his first and second finger, and says:

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et om-

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with thy blessed Apostles Peter and

nibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Paul, and Andrew, and all the Saints [*making the sign of the Cross on himself with the paten, he kisses it, and says*], mercifully grant peace in our days: that by the assistance of thy mercy we may be always free from sin, and secure from all disturbance.

He slides the paten under the Host, uncovers the chalice, and makes a genuflection; then, rising, he takes the Host, breaks it in the middle over the chalice, saying:

Per eundem Dominum nostrum Jesum Christum Filium tuum.

Through the same Jesus Christ thy Son our Lord.

He puts the part which is in his right hand upon the paten, breaks a particle from the other part in his left hand, saying:

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Who with thee in the unity of the Holy Ghost liveth and reigneth God.

He places the half in his left hand on the paten, and holding the particle which he broke off in his right hand, and the chalice in his left, he says:

℣. Per omnia sæcula sæculorum.
℟. Amen.

℣. World without end.
℟. Amen.

He then says:

℣. Pax ✠ Domini sit ✠ semper vobis✠cum.
℟. Et cum spiritu tuo.

℣. May the peace ✠ of the Lord be ✠ always with ✠ you.
℟. And with thy spirit.

He puts a particle of the Host into the chalice, saying:

Hæc commixtio et consecratio corporis et sanguinis Domini nostri Jesu Chris-

May this mixture and consecration of the body and blood of our Lord Jesus

ti fiat accipientibus nobis in vitam æternam. Amen.

Christ be to us that receive it effectual to eternal life. Amen.

He covers the chalice, makes a genuflection, and then bowing down and striking his breast three times, he says:[1]

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, grant us thy peace.

In Masses for the Dead, he says twice, Give them rest; *and lastly,* Give them eternal rest. *Standing in an inclined position, with his hands joined and resting on the Altar, and his eyes reverently fixed upon the sacred Host, he says:*

Domine Jesu Christe, qui dixisti Apostolis tuis, Pacem relinquo vobis, pacem meam do vobis; ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

Lord Jesus Christ, who saidst to thy Apostles, Peace I leave with you, my peace I give unto you; regard not my sins, but the faith of thy Church; and vouchsafe to it that peace and unity which is agreeable to thy will: who livest and reignest God for ever and ever. Amen.

The preceding prayer is omitted in Masses for the Dead.

[*At High Mass, the Deacon kisses the Altar at the same time with the celebrating Priest, by whom he is saluted with the kiss of peace with these words:*

℣. Pax tecum.

℣. Peace be with thee.

To which the Deacon answers:

℟. Et cum spiritu tuo.

℟. And with thy spirit.

[1] The Choir sing the *Agnus Dei*, which generally continues during the Priest's communion and the ablutions.

And then salutes in like manner the Subdeacon, who conveys the kiss of peace to those amongst the Clergy who may be assisting at Mass.]

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the cooperation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most sacred body and blood from all my iniquities and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee; who with the same God the Father and Holy Ghost livest and reignest God for ever and ever. Amen.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus per omnia sæcula sæculorum. Amen.

Let not the participation of thy body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through thy goodness, may it be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

Making a genuflection, and taking the Host in his hands, the Priest says:

Panem cœlestem accipiam, et nomen Domini invocabo.

I will take the bread of heaven, and call upon the name of the Lord.

Striking his breast in humility and devotion, he says thrice, the Acolyth ringing the bell each time:

Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Taking reverently both parts of the sacred Host in his right hand, and making the sign of the Cross with it upon himself, he says the following prayer:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He then receives both halves of the Host, joins his hands, and remains a short time in meditation on the most holy Sacrament. Then he uncovers the chalice, gathers upon the paten the smallest atoms of the Host which may remain on the corporal, puts them into the chalice, saying:

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What shall I render to the Lord for all he hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

A Prayer when the Priest receives.

O sacred banquet, in which Christ is received, the memory of his passion is renewed, the mind is filled with grace, and a pledge of future glory is given to us.

Grant, O Lord Jesus, that we may so reverence the sacred mysteries of thy Body and Blood, that we may ever find in ourselves the fruits of thy redemption. Amen.

He takes the chalice in his right hand, and making the sign of the Cross with it on himself, he says:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

The blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

Then he receives all the Blood, together with the particles in it.

After which he communicates all who are to communicate (if there be any).

Those who are to communicate go up to the Sanctuary at the Domine, non sum dignus, *when the bell rings: the Acolyth spreads a cloth before them, and says the* Confiteor.

Then the Priest turns to the communicants, and pronounces a general absolution in these words:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

Prayer for those who are not to communicate.

O my good God, and sweet Saviour Jesus, who art present here for my sake, and givest thyself to me for daily food, and for the supply of all my necessities, since without thee, who art the true food of my soul, I cannot live; I humbly beseech thee to refresh me spiritually, and make me partaker of that grace which they experience who devoutly receive thee. O good Jesus, despise me not, but vouchsafe to visit thy servant, and by thy grace to work and perfect all the effects and virtues of thy holy sacrament in me, to thy honour, O my God, and the eternal salvation of my soul. Amen.

Soul of Christ, sanctify me; Body of Christ, save me; Blood of Christ, inebriate me; Water out of the side of Christ, wash me; Passion of Christ, strengthen me. O good Jesus, hear me, hide me within thy wounds; suffer me not to be separated from thee; defend me from the malignant enemy; at the hour of my death call me, and bid me come unto thee, that with thy Saints I may praise thee for all eternity. Amen.

M. Amen.	*R.* Amen.
S. Indulgentiam, absolutionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.	*P.* May the almighty and merciful Lord give you pardon, absolution, and remission of your sins.
M. Amen.	*R.* Amen.

Elevating a particle of the blessed Sacrament, and turning towards the people, he says:

Ecce Agnus Dei, ecce qui tollit peccata mundi.	Behold the Lamb of God, behold him who taketh away the sins of the world.

And then repeats three times, Domine, non sum dignus.

Descending the steps of the Altar to the communicants, he administers the Holy Communion, saying to each:

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.	May the body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

Here the Acolyth pours a little wine into the chalice, and the Priest takes the first ablution.

Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.	Grant, Lord, that what we have taken with our mouth, we may receive with a pure mind; and of a temporal gift may it become to us an eternal remedy.

Prayer during the ablution.

Grant us, O Lord, a part in the fruits of thy death and passion, the sacred memory of which we have commemorated in this our sacrifice and communion. I adore thy goodness, O gracious Lord, for thy inestimable favour in admitting me to be present this day at that holy sacrifice where thou art both Priest and Victim. Oh, make me always sensible of so great a blessing, and let not my unworthiness put a bar to thy mercy and goodness.

Here the Acolyth pours wine and water over his fingers; and he takes the second ablution.

Corpus tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis: et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

May thy body, O Lord, which I have received, and thy blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest, &c. Amen.

Then he wipes his mouth and the chalice, which he covers; and having folded the corporal, places it on the altar, as at first; he then goes to the book, and reads the Communion:

For the Communion.

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

Taste and see that the Lord is sweet: blessed is the man that hopeth in him.

(*For a Saint's Day.*) Blessed is that servant whom his Lord when he cometh shall find watching.

If any man will come after me, let him deny himself, and take up his cross, and follow me.

Then he turns to the people, and says:

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Then he reads the Post-Communions; *at the end of the first and last of which the Acolyth answers,* Amen.

For Post-Communion.

Pour forth upon us, O Lord, the spirit of thy love, that, by thy mercy, thou mayst make those of one mind whom thou hast fed with one celestial food. Through our Lord Jesus Christ, who liveth and reigneth with thee, in the unity of the same Holy Spirit, &c.

Graciously hear the prayers of thy family, O almighty God; and grant that these sacred mysteries which we have received from thee, may by thy grace be preserved incorrupt within us. Through our Lord, &c.

(*For a Saint's Day.*) We have received heavenly mysteries, O Lord, in the commemoration of the blessed Mary ever Virgin, N., and all thy Saints; grant, we beseech thee, that what we celebrate in time, we may obtain in the joys of eternity. Through our Lord, &c.

Afterwards he turns again towards the people, and says:

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.
Ite missa est; *vel* Benedicamus Domino.

℣. The Lord be with you.
℟. And with thy spirit.
Go, the Mass is ended; *or* [*when the* Gloria in excelsis *has been omitted*], Let us bless the Lord.

℟. Deo gratias.

℟. Thanks be to God.

In Masses for the Dead.

℣. Requiescant in pace.

℣. May they rest in peace.

℟. Amen.

℟. Amen.

[*At High Mass,* Ite missa est *is chanted by the Deacon.*]

Bowing down before the Altar, the Priest says:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

O holy Trinity, let the performance of my homage be pleasing to thee; and grant that the sacrifice which I, unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee, and through thy mercy be a propitiation for me, and all those for whom I have offered it. Through Christ our Lord. Amen.

Then he kisses the Altar, raising his eyes,—and extending, raising, and joining his hands,—he bows his head, and says:

Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. Amen.

May almighty God, the Father, Son, ✠ and Holy Ghost, bless you. Amen.

At the word Deus, *he turns towards the people, and makes the sign of the Cross on them. Then turning to the Gospel side of the Altar, he says:*

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

The *Benediction* is omitted in Masses for the Dead.

He then traces the sign of the Cross, first upon the Altar, and then upon his forehead, lips, and heart, and begins the Gospel according to St. John, saying:

S. Initium sancti Evangelii secundum Joannem.

M. Gloria tibi, Domine.

P. The beginning of the holy Gospel according to St. John.

R. Glory be to thee, O Lord.

In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum: hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est ni-

In the beginning was the Word, and the Word was with God, and God was the Word: the same was in the beginning with God. All things were made by him,

---

At the last Gospel.

O Eternal Word, speak to my soul, which adores thee in profound silence; thou who art the great Creator of all things, abandon not, I beseech thee, thy own creature: be thou my life, my light, and my all.

O Light Eternal! enlighten me as to this present life, and in the life to come.

Reign in me as in thine own inheritance; for thou, O Lord, hast made me: thou hast redeemed me. May I be ever thine!

hil quod factum est: in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

and without him was made nothing that was made: in him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux: sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST [*Hic genuflectitur*], et habitavit in nobis;

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God: to those that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH [*Here the peo-*

I have sinned too much against heaven, and before thee, and am not worthy to be called thy son.

Thou God Incarnate, have pity on my frail and mortal flesh, and grant it may one day see what it adores here below. Amen.

et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

ple kneel down], and dwelt among us; and we saw his glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.

M. Deo gratias.

R. Thanks be to God.

When a feast falls on a Sunday, or other day which has a proper Gospel of its own, the Gospel of the day is read instead of the Gospel of St. John.

[*After High Mass the following are sung:*

℣. Domine, salvam fac Reginam nostram Victoriam.

℣. O Lord, save Victoria our Queen.

℟. Et exaudi nos in die qua invocaverimus te.

℟. And hear us in the day when we call upon thee.

Gloria Patri, &c.

Glory be to the Father, &c.

Oremus.

Quæsumus, omnipotens Deus, ut famulus tuus N. rex noster, qui tua miseratione suscepit regni gubernacula, virtutum etiam omnium percipiat incrementa, quibus decenter ornatus, et vitiorum monstra devitare, et ad te, qui via, veritas, et vita es, gratiosus valeat pervenire per Christum Dominum, &c.

Let us pray.

We beseech thee, almighty God, that thy servant, our Queen, who, through thy mercy, hath undertaken the government of these realms, may receive an increase of all virtues, wherewith becomingly adorned, she may avoid every enormity of sin, and being made acceptable in thy sight, may come at length to thee, who art the way, the truth, and the life. Through, &c.]

✠

A Method of hearing Mass for the Souls of the Faithful Departed.

Make your Intention.

O God of all mercy, I come to offer thee the blood of the Lamb without spot for the souls which thou lovest, and which sigh only after the blessedness of seeing thee and glorifying thee. Just as are the punishments which thou inflictest upon us, open to them this day the boundless treasure of the satisfaction of thy divine Son; and bestow upon them in this holy sacrifice wherewithal to discharge the debt which they still owe to thy sovereign justice.

[*If you are intending to communicate, and wish to offer your Communion for particular Souls, say:*

I beseech thee, O Lord, to apply to the souls of N. N. the indulgences which I shall be able to obtain by the communion I am about to make.]

Whilst the Priest is at the foot of the Altar.

We confess our sins, O God; and we acknowledge that if thou hadst regard only to our iniquities, no man could be justified in thy sight, and endure the severity of thy countenance. Woe to us if thou judgest us without mercy! To appease thy justice, we have recourse, after the example of thy saints, to the unbloody sacrifice of Him who was pleased to be nailed to the cross for us, and who never ceaseth to make intercession with thee in our behalf. Forgive us our sins; forgive also our bre-

thren departed the sins which they committed against thee whilst they abode in this land of exile. Let thy mercy prevail over thy justice, since thou hast promised graciously to hear those who shew mercy, and be thou faithful to thy promises.

The Introit.

Requiem æternam dona eis, Domine; et lux perpetua luceat eis. *Ps.* 64. Te decet hymnus, Deus, in Sion; et tibi reddetur votum in Jerusalem. Exaudi orationem meam: ad te omnis caro veniet. Requiem.

Eternal rest give unto them, O Lord; and let perpetual light shine upon them. *Ps.* To thee is due the hymn, O God, in Sion; and to thee shall the vow be paid in Jerusalem. O hear my prayer: to thee shall all flesh come. Eternal, &c.

At the Kyrie.

O Jesus, shew thyself a God of mercy; have pity on the souls that groan in the place of suffering and expiation.

The Collect.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas, &c.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that, through pious supplications, they may obtain the pardon which they have always desired. Who livest and reignest, &c.

Or say:

O most gracious God, who art always ready to have mercy and to spare, forget not, I beseech thee, the souls of thy servants whom thou hast summoned to thy judgment; let thy holy angels conduct them into the heavenly country: they have believed and hoped in thee,

let them not be disappointed in their hope, but enter speedily into possession of that throne of glory which thou hast prepared for thy elect.

At the Epistle.

"Brethren, we will not have you ignorant concerning them that are asleep, that you be not sorrowful even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus, will God bring with him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord himself shall come down from heaven with commandment, and with the voice of an archangel, and with the trumpet of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore, comfort ye one another with these words." 1 Thess. iv. 12-17.

Or say:

O Lord, I believe that the souls of those who at their departure out of this world have still to satisfy thy sovereign justice, are relieved by the oblation of the holy sacrifice. What consolation is there in this most blessed doctrine! I see therein the accomplishment of that declaration of thy word, that thou wilt never forget the souls of thy servants; therefore also wouldst thou have us come to the succour of the faithful departed by prayers, and alms, and sacrifices. O Lord, I enter, with all my heart, into thy merciful designs; and I come this day to unite myself with the pious intentions of the Church, by praying for those whom thou didst adopt at the baptismal font, and hast given to us for brethren.

The Gradual.

Requiem æternam dona eis, Domine; et lux perpe-	Eternal rest give unto them, O Lord; and let per-

tua luceat eis. ℣. *Ps.* 111. In memoria æterna erit justus: ab auditione mala non timebit.

petual light shine upon them. ℣. The just shall be in everlasting remembrance: he shall not be afraid for evil report.

The Tract.

Absolve, Domine, animas omnium fidelium defunctorum ab omni vinculo delictorum. ℣. Et gratia tua illis succurrente, mereantur evadere judicium ultionis. ℣. Et lucis æternæ beatitudine perfrui.

Release, O Lord, the souls of all the faithful departed from the bonds of their sins. ℣. And, by the assistance of thy grace, may they merit to escape the sentence of condemnation. ℣. And enjoy the bliss of eternal light.

The Sequence *or* Prose.

Dies iræ. *See Hymns at end.*

At the Gospel.

"At that time, Martha said to Jesus: Lord, if thou hadst been here, my brother had not died. But now, also, I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her: Thy brother shall rise again. Martha saith to him: I know that he shall rise again in the resurrection at the last day. Jesus said to her: I am the resurrection and the life; he that believeth in me, although he be dead, shall live. And every one that liveth, and believeth in me, shall not die for ever. Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world." John xi. 21-28.

Or say:

Enlighten me, O Lord, and teach me what I must do, that I may not be confounded with those who have shut their eyes to the light of thy Gospel. Look down compassionately upon me, and vouchsafe, O most merciful

Jesus, to pronounce that sentence in my behalf: *Thy sins are forgiven thee.* And let the faithful departed for whom I pray hear those words of joy which thou utteredst on the cross to the penitent thief: *This day thou shalt be with me in paradise.* I know that I am not worthy that thou shouldst hear me. We must pay that which we owe to thy justice. We must return to the dust from whence we came. We must be purified by fire before we can enjoy thy presence. But, Lord, thy mercies are greater than our sins; we will say to thee with the Psalmist: My lots are in thy hands; deliver me out of the hands of my enemies, and from them that persecute me. Make thy face to shine upon thy servant; save me in thy mercy. Let me not be confounded, O Lord, for I have called upon thee.

The Offertory.

Domine Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum de pœnis inferni, et de profundo lacu: libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum: sed signifer sanctus Michaël repræsentet eas in lumen sanctum: * quam olim Abrahæ promisisti, et semini ejus. ℣. Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memoriam facimus: fac eas, Domine, de morte transire ad vitam. * Quam, &c.

Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell, and from the deep pit: deliver them from the lion's mouth, lest hell swallow them up, lest they fall into darkness: and let the standard-bearer, St. Michael, bring them into the holy light: * which thou promisedst of old to Abraham and to his seed. ℣. We offer thee, O Lord, a sacrifice of praise and prayers: accept them in behalf of the souls we commemorate this day; and make them pass, O Lord, from death to life. * Which, &c.

At the Secreta.

I will go down, O just Judge of the living and the

dead, I will go down in spirit to that dread place where thy band is heavy on thy children, the heirs of thy glory. There I will sigh and lament, I will unite my prayers to the sacrifice of thy dear Son, that thou mayest shorten their pains, and change their sufferings into consolation, their humiliation into glory. Lord, in the grief that oppresses them, their soul cries unto thee. Have mercy on me, for I acknowledge that I have sinned in thy sight. One thing have I asked of thee, this will I seek after; that I may dwell in thy house for ever, to behold the fair beauty of thy temple. I believe verily to see thy face in the land of the living.

During the Preface.

It is just and reasonable, right and salutary, to give thee thanks at all times and in all places, Father almighty, eternal God, through Jesus Christ our Lord; through whom thou hast given us the hope of a blessed resurrection, to the end that, if the recollection of the sentence of death passed upon all men comes to sadden us, the promise of immortality may encourage and console our faith; for to those who are faithful to thee, O Lord, to die is to lose a mortal life to pass into a better, and when this their earthly tabernacle is dissolved, they obtain one in the heavens, which shall endure eternally. And therefore, with all the heavenly host, we sing a hymn to thy glory, saying, without ceasing: Holy, holy, holy, Lord God of Sabaoth; heaven and earth are full of thy glory. Blessed is he that cometh in the name of the Lord; his blood cries aloud for pardon, and its voice reacheth even to the throne of mercy.

During the Canon.

O almighty God, whose providence extendeth over all thy creatures, for thou art their Father, cast an eye of pity on the souls that love thee, and whose bitterest pain it is to be separated from thee. Remember, O my God, that they are the work of thine hands, and the price of the sufferings, the death, and the infinite merits of thy divine Son, Jesus. Wilt thou not relent towards them

for his name's sake? We offer thee, in their behalf, the precious blood which was shed for them on the cross; the powerful intercession of the blessed Virgin Mary, St. Joseph, St. Peter, and St. Paul, and all the Saints; the humble supplications of thy Church, and the prayers and meritorious works of all the faithful. Having this confidence, we hope all from thy mercy, O my God, for the souls which were dear unto us, and which thou hast made it our duty to love and succour. Let thy paternal tenderness disarm at length thy justice. Open to them thy heart; manifest to them thy glory; shew thyself to them as thou art, and let flow into their souls that torrent of delights of which thou art the everlasting source.

At the Elevation.

O holy Victim, immolated for the salvation of the world, listen favourably to our prayers. O precious Blood of our Saviour, which wast shed to take away our sins, sanctify us, and cry for mercy on the souls of the faithful departed.

Continuance of the Canon.

O Jesus, who didst go down into Limbo to deliver thence the souls of the patriarchs and prophets who awaited thy coming, visit the souls of thy servants in their place of suffering. Moderate the heat of the furnace in which they are tried with the dew of thy grace. Thou hast said that thou wilt consider as done unto thyself, the least good which we shall do unto our brethren: I may hope, then, that the relief which I shall procure for the souls of the faithful will be as acceptable to thee as if I had procured it for thyself. Cease from thy anger, O my God, through the intercession of Her who is the comforter of the afflicted, and through the prayers of all the heavenly host, who plead for the blessedness of the souls in purgatory. Grant, I beseech thee, eternal rest to these our brethren in whose behalf we prostrate ourselves before thee.

At the Pater.

O Jesus, O thou at whose name every knee doth bow in heaven, on earth, and under the earth; O thou who art the sovereign Judge of the living and the dead, let thy name be hallowed by the deliverance of the souls for whom we pray. Let the gate of thy tabernacles be opened to them, and thy will to save them be done this day. Grant that, after having eaten the bread of affliction, they may be nourished with the living bread, which is the fruition of thyself. We beseech thee in thy mercy to forgive the sins of *our parents, friends, and benefactors*, ——, and the sins which we have caused them to commit, that thou mayest not impute the guilt to them in the rigour of thy justice. Preserve us from those avenging flames, which, alas! we have too justly merited by the abuse of thy graces, our tepidity in thy service, and our unfaithfulness in resisting temptation. Deliver us from sin, the greatest of all evils. We know that it is a fearful thing to fall into the hands of the living God.

At the Agnus Dei.

O Jesus, how great is the love which led thee to offer thyself, as a lamb to the sacrifice, for the expiation of the sins of the world! What tongue can worthily extol that charity which leads thee to become surety for our debts, even after our death! What ought not our gratitude to be for so great a benefit!

Lamb of God, who, by thy death, didst overcome the roaring lion that goeth about seeking whom he may devour, have mercy on the faithful departed.

Lamb without spot, who wast immolated to the justice of thy divine Father, to the end that he might forgive us our sins, have mercy on those who have died united by love to thy sacred heart.

Lamb of God, who wast offered in sacrifice, that thou mightest lead us out of this land of perdition to the true land of promise; thou who hast said: *I am the resurrection and the life; he that believeth in me, although he be dead, shall live,* — give to the souls of the faithful

departed that life, the principle of which was imparted to them by the grace of the holy sacraments; bestow upon them the happiness of which they have so often received the precious pledge in thy heavenly banquet. I desire to have part therein (*spiritually*), that I may obtain for them, as much as in me lies, the society of thine elect for ever; I offer to thee in their behalf, and especially for N., all the devotions and good works which I may be enabled to perform. Despise not my humble prayer; but be thou thyself my consolation in my loss, and grant relief to those souls which were so dear to me, and especially N.

Communion.

Let shine upon them, O Lord, thy eternal light, that they may dwell for ever with thy saints: grant this favour to them, I beseech thee, O God of mercy.

Post-Communion.

O my God, who hast constituted prayer for the souls in purgatory one of the most essential of our duties, grant that I may find, in thy infinite merits and charity, the pardon of all my past tepidity and sloth. Let the remembrance of thy justice, which keeps them fast bound in prison for faults which I myself so commonly commit, excite in me a firm resolution of entering on the way of penance to expiate my sins, and cause me to walk with more circumspection, that I may not relapse into my former errors. I will no longer delay to do penance. Henceforth I will labour thereat whilst there is yet time. I will pray most humbly for the souls of the faithful departed; I will deprive myself even of allowable pleasures and enjoyments, to quench the flames in which they suffer; I will pour my alms into the lap of the poor, to make interest in their behalf. Bless these resolutions, O my God, and grant me grace to fulfil them.

The Last Gospel.

"I know that my Redeemer liveth, and in the last

day I shall rise out of the earth, and I shall be clothed again with my skin, and in my flesh I shall see my God, my Saviour; my eyes shall behold him; this my hope is laid up in my bosom." Job xix. 25-27.

"I will look towards the Lord, I will wait for God my Saviour; my God will hear my voice. I shall arise when I sit in darkness, the Lord is my light. . . . . He will bring me forth into the light, I shall behold his justice." Mich. vii. 7-9.

De Profundis (p. 53), Pater, *and* Ave.

Instructions for Hearing Mass.

SECTION I.

WHAT THE MASS IS, AND FOR WHAT END IT IS TO BE OFFERED.

FROM the beginning of the world the servants of God were always accustomed to offer sacrifice to Him, by way of acknowledging his sovereignty, and paying their homage to Him; and in all ancient religions, true or false, this worship of sacrifice was always looked upon as a most solemn act of religion, due to the Deity which was worshipped.

In the law of nature, and in the law of Moses, there was a great variety of sacrifices: some bloody, in which the victim was slain; others unbloody. Some were called holocausts, or whole burnt-offerings, in which the whole host or victim was consumed in fire upon God's altar, for his honour and glory; others were called sin-offerings, which were offered for sins; others were offerings of thanksgivings; others were pacific or peace-offerings, which were offered for obtaining favours of God,—the word 'peace' in the Scripture style signifying all manner of good and prosperity.

All these sacrifices of the law of nature, and of the law of Moses, were of themselves but weak and needy elements, and only figures of a sacrifice to come, viz. that of Jesus Christ: in consideration of which sacrifice only, and of the faith of the offerers, by which they believed in the Redeemer to come, those ancient sacrifices were then accepted by the divine Majesty, when they were accompanied with the inward sacrifice of the heart: but not for any intrinsic worth or dignity of the things offered; for no other blood but the blood of Christ could wash away sins. Hence, in the 39th Psalm,—spoken in the person of Christ to his Father,—we read: "Sacrifice and oblation Thou didst not desire, but a body

Thou hast prepared for me" (so St. Paul reads it, Heb. x. 5). "Burnt-offering and sin-offering Thou didst not require; then said I, Behold, I come." All which gives us to understand, that by reason of the insufficiency of the sacrifices of the old law, Christ himself would come to be our sacrifice, and would offer up his own body and blood for us.

Accordingly our Saviour Jesus Christ, at the time appointed by his Father, having taken flesh for us, was pleased to offer himself a sacrifice for us, dying upon the cross for the sins of the whole world. By this one offering we were completely redeemed, inasmuch as our ransom was paid, and all mercy, grace, and salvation, were purchased for us. Neither can there now be any need of his dying any more, or purchasing any other graces for us than those for which He has already paid the price of his blood.

Nevertheless, for the daily application of this one eternal redemption to our souls, and that the mercy, grace, and salvation which He has purchased for us may be actually communicated to us; He not only continually appears in our behalf in the sanctuary of heaven, there representing and offering to his Father his death and passion for us; but has also instituted the blessed Eucharist, the night before his passion, in which He has bequeathed us his body and blood, under the sacramental veils, not only to be received by us as a sacrament, for the food and nourishment of our souls, but also to be offered and presented by his ministers to his Father (mystically broken and shed) as a sacrifice: not by way of a new death, but by way of a standing memorial of his death; a daily celebrating and representing his death to God, and an applying to our souls the fruits of it.

This eucharistic sacrifice of the body and blood of Christ, daily offered under the forms of bread and wine, in remembrance of his passion, is what we call the Mass. This is the solemn liturgy of the Catholic Church. This is that pure offering which is made to God in every place among the Gentiles, according to the prophecy of Malachi (i. 10, 11). By this Christ is a priest for ever according to the order of Melchisedech (Psal. cix.), whose sacrifice was bread and wine (Gen. xv.).

This sacrifice of the Mass is the same in substance with that which Christ offered for us upon the cross; because both the victim offered, and the priest, or principal offerer, is the same Jesus Christ. The difference is only in the manner of

the offering; because upon the cross our Saviour offered himself in such a manner, as really to shed his blood, and die for us; whereas now He does not really shed his blood, nor die any more. And therefore this is called an unbloody sacrifice; and that of the cross a bloody sacrifice.

By reason of this near alliance which this sacrifice of the Mass has with the sacrifice of the cross, it completely answers all the different ends of sacrifice, and that in a manner infinitely more perfect than any of the ancient sacrifices. Christ is here both priest and victim, representing in person, and offering up his death and passion to his Father.

This sacrifice of the Mass is offered up to God, in the Catholic Church, first, as a daily remembrance of the passion of Christ: "Do this for a commemoration of me" (S. Luke xxii.). Secondly, as a most solemn worship of the divine Majesty. Thirdly, as a most acceptable thanksgiving to God; from whence it has the name of Eucharist. Fourthly, as a most powerful means to move God to shew mercy to us in the forgiveness of our sins; for which reason we call it propitiatory. And, lastly, as a most effectual way to obtain of God all that we want, coming to Him, as we here do, with Christ and through Christ.

For these ends, both priest and people ought to offer up the sacrifice of the Mass: the priest, as Christ's minister, and in his person; and the people, by the hands of the priest; and both the one and the other, by the hands of the great High Priest Jesus Christ. And with this offering of Christ's, both the one and the other ought to make a total offering of themselves also by his hands, and in union with him.

SECTION II.

ON THE MANNER OF HEARING OR ASSISTING AT MASS.

THERE are various methods of profitably hearing or assisting at Mass. One method is, to follow the Priest in the Ordinary of the Mass as contained in the Missal; joining with him, as far as the laity may, in the very words of the service, and uniting our intention with him in what he does as Priest for the people. To enable all persons, even those who do not understand Latin, to follow the service, translations of the Ordinary and Canon of the Mass have been made into almost

all languages, and circulated by authority. Another method of assisting at Mass is to accompany the Priest through the different parts of the service with appropriate devotions, similar to those he is using, and directed to the same general ends, uniting our intention with his, but not using or not confining ourselves to the words of the Ordinary. A form of devotion for this purpose, compiled from the most common and approved methods, is given in the present volume. A third method is to apply the service to the purpose of meditation on the life or passion of our Lord, or on any other subject. A specimen of such meditation has also been given.

With a view, however, to assist at Mass profitably in any of these ways, it is necessary that we should make ourselves well acquainted with the nature and scope of this most sublime of all services. We should make ourselves familiar with it in all its parts,—with the ceremonies and movements which indicate them, and the devotions appropriate for each. For this purpose, we cannot do better than study with attention the service itself, with the rubrics which direct and in some degree explain the ceremonies. For this purpose, in the present edition of the Ordinary of the Mass, the rubrical directions have been given very fully.

It will add very greatly to our interest in the Mass, as well as to the profit to be derived from it, if we endeavour, as much as possible, to enter into the special character and bearing of the service as it is applied by the Church to the different seasons or days of the year. By means of the variable parts of the service,—the Introit, the Collect, the Epistle and Gospel, the Offertory, the Secreta, the Communion and Post-Communion,—the greatest possible variety, and the most touching effect, is given to the service for different seasons and days; and they who do not avail themselves of it, lose a very great advantage and an exquisite pleasure. It is manifest that very different feelings should predominate in our minds, and very different ideas be present to them, at Lent and Easter, Advent and Whitsuntide. The Church, by means of the variable parts of the service, directs the mind to the proper subject of contemplation, and throws a wonderful light upon it by its quotations and adaptations of Scripture. All, therefore, who have leisure and opportunity should *study beforehand* the service for the day, and thus prepare themselves for joining intelligently, and with the greatest profit, in the public Mass.

For the same purpose also (not to mention here its other great advantages), we should endeavour to make ourselves acquainted with the history of those saints whose names are in the calendar, and who are commemorated at Mass on the days of their festival. The service on these days holds up these saints as examples for our imitation: we should therefore acquaint ourselves with their characters, the trials through which they passed, the good works they performed, and the virtues for which they were most remarkable.

It may be useful to give here a short sketch of the Mass service, and explanation of its different parts, as an introduction to the study of larger works, and for the sake of those who may not have time or opportunity for more extensive reading.*

SECTION III.

A BRIEF EXPLANATION OF THE MASS.

The Mass may be divided into six parts.

I. The general preparation which is made at the foot of the altar, before the Priest ascends the steps, by the general confession of Priest and people.

II. Another and more particular preparation for the sacrifice, by acts of praise, faith, and instruction. This part begins at the Introit, and includes the Epistle, Gospel, and Creed.

III. The preparation and sanctification of the bread and wine for the use of the sacrifice. This part includes from the Offertory to the Preface or Canon.

IV. The Canon of the Mass, or main action of the sacrifice; including all from the Preface to the beginning of the Lord's Prayer.

V. The Communion, or sacramental part of the Mass,

* Mr. Oakeley's new work, "The Office and Ceremonies of the Mass explained," will be found very useful. There are also others by Glover, Challoner, &c.

which includes the Pater-noster, the Communion itself, and the ablutions.

VI. The public thanksgiving after Communion, from the prayer called the Communion to the end.

At the beginning of the Mass, the Priest, having placed the chalice and paten on the altar, covered with the pall, and having prepared the book, returns to the foot of the altar-steps, and standing there repeats alternately with the clerks the 42d Psalm, *Judica me, Deus, &c.* (Judge me, O God, &c.). You may either repeat this Psalm with him, or use any other prayer, by way of general preparation for the service.

Then follows the *Confiteor*, or general confession, which is made as in the presence of God and the whole court of heaven, by the Priest and people alternately, with mutual prayers for the pardon and forgiveness of their sins. The Priest then alone prays for pardon and absolution; and he and all the people sign themselves with the sign of the cross, from the forehead to the breast. You may either repeat the *Confiteor*, or make use of any other form of confession of your sins.

After the *Confiteor*, a few versicles are read by the Priest and clerks. And then the Priest ascends the steps to the altar, which he kisses, saying meanwhile the prayers *Aufer a nobis, &c.* (Take away from us, &c. &c.), and *Oramus te, Domine* (We beseech Thee, O Lord). You may say with him these simple and beautiful prayers.

Then he goes to the side of the altar on his right hand, on which the book is placed, and which is called the Epistle side, and reads the *Introit*, which consists of one or two verses from the Psalms, or other part of Scripture, expressive of humility or confidence, prayer or praise, which is one of the notes of the appropriate feeling for the service of the day. You may either join in this, or use a similar prayer of your own. After the Introit, the Priest returns to the middle of the altar, repeating alternately with the clerks the *Kyrie eleison*, which are short and earnest cries for mercy to each Person of the Blessed Trinity,—than which nothing can be more affecting, or appropriate for all.

Then he says the *Gloria in excelsis*, which is a hymn of praise to God, than which none more simple or sublime can be found. You should therefore join in this with all the affection of your heart. At High Mass, after the Priest has said the *Gloria*, the choir sings it, and the service pauses until

it is concluded, during which time the Priest and congregation remain in devout contemplation. In Masses for the dead, and during the penitential seasons of Advent and Lent, this joyful hymn is not said or sung, except on high festivals occurring within those seasons.

After the *Gloria*, the Priest salutes the people with *Dominus vobiscum* (The Lord be with you); and they answer, *Et cum spiritu tuo* (And with thy spirit).

Then he goes to the book and reads the Collect or Collects for the day, concluding the first and last with *Per Dominum nostrum Jesum Christum, &c.* (Through Jesus Christ our Lord). The Collects are short prayers for some special grace or blessing for the Church, appropriate to the season or day. You should join in these if possible, or at least unite your intention with that of the Priest by saying a fervent Amen.

After this follows the Epistle, which (as well as the Gospel) is a short portion of Scripture, selected by the Church for meditation and instruction, and adapted to the seasons and days. These generally harmonise with the Introit and Offertory, and form the most important parts of the variable portions of the Mass. If we cannot follow them, we must endeavour to make some suitable meditation or prayer while they are being read.

At the close of the Epistle, the book is removed to the other side of the altar, which is called the Gospel side; the Priest meantime saying the Gradual at the middle of the altar. The Gradual consists of some verses of Scripture, which vary to suit the seasons and service. They are so called because they used to be said on the steps of the pulpits. On four occasions, after the Gradual, is said a hymn, which is called a Sequence, or Prose; viz. at Easter, Pentecost, Corpus Christi, and in Masses for the dead.

At the reading of the Gospel, all stand up in token of reverence for the word of Christ, and to express a readiness to obey his commands. The Priest, having first saluted the people with *Dominus vobiscum*, makes the sign of the cross with his thumb on the Gospel, saying, *Initium vel sequentia, &c.* (The beginning, or continuation of the Gospel according to, &c.), and then signs himself on the forehead, lips, and breast, the people all doing the same. This signifies the desire of all to profess the Gospel openly, to confess it by word of mouth, and to keep it in their hearts; and the clerk says, *Gloria tibi, Domine* (Glory be to Thee, O Lord). The Gospel bein

finished, the clerk says, *Laus tibi, Christe* (Praise be to Thee, O Christ).

After the Gospel, usually follows the sermon, when there is one, but sometimes it is deferred until Mass is finished. The proper time is after the Gospel; and the sermon is frequently on some subject taken from or connected with the Gospel or Epistle of the day. When the sermon is finished, the Priest returns to the middle of the altar, and, all the people standing up, says the Nicene Creed. This is a solemn profession of our faith, and cannot be said too often, or meditated upon too much. At the words, *Homo factus est* (Was made man), all kneel down in reverence of the Incarnation; and the head is bowed at the sacred Name of Jesus, both here and at other times when it is solemnly mentioned. At High Mass, the Priests sit and the service pauses while the choir sings the *Credo*, during which time we may meditate on some of its mysteries, appropriate to the season.

Here ends the introductory part of the Mass; the mind having been prepared, by these various acts of confession, praise, instruction, and profession of faith, for the more solemn part of the service which is to follow, viz. the Sacrifice. Previous, however, to the Canon or main action of the Mass, the sacrifice itself, comes the solemn oblation and blessing of the matter of the sacrifice, the bread and the wine. This part of the service begins with

The Offertory, which is a verse or sentence of Scripture, varying with the season or day. It was called the Offertory because it was the custom for the people to offer at this time bread and wine for the sacrifice. Afterwards the offering was made in money, collected from the people, which is still done, or ought to be done. There can be no more appropriate time to make offerings of our substance to God for the Church and for the poor, than when about to commemorate his love in offering himself a sacrifice upon the cross for us. Having said the Offertory, the Priest spreads upon the altar the cloth called the corporal, so called because it touches the body (*corpus*) of our Lord. He then takes the paten (from *patena*, a plate), with the Host (from *hostia*, a victim, because it is to become the body of Him who was offered as a victim for us) upon it, he elevates it in both his hands, and offers it to God, saying the prayer, *Suscipe, sancte Pater* (Receive, O holy Father). Having said this prayer, he takes the chalice and goes to the Epistle side of the altar, where the clerk waits with

wine and water. He first pours the wine into the chalice, and then takes a small quantity of water in a spoon, which he mixes with the wine, having first made the sign of the cross over the water, and saying the prayer, *Deus, qui humanæ substantiæ* (O God, who in creating human nature, &c.). Water is mixed with the wine, from a tradition that our blessed Lord used wine mixed with water at the Last Supper; and also to typify the water which flowed with the blood from our Lord's pierced side.

Then returning to the middle of the altar, he elevates and offers up the wine, saying the prayer, *Offerimus tibi, Domine* (We offer unto thee, O Lord, &c.). Then bowing down, he prays that the sacrifice about to be offered may be acceptable to the Lord.

The matter of the sacrifice is now prepared and dedicated to God; but as a further act of preparation, and to shew the extreme purity with which the sacrifice ought to be approached, the Priest goes again to the Epistle side of the altar, and being supplied with water by the clerk, washes and wipes the tips of his fingers, saying the psalm, *Lavabo inter innocentes* (I will wash my hands, &c.).

Then returning again to the middle of the altar, he bows down and says the prayer, *Suscipe, sancta Trinitas* (Receive, O holy Trinity), praying the holy Trinity to accept the sacrifice in remembrance of the passion of Christ, and in honour of the saints. And then turning to the people, he begs them to pray for the same end, which they do in the prayer that follows.

Then turning to the book, he reads the *Secreta*. It is so called because said secretly, that is, inaudibly, by the Priest. It is a short prayer, corresponding to the Collect for the day. At the end of it he says aloud, *Per omnia sæcula sæculorum* (World without end); and then *Sursum corda* and the other versicles which follow, concluding with the Preface. The Preface is so called because it is the immediate introduction to the Canon, or most holy part of the Mass. It is a very ancient and most beautiful hymn, concluding with the *Sanctus*, or Holy, holy, holy, which is called the seraphic hymn. When the Priest commences the *Sanctus*, he lowers his voice and bows down profoundly, and the bell is rung, to summon all to increased attention and solemnity of feeling, as the time approaches for the awful sacrifice. Join in the hymn, and prepare yourself, with all humility and intensity of devotion,

for what is to follow in the next part of the Mass, which is THE CANON.

The Canon means the *rule* or *order* which must be followed in offering the sacrifice, and which cannot be changed. It commences by calling upon God to bless and sanctify the gifts offered to Him in sacrifice on behalf of the Church, and of all the faithful, and for persons in particular.

Both here and in the preceding Offertory prayers, the mystical sacrifice of the altar is anticipated, and considered in some sense to commence from the time of the offering of the bread and wine; and they are therefore called that which they are presently to become, the "immaculate host," the "chalice of salvation," the "unspotted sacrifice."

After having prayed in particular for those he wishes to pray for, and for the congregation present, he mentions the names of the blessed Virgin Mary, the twelve apostles, and of twelve celebrated martyrs of Rome, in token of our communion with the saints in heaven, for their honour, and for obtaining their intercession. Our devotions at this time should consist in uniting our intention with that of the Priest, and praying for all whom we wish to remember before God. At the prayer, *Hanc igitur* (We therefore beseech thee, &c.), the Priest spreads his hands over the oblation, and the bell rings again, because it is the beginning of the consecration prayers, and the bread and wine will now in a few moments become the body and blood of Christ. At this time the most profound stillness is observed, while the Priest repeats the words of Christ at the Last Supper, which is the act of consecration and the moment of transubstantiation. After having consecrated each kind, he kneels, adores, and then elevates it, and the bell is rung thrice at each elevation. Our devotion at this time should be that of the most profound adoration, in body and soul, of the most awful and august presence of our Lord and Saviour Jesus Christ, under the sacramental veils. No words are necessary here; but if words be needed, the *Ave verum corpus* (Hail, true body, &c.), or *Adoro te devote, &c.* (I adore thee devoutly, O hidden Deity, &c.) may be said.

After the consecration, the Priest says three short prayers: the first, offering again to God that pure and holy Host, or victim, who is now truly on the altar; the second, beseeching Him to accept it, as He was pleased to accept the ancient sacrifices of Abel, Abraham, and Melchisedech, which were all typical of this; and the third, that this sacrifice on the altar

may at the same time be offered by his holy angel (by which is meant our Lord himself) on the altar on high, that is, before God in heaven, and that as many as partake of the sacrament may be filled with every grace and blessing.

Then the Priest says the *Memento* for the dead. Prayers are offered for the living before the sacrifice, because they can unite in the offering; prayer is made for the dead after the sacrifice, because they can only participate in its fruits and effects by our prayers. First, he prays for any who have in particular been commended to him; and then for all who "sleep in Christ," that the merits of this most efficacious sacrifice may be communicated to them, for their refreshment, light, and peace. At this time we should commend to God those of our relations and friends who have died, and particularly those, if any, whom we may have injured by our bad example or neglect.

Having prayed for the dead, the Priest, striking his breast, in token of humility and unworthiness, prays for himself and all present, that they may have their portion and fellowship with the apostles, martyrs, and saints, and be admitted at last into their company in heaven, through Christ our Lord, by whom we receive all blessings, and with and through whom we ascribe all honour and glory to God, for ever and ever, *per omnia sæcula sæculorum.* He says these last words aloud. Every one will join in the prayer, either in the same or similar words. This concludes that part of the Mass which we have called the Sacrifice. The Priest now prepares himself for the communion, which is the next division.

First, he says the Lord's Prayer aloud, and expands the last petition, "deliver us from evil," into another prayer, which he concludes with the words, *per omnia sæcula sæculorum*, aloud. Then breaking the Host, or consecrated wafer, in half, and breaking off a small particle from one half, he makes the sign of the cross with it over the chalice, saying, *Pax Domini* (The peace of the Lord be always with you); and the clerk answers, And with thy spirit. He then puts the particle into the chalice, saying the prayer, *Hæc commixtio, &c.* (May this mixture, &c.).

Then Jesus Christ is addressed three times as the "Lamb of God, who takes away the sins of the world;" twice we implore Him to "have mercy upon us;" and, lastly, to "give us peace," that peace which He promised to his disciples before He left the world, and with which He saluted them on his

resurrection. Each time the Priest says the *Agnus Dei*, he strikes himself on the breast. There cannot be a more beautiful and touching devotion than this. The full heart can find no better way of relieving itself than by these words and this action.

In Masses for the Dead, instead of, *Miserere nobis* (Have mercy upon us), is said, *Dona eis requiem* (Give them rest).

The Priest then, fixing his eyes reverently upon the sacred Host, says three prayers of preparation for receiving the holy communion, addressed to that "Lord Jesus Christ" whom then he holds in his hands, and on whom he is then looking. These three prayers are earnest petitions that he may receive the same body and blood of Christ, not to his condemnation but salvation, that he may be delivered thereby from all sin and evil, and be never separated from his Lord and God. Then taking the Host in his hand, he says, *Panem cœlestem, &c.* (I will take the bread of heaven, &c.). During these prayers, and at this time, we may unite ourselves in spirit with the Priest, and prepare to receive Jesus Christ spiritually, although we may not intend to communicate really. If we intend to communicate, no better prayers can be used at this time.

The Priest then says three times, striking his breast each time, *Domine, non sum dignus, &c.* (Lord, I am not worthy, &c.); and then reverently receives the Host, saying, *Corpus Domini nostri, &c.* (The body of our Lord, &c.). Then, after a short meditation on the stupendous mystery, he uncovers the chalice, and adores the sacred blood, gathers up the smallest fragments that may be on the corporal in the paten, and puts them into the chalice. Then taking the chalice in his hands, and saying the words of the psalm, *Quid retribuam Domino, &c.* (What shall I render unto the Lord, &c.), and *Sanguis Domini nostri* (The blood of our Lord, &c.), he receives the blood of our Saviour.

At the *Domine, non sum dignus*, the bell is rung, and all who intend to communicate go up to the rail or steps of the altar. The clerk repeats the *Confiteor* for them; the Priest opens the tabernacle, adores, and then takes out the ciborium (which is the vessel in which the consecrated particles for communicants are reserved); he then says the absolution, and taking one of the particles in his finger and thumb, he holds it up, saying, *Ecce Agnus Dei, &c.* (Behold the Lamb of God, &c.); and afterwards, *Domine, non sum dignus* (Lord, I

am not worthy, &c.) three times, descending the steps the last time; and then he communicates the people, giving to each one the sacred Host, and saying, *Corpus Domini nostri, &c.* (The body of our Lord Jesus Christ preserve thy soul unto everlasting life. Amen.) Then he returns to the altar, replaces the ciborium in the tabernacle, and proceeds with the ablutions. First, he takes a little wine into the chalice, and drinks it, saying, *Quod ore sumpsimus, &c.* (Grant, O Lord, that what we have taken with our mouth, &c.). Next, wine and water is poured over his fingers and thumbs into the chalice, and he drinks that also. From the time that he first touches the consecrated Host until this time, he never disjoins his fingers and thumbs. Having drunk the wine and water, he wipes his fingers and the chalice with the napkin, and then covers the chalice with the pall, as at first; and here ends the fifth part of the Mass, or the Communion.

If we do not communicate ourselves, we may occupy our time from the beginning of the Priest's communion until now in making a spiritual communion, or in making acts of faith, hope, love, and contrition, or in repeating the Litany of the Blessed Sacrament, or in any other suitable devotion.

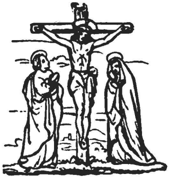
The sixth part of the Mass, or the thanksgiving, begins with the *Communion*, so called because formerly it was the custom to sing it while the Communion was being administered. It consists of a verse, generally taken from the Psalms, and varies with the day or season.

After having read the Communion, the Priest returns to the middle of the altar, kisses it, and turning to the people, says, *Dominus vobiscum.* Then he returns to the book, and reads the *Post-Communion*, so called because it was first read immediately after Communion, as a thanksgiving to God for the inestimable blessing of having participated in the sacred mysteries, and to ask for the fruits of the same. This is the last prayer of the Mass; after which the Priest shuts the book. He then returns to the centre of the altar, kisses it, and says again, *Dominus vobiscum;* after which he adds, *Ite, missa est* (Go, the Mass is ended). Then first saying the prayer, *Placeat tibi* (O Holy Trinity, let, &c.), he gives the blessing, *Benedicat vos*, making the sign of the cross over the people at the name of the Holy Trinity.

The first chapter of St. John's Gospel is generally read after Mass. It declares, in terms of the greatest simplicity and sublimity, the great mystery of the Incarnation,—the

mystery of mysteries, with which all others are connected, and out of which they spring; and of which the mystery of transubstantiation is *at once* the symbol and chief fruit. All speculative difficulties concerning this last mystery disappear when we consider the former. They who truly believe that, will find no difficulty in this, but will see in the one a sort of natural consequence and confirmation of the other. Well, therefore, may we meditate on this Gospel at the conclusion of the Mass; and with what better thoughts can we occupy ourselves at this time than with these: "THE WORD WAS MADE FLESH, and dwelt among us. He was in the world, and the world knew Him not. The Light shineth in darkness, and the darkness did not comprehend it. As many as received Him, to them gave He power to become the sons of God." *Deo gratias.* Thanks be to God.

When a saint's day falls on a Sunday, the Gospel for the saint's day is read in the Mass, and the Gospel for the Sunday is substituted for that of St. John.



Devotions for Mass.

Prayers before Mass.

RECEIVE, O holy Trinity, one God, the holy sacrifice of the body and blood of our Lord Jesus Christ, which I, thy unworthy servant, desire now to offer unto thy divine Majesty by the hands of this thy minister, with all the sacrifices which have ever been or are to be offered unto thee, in union with that most holy sacrifice offered by the same our Lord at the last supper, and on the altar of the cross. I offer it unto thee with the utmost affection of devotion, out of pure love for thine infinite goodness, and according to the most holy intention of the same our Lord, and of our holy mother Church:

1. To the great and eternal glory and love of thy divine Majesty.
2. In acknowledgment of thy sovereign excellence and supreme dominion over us, and of our subjection to thee, and dependence upon thee.
3. In perpetual commemoration of the passion and death of the same Christ our Lord.
4. For the honour and increase of glory of the blessed Virgin, and of all the saints triumphant.
5. In eternal thanksgiving for all thy benefits, conferred upon the most sacred humanity of our Lord, upon the blessed Virgin his mother, upon the saints my patrons; and for all the benefits hitherto or yet to be conferred upon all the blessed and predestinated, and upon me, the most unworthy of all.

6. In satisfaction for my sins, and for the sins of all the faithful, living or dead.

7. In particular, I offer it for the attainment of these (N, N), or for this (N) grace or blessing, for these (N, N) persons particularly recommended to me, and for all for whom I am accustomed or bound to pray; that thou wouldst grant to the departed rest, and to the living grace, to know, and love, and glorify thee perfectly now in this life, and hereafter blissfully in heaven. Accept and perfect this my desire, and vouchsafe thy abundant grace and blessing for its accomplishment.

O Jesus, infinitely to be loved! who by the will of the Father and the co-operation of the Holy Ghost hast not only vouchsafed to give thyself once to us as our friend, food, sacrifice, ransom, and reward, but art also pleased daily to offer thyself to us anew; how great is thy bounty, love, and mercy towards me who am so ungrateful! how great towards thee is my ingratitude, dulness, and wickedness, who for so many and great kindnesses repay thee only with so many and great sins and wickednesses. I grieve for these, and for all the sins of my whole life, simply because I have offended thee, who art infinitely good. I desire to amend all, and to make satisfaction for all, according to thy will. By thy tears, and sweat, and blood, and by this holy sacrifice, I beseech thee to supply all my defects, pardon me, and receive me to the kiss of peace.

O that I could assist at this most divine memorial of thy passion, this monument of thy power, wisdom, and goodness, this compendium of all thy marvels, with that attention, devotion, and reverence which the presence of thy Divine Majesty, the company of so many angels assisting, and the magnificence of so many mysteries as are here enacted, require.

I desire to do this, O my God, with all the affections of my heart, to thy supreme glory, love, and good pleasure, in thanksgiving for all thy benefits, and in satisfac-

tion for all my sins, and the sins of all the faithful, for (N, N), and for all the living and dead, to obtain for all pardon, grace, and glory.

And that I may worthily do this, give me, I beseech thee, abundant grace and blessing for thy merits' sake, and the merits of thy Blessed Virgin Mother, and of all the saints.

O MOST adorable Saviour, who, in the excess of thy marvellous love, hast been pleased to dwell with us in the sacrament of the altar, I acknowledge thee therein as my sovereign Lord; I adore thee therein with the most profound humility; I thank thee with all my heart for the infinite tenderness with which thou regardest me, notwithstanding the outrages which I have committed against thee, and I desire now to make all the reparation in my power for all the profanations and all the sacrileges which have ever been committed, and which shall ever be committed, against this adorable sacrament. How can I express to thee, O my Jesus, the grief I feel at having appeared before thee with so much irreverence, and at having approached thee with so little fervour! Forget, O Lord, forget my iniquities, that thou mayest remember only thine own mercies. Accept my most earnest desire that thou mayest be honoured in the sacrament of thy love. I desire, with all my heart, to love thee therein, to bless, praise, and adore thee, as perfectly as thou art loved, blessed, praised, and adored by the saints and angels; and I beseech thee, through thy adorable body and most precious blood, before which I prostrate myself, to grant that henceforth I may so devoutly adore thee therein, and so worthily receive thee, that, after my death, I may be admitted to glorify thee in the company of the blessed throughout eternity. Amen.

Look down, O Lord, from thy sanctuary, and from thy high habitation in the heavens, and behold this most sacred host which the great High Priest, thy holy Child, Lord Jesus, offers to thee for the sins of his brethren;

and have mercy on the multitude of our wickednesses. Behold, the blood of Jesus our brother cries aloud to thee from the cross. O Lord, hear; O Lord, be appeased; hearken, and do; delay not, for thine own sake, O my God, for thy name is invoked upon this city and upon thy people; and deal with us according to thy mercy. Amen.

Devotions for Mass.

PART I.

THE PREPARATION OF THE OFFERERS BY ACTS OF HUMILITY, PRAISE, FAITH, ETC.

Prayer at the beginning of Mass, while the Priest says the Judica me, Deus, *&c.*

O ALMIGHTY Lord of heaven and earth, behold I, a wretched sinner, presume to appear before thee this day, to offer up to thee, by the hands of our High Priest, Jesus Christ, thy Son, the sacrifice of his body and blood, in union with that sacrifice which he offered to thee upon the cross: first, for thine own honour, praise, adoration, and glory: secondly, in remembrance of his death and passion: thirdly, in thanksgiving for all thy blessings bestowed on him and on his whole Church, whether triumphant in heaven or militant on earth, and especially for those bestowed on me, the most unworthy of all: fourthly, for obtaining pardon and remission of all my sins, and of those of all others, whether living or dead, for whom I ought to pray; and lastly, for obtaining all graces and blessings both for myself and for thy whole Church. Oh! be thou pleased to assist me in such manner by thy grace, that I may behave myself this day as I ought to do in thy divine presence, and that I may so commemorate the

death and passion of thy Son, as to partake most plentifully of the fruits of it. Through the same Jesus Christ our Lord. Amen.

At the Confiteor.

O blessed Trinity, one God, Father, Son, and Holy Ghost, prostrate in spirit before thee, I here confess, in the sight of the whole court of heaven, and of all thy faithful, my innumerable treasons against thy divine Majesty. I have sinned, O Lord, I have sinned: I have grievously offended through the whole course of my life, in thought, word, and deed; and therefore am unworthy to lift my eyes to heaven, or so much as to name thy sacred name: how much more am I unworthy to appear here in thy sanctuary, and to assist among thy angels at these heavenly mysteries, which require so much purity; because Jesus Christ himself is here in person, both Priest and Victim! But, O my God, thy mercies are above all thy works, and thou wilt not despise a contrite and humble heart: and therefore I here venture to come into thy temple, and with the poor publican, strike my breast, and say, God, be merciful to me a sinner. And I humbly hope to find this mercy which I crave, through that passion and death which are here celebrated. O Fountain of Mercy, grant this mercy to me and to all poor sinners. Amen.

When the Priest ascends the steps of the Altar.

Take away from us our iniquities, we beseech thee, O Lord; that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

At the Introit.

Grant, O Lord, we may be truly prepared for the offering this great sacrifice to thee this day; and because our sins alone can render us displeasing to thee, therefore we cry aloud to thee for mercy.

At the Kyrie eleison.

Either repeat with the Priest, or say:

Have mercy on me, O Lord, and forgive me all my sins.

Have mercy on me, O Lord, have mercy on me.

The Gloria in excelsis.

Repeat this with the Priest.

Glory be to God on high, and on earth peace to men of good will. We praise thee; we bless thee; we adore thee; we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord Jesus Christ, the only begotten Son: O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us: thou who takest away the sins of the world, receive our prayers: thou who sittest at the right hand of the Father, have mercy on us. For thou only art holy: thou only art the Lord: thou only, O Jesu Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

At the Collects.

O almighty and eternal God, we humbly beseech thee mercifully to give ear to the prayers here offered thee by thy servant in the name of thy whole Church, and in behalf of us thy people. Accept them, to the honour of thy name, and the good of our souls; and grant to us all mercy, grace, and salvation. Through our Lord Jesus Christ. Amen.

(*Or, for a Saint's Day.*)

Grant, we beseech thee, almighty God, that the examples of thy saints may effectually move us to reform our lives, that while we celebrate their festivals, we may

also imitate their actions. Through our Lord Jesus Christ. Amen.

At the Epistle.

Thou hast vouchsafed, O Lord, to teach us thy sacred truths by the prophets and apostles: O grant that we may so improve by their doctrine and examples in the love of thy holy name, and of thy holy law, that we may shew forth by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions; that we may be ever directed by thy light, and strengthened by thy grace, to walk in the way of thy commandments, and to serve thee with clean hearts. Through our Lord Jesus Christ.

At the Gradual.

How wonderful, O Lord, is thy name, through the whole earth! I will bless thee, O Lord, at all times; thy praise shall ever be in my mouth. Be thou my God and Protector for ever: I will put my whole trust in thee; oh! let me never be confounded.

At the Gospel.

Mayest thou be ever adored and praised, O Lord, who not content to instruct and inform us by thy prophets and apostles, hast even vouchsafed to speak to us by thy only Son our Saviour Jesus Christ, commanding us by a voice from heaven to hear Him: grant us, O merciful God, the grace to profit by his divine and heavenly doctrine. All that is written of thee, dread Jesus, in thy Gospel, is truth itself: nothing but wisdom in thy actions; power and goodness in thy miracles; light and instruction in thy words. With thee, sacred Redeemer, are the words of eternal life: to whom shall we go, but to thee, Eternal Fountain of Truth? Give me, O God, grace to practise what thou commandest, and command what thou pleasest.

At the Credo.

Say this with the Priest.

I believe in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. [*Here the people kneel down.*] He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day he rose again according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father: and he shall come again with glory to judge both the living and the dead: of whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and life-giver, who proceedeth from the Father and the Son: who together with the Father and the Son is adored and glorified; who spake by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

PART II.

THE PREPARATION AND SANCTIFICATION OF THE BREAD AND WINE FOR THE SACRIFICE.

During the Offertory of the Bread and the Wine.

Accept, O holy Father, almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present,

and for all faithful Christians, living and dead; that it may avail me and them to life everlasting. Amen.

We offer thee, O Lord, the chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet perfume, for our salvation, and for that of the whole world.

Accept us, O Lord, in the spirit of humility and a contrite heart: and grant that the sacrifice which we offer this day in thy sight may be pleasing to thee, O Lord God.

At the Lavabo.

Oh, what cleanness and purity of heart ought we to bring with us to this great sacrifice! but, alas, I am a poor unclean sinner. Oh, wash me, dear Lord, from all the stains of sin in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

After the Lavabo, *when the Priest bows down at the middle of the Altar.*

O most holy and adorable Trinity, vouchsafe to receive this our sacrifice in remembrance of our Saviour's passion, resurrection, and glorious ascension: and grant that we may die with him to our sins, rise with him to a new life, and ascend with him to thee. Let those saints, whose memory we celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us, through the same Jesus Christ our Lord. Amen.

At the Orate, Fratres.

May the Lord receive this sacrifice from thy hands, to the praise and glory of his own name, for our benefit, and that of all his holy Church.

At the Secreta.

Mercifully hear our prayers, O Lord, and graciously

accept this oblation which we thy servants make to thee ; and as we offer it to the honour of thy name, so may it be to us here a means of obtaining thy grace, and life everlasting hereafter, through Jesus Christ. Amen.

(*Or, for a Saint's Day.*)

Sanctify, O Lord, we beseech thee, these gifts which we offer thee in this solemnity of thy holy servant N, and so strengthen us by thy grace, that both in prosperity and adversity our ways may be ever directed to thy honour, through our Lord Jesus Christ.

At the Sursum Corda.

V. Lift up your hearts.
R. We have them lifted up unto the Lord.
V. Let us give thanks to the Lord our God.
R. It is meet and just.

The Preface.

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. Through Christ our Lord: through whom the Angels praise thy Majesty, the Dominations adore, the Powers do hold in awe, the heavens, and the Virtues of the heavens, and the blessed Seraphim do celebrate with united joy. In union with whom we beseech thee, that thou wouldst command our voices also to be admitted, with suppliant confession, saying,

[Here the bell is rung.]

Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of thy glory. Hosanna in the highest.

Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

PART III.

THE CANON OF THE MASS, OR MAIN ACTION OF THE SACRIFICE.

At the beginning of the Canon.

Most merciful Father, who hast given us thy only Son to be our daily sacrifice, incline thine ears to our prayers, and favour our desires; protect, unite, and govern thy whole Church throughout the world; pour forth thy blessing on his present Holiness, on our Bishop, and all true professors of the Catholic faith.

I offer thee, O eternal Father, with this thy minister at the altar, this oblation of the body and blood of thy only Son, to thy honour and glory; in remembrance of my Saviour's passion, in thanksgiving for all thy benefits, in satisfaction for all my sins, and for the obtaining of thy grace, whereby I may be enabled to live virtuously and die happily. I desire thee likewise to accept it, O God, for my parents [*if alive*], relatives, friends, and benefactors; grant them all blessings, spiritual and temporal. I offer it up also [*name the particular intention you offer it up for; as for obtaining this virtue, overcoming that vice; for blessings, such as health, &c.*]. Likewise for all that are in misery; for those I have in any way injured either in word or deed; for all my enemies; for all those for whom my prayers are desired, especially N.; for the conversion of all sinners, and enlightening all that sit in darkness. Pour forth thy blessings on all, according to their different necessities. Through the merits of thy only Son our Lord.

When the Priest spreads his Hands over the Oblation.

[Here the bell is again rung.]

Give ear, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation in our behalf; and grant it may be effectual for the obtaining of all those blessings which he asks for us.

Behold, O Lord, we all here present to thee in this bread and wine the symbols of our perfect union. Grant, O Lord, that they may be made for us the true body and blood of thy dear Son; that being consecrated to thee by this holy Victim, we may live in thy service, and depart this life in thy grace.

At the Consecration.

Bow down your body and soul in solemn adoration; make an act of faith in the real presence of your Saviour's body and blood, soul and divinity, under the sacramental veils. Offer your whole self to him, and through him to his Father: beg that your heart and soul may be happily changed into him.

At the Elevation of the Host.

[Here the bell is rung again.]

Most adorable body, I adore thee with all the powers of my soul. Lord, who hast given thyself entire to us, grant we may become entirely thine. I believe, O Lord; help my unbelief.

Most merciful Saviour, be thou my protector; strengthen and defend me by thy heavenly grace, now, and especially at the hour of my death, good Jesus. Amen.

At the Elevation of the Chalice.

[Here also the bell is rung.]

Most adorable blood, that washest away all our sins, I adore thee: happy we, could we return our life and blood for thine, O blessed Victim.

O Jesus, do thou cleanse, sanctify, and preserve our souls to eternal life. Live, Jesus, in us, and may we live in thee. Amen.

After the Elevation.

And now, O Lord, with grateful hearts we call to mind the sacred mysteries of thy passion and death, of thy re-

surrection and ascension. Here is thy body that was broken; here is thy blood that was shed for us; of which these exterior signs are but the figures, and yet in reality contain the substance. Now we truly offer thee, O Lord, that pure and holy Victim which thou hast been pleased to give us; of which all the other sacrifices were but so many types and figures.

At the Memento *for the Dead.*

I offer thee again, O Lord, this holy sacrifice of the body and blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of [*here name whom you chiefly propose to pray for*] my parents [*if dead*], relatives, benefactors, neighbours, *&c.* Likewise of such as I have any ways injured, or been the occasion of their sins; of such as have injured me, and been my enemies; of such as die in war, or have none to pray for them; *&c.* To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace: through the same Christ our Lord. Amen.

At the Nobis quoque Peccatoribus.

Vouchsafe to grant the same to us, poor and miserable sinners: judge us not according to our demerits; but through the infinite multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon.

We ask it of thee, in the name of thy dear Son, who liveth and reigneth eternally with thee, and in that form of prayer which he himself hath taught us.

PART IV.

THE COMMUNION, OR SACRAMENTAL PART OF THE CANON.

At the Pater noster.

Our Father, &c.

Deliver us from those evils which we labour under at

present; from past evils, which are our manifold sins; and from all the evils to come, which will be the just chastisement of our offences, if our prayers, and those more powerful ones of thy saints, who intercede for us, intercept not thy justice, or excite not thy bounty.

At the Pax Domini.

Thy body was broken, and thy blood shed for us: grant that the commemoration of this holy mystery may obtain for us peace; and that those who receive it may find everlasting rest.

At the Agnus Dei, *say with the Priest:*

Lamb of God, who takest away the sins of the world, have mercy upon us.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Lamb of God, who takest away the sins of the world, grant us thy peace.

After the Agnus Dei

In saying to thy apostles, Peace I leave with you, my peace I give unto you; thou hast promised, O Lord, to all thy Church, that peace which the world cannot give; peace with thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace; let nothing separate us from thee, to whom we heartily desire to be united, through the blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under temptations, or fall into our common weaknesses.

[*If you intend to communicate, say instead:*

O Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most sacred body and

blood from all my iniquities and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee; who with the same God the Father and Holy Ghost livest and reignest God for ever and ever. Amen.

Let not the participation of thy body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through thy mercy, may it be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.]

At the Domine, non sum dignus [here the bell is rung], *say with the Priest three times, striking your breast:*

Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Such as do not intend to communicate sacramentally, may communicate spiritually, as follows:

Most loving Jesus, I adore thee with a lively faith, who art present in this sacrament by virtue of thy infinite power, wisdom, and goodness. All my hope is in thee. I love thee, O Lord, with all my heart, who hast so loved me; and therefore I desire to receive thee now spiritually; come, therefore, O Lord, to me in spirit, and heal my sinful soul. Feed me, for I am hungry; strengthen me, for I am weak; enliven and sanctify me with thy sacred body and blood; deliver me from all sin, and make me always obedient to thy commands; and let me never be separated from thee, my Saviour, who, with the Father and the Holy Ghost, livest and reignest one God, for ever and ever. Amen.

At the Communion.

Let it be now, O Lord, the effect of thy mercy, that we, who have been present at this holy mystery, may find the benefit of it in our souls.

PART V.

PUBLIC THANKSGIVING AFTER COMMUNION.

At the Post-Communion.

We give thee thanks, O God, for thy mercy, in admitting us to have a part in offering this sacrifice to thy holy name: accept it now to thy glory, and be ever mindful of our weakness.

Most gracious God, Father of mercy, grant, I beseech thee, that this adorable sacrifice of the blessed body and blood of thy Son, our Lord Jesus Christ, may obtain for us at thy hands, mercy, and the remission of all our sins. Amen.

Concluding Prayer.

I return thee now most hearty thanks, O my God, through Jesus Christ thy Son, that thou hast been pleased to deliver him up to death for us, and to give us his body and blood, both as a sacrament and a sacrifice, in these holy mysteries, at which thou hast permitted me, a most unworthy sinner, to assist this day. May all heaven and earth bless and praise thee ever, for all thy mercies. Pardon me, O Lord, all the distractions and negligences which I have been guilty of this day in thy sight; and let me not depart without thy blessing. Behold, I desire from this moment to give up myself, and all that belongs to me, into thy hands; and I beg that all my undertakings, all my thoughts, words, and actions, may henceforward tend to thy glory, through the same Jesus Christ our Lord. Amen.

Gospel of St. John.

In the beginning was the Word, and the Word was with God, and God was the Word: the same was in the beginning with God. All things were made by him,

and without him was made nothing that was made: in him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him; and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God: to those that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us; and we saw his glory, as it were the glory of the only begotten of the Father full of grace and truth.

Prayers after Mass.

ALMIGHTY everlasting God, we humbly beseech thee graciously to look down from thy high and holy place upon this congregation, and mercifully hear and accept the prayers of thy Church. Of thine infinite mercy be pleased to grant us pardon of all our sins, soundness of mind, health of body, and all the necessaries of life: grant also peace in our days, freedom from tempests, and fruitful seasons. Grant also to our prayers the unity of the Catholic faith, the extirpation of heresies, the destruction of wicked counsels, the increase of orthodox religion, fervour of love and piety, sincere devotion, patience, and long-suffering in affliction, and joy in hope. Finally, grant us all things needful for the welfare of our souls

and bodies, but, above all, whatever may promote the increase of thy glory. Through our Lord, &c.

I give thee all possible praise and thanks, O Sovereign Creator, that thou hast permitted me this day to be present, and to assist at this holy sacrifice. Receive, O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotions; and grant that by the strength and virtue of those divine mysteries, I may go on cheerfully in the path of thy commandments, love, and service, amidst all the temptations, troubles, and dangers of my life's pilgrimage, till I shall one day happily arrive at thy heavenly kingdom, where, with the blessed angels and saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more worthily celebrate thy infinite goodness and mercy, with uninterrupted canticles of eternal praise, admiration, and gratitude.

Happy are they who dwell in thy house, O Lord: for ever and ever they will praise thee.

Thou art worthy, O Lord, to receive honour, glory, and power.

Praise the Lord, for he is good, for his mercy is everlasting.

Who shall relate the wonders of the Lord? who shall publish his praises?

O divine Saviour of our souls, who hast graciously been pleased to leave us thy precious body and blood in the most holy sacrament of the altar; we here adore thee with the most profound respect, and return thee our most humble thanks for all the graces which, by this mystery, thou hast communicated to us. Thou art the great source of every good gift: shower down then this day, we beseech thee, thy benediction upon all who are here present, and upon thy whole Church; and, that nothing may put a stop to the course of thy graces, take from our hearts whatever is displeasing to thee; pardon our sins, which for the love of thee we sincerely detest:

purify our hearts, and sanctify our souls. Bless us, O Jesus! with a blessing like to that with which thou didst bless thy disciples, when leaving this earth thou didst ascend into heaven. Bless us with a blessing which may change us, purify us, and unite us perfectly to thee: which may fill us with thy spirit, and may be to us, even in this life, an assured pledge of that benediction which thou hast prepared for thy elect in thy heavenly kingdom. Amen.

O God, of whose mercies there is no number, and the treasure of whose goodness is infinite; we humbly thank thy most gracious Majesty for the favours thou hast bestowed on us; ever beseeching thy clemency, that as thou grantest our requests when we humbly ask thee, so thou wilt not forsake us, but dispose us for the rewards of the time to come: through, &c. Amen.

A Method of Hearing Mass by way of Meditation;

WITH DEVOUT AFFECTIONS ON THE PASSION AND DEATH OF OUR LORD.

Before the service begins, while waiting for the priest to come in. Call to mind the last Supper, in which Christ instituted the Sacrifice of the Mass, and gave himself to us all to be our food. Oughtest thou not to acknowledge and give him thanks for this excess of love?

AFFECTIONS.

I acknowledge, O Lord Jesus, that having loved thine own, thou didst truly love them even unto the end. John xiii. 1.

For, behold, thou hast prepared a table before me, against them that afflict me. Ps. xxii. 6.

I will offer also unto thee now the sacrifice of praise, and will call upon the name of the Lord. Ps. cxv. 7.

When the priest is descending from the altar before commencing the Mass. Consider Christ after Supper going from Mount Sion (where the Supper had been held) to the Garden of Gethsemane. And his disciples followed him. Luke xxii. 39. *And wilt thou forsake thy God in the time of temptation and trial?*

AFFECTIONS.

In whatsoever place thou shalt be, O my Lord, there will thy servant be. 2 Kings xv. 21.

It is good for me to adhere to my God, to put my hope in the Lord God. Ps. lxxii. 28.

Lord, I am ready to go with thee both into prison and to death. Luke xxii. 33.

At the Confession. *Contemplate Christ praying in his agony,* when his sweat became as drops of blood trickling down upon the ground. Luke xxii. 44. *Thy sins forced out his blood; and wilt thou not grieve on account of them?*

AFFECTIONS.

Who will give water to my head, and a fountain of tears to my eyes, and I will weep day and night? Jer. ix. 1.

Father, I have sinned against Heaven, and before thee; I am not now worthy to be called thy son. Luke xv. 21.

O God, be merciful to me a sinner. Luke xviii. 13.

When the priest kisses the altar, and at the Introit. *Consider Judas betraying Christ with a kiss. And art not thou also a traitor, while thou rejectest thy Saviour to embrace some trifling pleasure?*

AFFECTIONS.

Impute not to me, my Lord, the iniquity, nor remember the injuries of thy servant. 2 Kings xix. 19.

I acknowledge my iniquity, and my sin is ever before me. Ps. l. 4.

Lord, have mercy upon me, have mercy upon me.

At the Kyrie eleïson. *Reflect on the threefold denial of Peter, who did not repent until the Lord looked upon him.* Luke xxii. 61. *How often art thou ashamed of thy Lord Jesus, and deniest him before men! When wilt thou repent?*

AFFECTIONS.

I have sinned, O Lord. 2 Kings xii. 13.

Cast me not away from thy presence. Ps. l. 12.

Look upon me, and have mercy upon me. Ps. xxiv. 16.

At the Glòria. *Think of the exultation of the Jews at the mocking and sufferings of Christ. And art not thou as one of them, if thou takest pleasure in wicked things?*

AFFECTIONS.

What shall I answer? or what shall I say? God has found out the iniquity of his servant. Gen. xliv. 16.

Convert us, O God our Saviour, and turn away thine anger from us. Ps. lxxxiv. 5.

I will be glad and rejoice in thee, O Lord. Ps. ix. 3.

At the Collect, Epistle, *and* Gradual. *Think of all the accusations, mockeries, blows, and spittings, which Christ endured in the houses of Annas and Caiaphas.* John xviii. 22. *Christ was silent as a lamb before his shearers; but how easily art thou made angry, and reproachest thine accusers.*

AFFECTIONS.

Where is thy fortitude and thy patience? Job iv. 6.

Thou art my patience, O Lord. Ps. lxx. 5.

Set a watch, O Lord, before my mouth, and a door round about my lips. Incline not my heart to evil words. Ps. cxl. 4.

At the Gospel, *which the priest reads, crossing over to the other side of the altar. Meditate how Christ was hurried from Caiaphas to Pilate, questioned concerning his teaching, and rebuked.* Luke xxiii. *Dost thou value the precious doctrine of Jesus? Dost thou receive it carefully thyself, and hand it on to others?*

AFFECTIONS.

Direct my steps according to thy word, and let no iniquity have dominion over me. Ps. cxviii. 133.

Thy word is a lamp to my feet, and a light to my paths. Ps. cxviii.

I will teach thy ways unto the wicked; and sinners shall be converted unto thee. Ps. l. 14.

Meditate upon Christ sent by Pilate to Herod, and by him sent back again to Pilate (when he obtained not the signs he expected to see), clothed in a white garment, as a silly person, not worthy of credit. Luke xxiii. *Art thou among those who, before they will believe, demand of Christ that they may* see a sign? Mark xii. 59.

AFFECTIONS.

Blessed are they that have not seen, and have believed. John xx. 29.

I do believe, Lord; help my unbelief. Mark ix. 23.

I live in the faith of the Son of God, who loved me, and delivered himself for me. Gal. ii. 20.

At the Offertory. *Meditate upon the resignation of Christ, and his offering himself to bear all things for the glory of his Father and the redemption of mankind.* Ps. xxxix. *Art thou prepared to endure adversity and affliction?*

AFFECTIONS.

I am prepared for scourges. Ps. xxxvii. 18.

I will take the chalice of salvation, and I will call upon the name of the Lord. Ps. cxv. 4.

Confirm, O God, that which thou hast wrought in me. Ps. lxvii. 29.

At the Lavabo. *Reflect how Pilate sought to excuse himself for his most wicked deed by washing his hands, but did not escape the guilt itself.* Matt. xxvii. 24. *How often dost thou seek to conceal thy sins, and to make excuses for them! So doing, thou dost rather increase than diminish them.*

AFFECTIONS.

I confess against myself my injustice unto the Lord. Ps. xxxi. 6.

O God, thou knowest my foolishness; and my offences are not hidden from thee. Ps. lxviii. 6.

If I contend with thee, I cannot answer thee one for a thousand. Job ix. 3.

At the Orate fratres. *Meditate upon Christ, about to be condemned by Pilate, presented to the people in a crown of thorns and a purple robe.* John xix. 4. *What will be thy state, O man, when thou shalt stand before Christ the judge at the last day?*

AFFECTIONS.

Who will grant me this, that thou mayest protect me in hell, and hide me till thy wrath pass by? Job xiv. 13.

I will let go my speech against myself; I will speak in the bitterness of my soul. I will say to God, Do not condemn me. Job x. 1.

For, behold, I was conceived in iniquity, and in sin did my mother conceive me. Ps. l. 6.

At the Preface. *Reflect that the very same Jews who, five days before, saluted Christ with Hosannas, now cry out,* Crucify him, crucify him. John xix. 6. *Art thou guilty of similar inconstancy?*

AFFECTIONS.

Perfect thou my goings in thy paths, that my footsteps be not moved. Ps. xvi. 6.

Strengthen thou me in thy words. Ps. cxviii. 28.

Thy hand shall lead me, and thy right hand shall hold me. Ps. cxxxviii. 9.

At the Canon. *Meditate upon Jesus bearing his own cross as he went up to Calvary.* John xix. 17. *Dost thou not hear the voice of Christ?* If any man will come after me, let him deny himself, and take up his cross and follow me. Matt. xvi. 24.

AFFECTIONS.

Draw me: we will run after thee to the odour of thy ointments. Cant. i. 3.

God forbid that I should glory save in the cross of our Lord Jesus Christ. Gal. vi. 14.

Let us go forth therefore to him without the camp, bearing his reproach. Heb. xiii. 13.

At the Elevation of the Host. *Meditate on Christ, nailed to the cross by his hands and his feet, set forth as a spectacle to the whole world.* Mark xx. 25. *Behold, O man, thy Redeemer! With what affection hast thou hitherto embraced him, who here, with extended arms, invites thee to his embrace?*

AFFECTIONS.

My beloved to me, and I to him. Cant. ii. 16.

Tell him that I languish with love. Ibid. v. 8.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or danger? I am sure that neither death, nor life, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. Rom. viii. 35.

At the Elevation of the Chalice. *Reflect how profusely Christ poured forth his blood from his five sacred wounds for the washing away of our sins. Run to him, O sinner, that you may be cleansed, and draw waters with joy out of the Saviour's fountains.* Is. xii. 3.

AFFECTIONS.

Suffer me that I may lament my sorrow a little, before I go and return no more, to a land that is dark, and covered with the shadow of death. Job xx. 20.

Perhaps darkness shall cover me. Ps. cxxxviii. 11.

At the Memento for the Dead. O Jesus, enlighten those who sit in darkness and in the shadow of death. Luke i. 79.

At the Pater noster. *Meditate upon the seven words of Christ uttered by him on the cross:* 1. *Christ prayed for his enemies: what dost thou do?* 2. *The thief, repenting, obtained heaven. Learn seriously to repent and do penance, but* delay it not to the last. 3. *Christ commends his mother to John, and John to his mother; to whom canst thou better commend thyself?* 4. *Christ complains that he is forsaken; and dost thou expect consolation as thy due?* 5. *Christ thirsted for thy salvation: and dost thou turn away from it with loathing?* 6. *Christ announced that all his torments were finished: thus shall all thy good and evil in this world be brought to a close.* 7. *Lastly, after the example of Christ, commend thy spirit into the hands of thy heavenly Father.* Luke xxiii. 46.

AFFECTIONS.

And we also forgive our debtors. Matt. vi. 12.

Make me also to hear, This day thou shalt be with me in Paradise. Luke xxiii. 43.

O Mary, behold thy son! John xix. 26.

Forsake me not, O Lord my God; go not thou far from me. Ps. xxxvii. 22.

For thee my soul hath thirsted. Ps. lxii.

Happy is he who hath finished his course, who hath kept the faith. 2 Tim. iv. 7.

Into thy hands I commend my spirit. Luke xxiii. 46.

At the Division of the Sacred Host. *Reflect upon the separation of Christ's soul from his body.* Matt. xxvii. 50. It is appointed to all men once to die. Heb. ix. 27.

AFFECTIONS.

Let my soul die the death of the just. Num. xxiii. 10.

Whether we live, or whether we die, we are the Lord's. Rom. xiv. 8.

Blessed are the dead who die in the Lord. Apoc. xiv. 13.

At the Agnus Dei, *when the priest strikes his breast. Reflect how many of those who saw Christ dying on the cross,* striking their breasts, *returned.* Luke xxiii. 48. *And dost not thou strike thy breast in token of true sorrow for thy sins?*

AFFECTIONS.

Lord, I strike my breast with the publican, and say, Be merciful to me a sinner. Luke xviii. 13.

And now, O Lord, think of me, and take not revenge of my sins, neither remember my offences, nor those of my parents. Job iii. 3.

Let thy mercies speedily prevent us. Ps. xxviii. 8.

At the Communion of the Priest. *Meditate upon the burial of Christ.* (John xix. 41.) *He asks from thee thy heart for a sepulchre.*

AFFECTIONS.

My heart is ready, O God, my heart is ready. Ps. lvi. 10.

Arise, O Lord, into thy resting-place, thou and the ark of thy holiness. Ps. cxxxi. 8.

My heart shall rejoice with thee. Prov. xxiii. 15.

At the last Collect, *which the priest reads with a loud voice. Meditate upon Christ's joyful and glorious resurrection.* Mark xvi. 6. Ye are dead, and your life is hid with Christ in God. Colos. iii. 3.

AFFECTIONS.

We look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of his glory. Phil. iii. 20, 21.

When shall I come and appear before the face of God? Ps. xli. 2.

I desire to be dissolved, and to be with Christ. Phil. i. 23.

At the Benediction. *Meditate how Christ, ascending up into heaven, blessed his disciples.* Mark xvi. 19. *Unto this are ye called, that ye may inherit a blessing.* 1 Pet. iii. 9.

AFFECTIONS.

Save, O Lord, thy people, and bless thy inheritance. Ps. xxvii. 9.

May God our God bless us; may God bless us. Ps. lxvi. 7.

Blessed are they that dwell in thy house, O Lord; they shall praise thee for ever and ever. Ps. lxxxiii. 5.

PRAYER AT THE CONCLUSION OF MASS.

Accept, O holy Trinity, this sacrifice of the body and blood of our Lord Jesus Christ, which I have offered to thy divine Majesty in remembrance of his passion and death; and by his infinite merits, I beseech thee, that all my defects and negligences may be supplied, for he is the propitiation for our sins. Amen.

✠

An Exercise of Union with the Sacred Heart of Jesus during Mass.

It is in the holy Sacrifice of the Mass that Jesus Christ offers himself, for love of us, to the Divine Justice; it is, then, by assisting at this august Sacrifice, that we ought to honour his Sacred Heart. Meditate on his mercies towards all the children of Adam. Endeavour to shew as much sorrow for your sins as if you saw him crucified afresh on Calvary.

Make your Intention.

I offer thee, O my God, this august sacrifice, to honour thy unspeakable perfections, to thank thee for all the graces which thou hast so often heaped upon me, to ask thy pardon for my numberless infidelities, and to obtain of thee new favours.

O Jesus, grant me, I beseech thee, a constant attention, a profound reverence, a lively faith, and a tender devotion during the adorable sacrifice: set me on fire with the love of thee, that I may partake of the merits which thou hast obtained for me at the price of thy blood.

Whilst the Priest is at the foot of the Altar.

O divine Jesus, thou art the victim charged with all the iniquities of the world; thou didst weep for them bitter tears; thou didst expiate them by the most dreadful torments and by the most cruel of deaths. I come to mingle my tears with thine; I confess to thee, in the presence of Mary ever Virgin and of all the Saints, that I have sinned exceedingly; that it is my ingratitude that

pierced thy heart, and put thee to a cruel death. O God, my Saviour, through thy tears, through thy agony in the Garden of Olives, through thy precious blood and the wound in thy Sacred Heart, I beseech thee to pardon me, and grant me the remission of all my sins.

At the Introit.

Let us adore the Heart of Jesus, which has loved us so much; let us prostrate ourselves before him, and bewail the sins of which we have been guilty. Grant us, O Lord, a contrite and humble heart; let the homage of our adorations be as acceptable to thee as if we offered thee thousands of victims.

At the Kyrie.

O Father of infinite mercy, have pity on thy children; O Jesus, immolated for us, apply to us the merits of thy precious blood; O Holy Ghost, the Sanctifier, descend into our hearts, and inflame them with thy love.

At the Gloria in excelsis.

What happiness for us that the Son of the Most High should have been pleased to dwell amongst us, and have vouchsafed to offer us a dwelling in his Divine Heart! Suffer us, O Lord, to mingle our voices with those of the angelic choir, to thank thee for so great a favour; and let us say with them: "Glory to God in the highest heavens." O almighty Father, we praise thee, we bless thee, we adore thee, we give thee thanks for all the benefits which thou hast lavished upon us without ceasing. O Jesus, Lamb without spot, who takest away the sins of the world, have mercy on us; thou only art holy, thou only art the Lord, who reignest with the Father and the Holy Ghost in glory, and meritest all our homage on earth.

At the Collects.

O divine Jesus, inexhaustible fountain of all good things, open to us, we beseech thee, the interior of thy Heart; that, having entered, by pious meditation, into this august sanctuary of divine love, we may fix for

ever there our hearts, as the place wherein are found the treasure, the repose, and the happiness of holy souls; who livest and reignest for ever and ever.

At the Epistle.

"He shall grow up as a tender plant before the Lord, and as a root out of a thirsty ground; there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him: despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was as it were hidden and despised; whereupon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows; and we have thought him as it were a leper, and as one struck by God, and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress, and from judgment: who shall declare his generation? because he is cut off out of the land of the living: for the wickedness of my people have I struck him." (Is. liii. 2-8.)

At the Gradual.

Let the tears flow from our eyes, day and night, as a torrent; let our hearts be poured out like water before the Lord: let us raise up our hands to him.

Heart of Jesus, pardon thy children; let not thy heritage fall into reproach; save us, and we will never cease to sing thy mercies.

At the Gospel.

O Lord Jesus, teach us what we ought to do to gain eternal life.

"My little children, I give you a new commandment: That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another. If you love me, keep my commandments. And I will ask the Father, and he shall give you the Spirit of truth, whom the world knoweth not. I will not leave you orphans: I will come to you; you shall know that I am in my Father, and you in me, and I in you. He that keepeth my commandments, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will open to him my heart. Abide in me; if any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall cast him into the fire, and he burneth. If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you. It is the will of my Father that you bring forth good fruit, and become my disciples. A little while, and you shall not see me; you shall lament and weep, but the world shall rejoice; but I will see you again, and your heart shall rejoice, and your joy no man shall take from you. In the world you shall have distress: but have confidence, I have overcome the world. Holy Father, keep them in thy name whom thou hast given me, that they may be one, as we also are. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. Father, I will that where I am, they also whom thou hast given me may be with me, that they may see my glory." (*Compare* John xiii.-[illegible].)

At the Credo.

I believe, O my God, the truths which thou hast revealed to thy Church. I desire to live and die in this faith. Grant, O Lord, that my life may be conformable with my faith, that my faith may be animated by good works, that I may never be ashamed to declare myself a Catholic, and may constantly maintain the interests of thy holy religion.

O Church of Rome, the persecutions which thou hast

endured, far from weakening my faith, do but strengthen it the more, since thy divine Spouse foretold them. I vow inviolable attachment to thee. Lord, draw close the bonds that bind me to thy holy Church; put into my heart a spirit of perfect obedience to its lawful pastors. In its bosom I became thy child, and in its bosom I wish to live and die. Amen.

At the Offertory.

O Jesus, we draw near with confidence to thy Sacred Heart; cast upon us, we beseech thee, a look of pity, and make our hearts a perpetual offering consecrated to thy glory.

From the Offertory *to the* Preface.

Sin hath made us the enemies of our God, but Jesus Christ, by his death, hath reconciled us with his divine Father. It is in the Sacred Heart that this reconciliation is accomplished. O my soul, how Jesus Christ hath loved us! At what a price he hath redeemed us! Not with gold, nor with riches; but by the voluntary shedding of his blood. He hath sacrificed himself for us: let us then live only for him, let us sacrifice ourselves together with him.

Thou willest, O Jesus, that I should be a victim of love, wholly consecrated to thy Divine Heart: it is my most ardent desire. Thy benefits are numberless; thou hast broken the bonds of my servitude; thou hast adopted me for thy child; thou hast admitted me to thy table; thou hast given me a place in thy Divine Heart; and even yet, for all my continual prevarications, thou preparest me an everlasting blessedness: how could I ever forget so many benefits! I will publish thy mercies, and will never cease to love thee with all the fervour of my heart. But, O my God, my heart is not full enough of love and fervour to be an offering worthy of thee. What, then, shall I give thee? I will give thee thy Son. That Son, the most worthy object of thy complacency, will supply my inability. O Lord, look not on me, but on this divine offering.

At the Preface.

Lift up, O Lord, do thou thyself lift up my heart to thee. Take from it all unholy thoughts, all earthly affections. Lift it wholly up to heaven, where thy Heart is worthily adored, and to the altar, where it is about to manifest itself to me. My life is but one continual succession of thy mercies, let it be one continual succession of thanksgivings; and as thou art now about to renew the greatest of all sacrifices, is it not meet that I should burst forth in expressions of heartfelt gratitude? Suffer me, then, to join my feeble voice with the voices of all the heavenly spirits, and in union with them to say, in a transport of joy and admiration: Holy, holy, holy is the Heart of Jesus, the worthy object of the Divine complacency, and of the homage of heaven and earth. The whole earth is full of its glory and its mercy; let my heart be full also of its love.

At the commencement of the Canon.

O God, infinitely holy, if my sins provoke thee, and make me abominable in thy sight, look upon the Lamb without spot, who is going to immolate himself to take away the sins of the world, and, beholding his merits, remember not my ingratitude. Remember only that I have been graciously admitted into the Heart of thy divine Son, and am intimately united to it. This Heart, infinitely merciful, prayed for me on Calvary, and soon will it renew the sacrifice of itself for me.

O my God, would that I had all the sorrow which filled the Heart of Jesus, the man of sorrows, when, weighed down under the heavy burden of my sins, and ready to expiate them by cruel torments, he wept grievously in the garden of Olives, and, all covered with a bloody sweat, made for me an act of reparation to thy outraged majesty, imploring thy mercy with deep sighs and groans! I earnestly desire this perfect sorrow; I ask it of thee with all my heart; I confess that I have sinned exceedingly in offending thee, and repaying thy benefits only with outrages and insults. There is nothing I would not do

to expiate my innumerable sins, and I would willingly shed my blood to satisfy thy justice.

But what do I behold upon the altar? Is it not that holy victim which shall reconcile me to my God? O my soul, this bread will become the Body of the Son of God, and this wine his Blood, and this most marvellous change will be wrought by one only word. There needed but one word to create this vast universe; that same word will this day work the greatest of all wonders, and will renew it even to the end of the world. Mary, Mother of God, and all ye blessed spirits who surround the throne of the Most High, holy men and women, saints of God, come ye and witness this miracle of love, which is the pledge of my salvation.

O my soul, enter into thyself; believe that Jesus Christ is really present in the holy Eucharist. Yes, my God, *this is thy Body, this is thy Blood:* thou sayest it; I am silent before thee, I believe, I adore.

From the Consecration *to the* Pater.

O Jesus, victim of thy love for me, touch my heart; communicate to me at this moment all the ardent affections of the saints who have loved thee with the deepest tenderness, and all the burning adorations of the seraphim, whose blessed privilege it is always to behold thee. Kindle in my heart the devouring fire that consumes thine own, that, animated with thy spirit, I may live a life altogether new. O my Saviour, thou standest ever before thy Father, thou shewest him the marks of thy wounds and the opening in thy heart, thou ever livest to make intercession for us. And dost thou not perform the same ministry upon this altar? Occupied wholly with my needs, thou layest them before thy Father, thou presentest thy heart to him, to appease his anger and obtain his grace for me. O divine Intercessor, I lay all my petitions at thy feet; vouchsafe to present them to thy Father. I pray for the conversion of sinners, the perseverance of the just, and the triumph of our holy religion. O Jesus, who didst die for all men, bring back to the fold of thy Church those who are separated from

it. Enlighten all infidels and heretics, bless the efforts of those who labour to convert them. Have pity on the souls of the faithful departed; remit to them their debts, and grant them a place of refreshment, light, and peace. I beseech thee particularly to have compassion on N . . .

At the Pater.

O my Father, if it be permitted a guilty child to call by so tender a name a God whom he hath so often offended, grant that I may ever labour for the glory of thy holy name, that in all things I may do thy will, and sigh unceasingly for thy heavenly kingdom. Feed me with the bread of heaven, with which thou feedest the beloved children of thy Heart. Let the forgiveness which thou grantedst to thy murderers be my model in forgiving those who have injured me; give me superiors, both spiritual and temporal, that love thee, and friends that serve thee faithfully; and if ever I expose myself to sin, do thou deliver me from the danger, that I may never outrage thy Divine Heart.

At the Agnus Dei.

Lamb of God, who takest away the sins of the world, have mercy on me. Give me the peace which the world cannot give; peace with thee, by a true reconciliation and a perfect submission to thy will; peace with myself, by the subjection of my passions; peace with my neighbour, by the union of a sincere charity with all the children of men. Give peace to the world, by the extinction of wars and divisions.

At Communion.

(If you are intending to receive, say:)

Is there any love to be compared with thine, my Saviour! It was on the cross that thou offeredst thy sacrifice, and it is in my heart that thou desirest to consummate it. O my God, is it possible that thou choosest for thy sepulchre a heart so wretched! Alas, I am nothing but a sinner! Whence is it, Lord, that, for all my

unworthiness, thou desirest me to sit down at thy table? Since thus it is, speak but the word, and my soul shall be healed; say to me, as thou saidst to the woman that was a sinner, "Thy sins are forgiven." Make me to hear the words which thou spokest to Zaccheus, "Make haste; for this day I must abide in thy house."

(If you are not intending to communicate.)

O my most loving Saviour, since I cannot have the happiness of receiving thee this day, suffer me to gather up the precious crumbs that fall from thy table, and to unite myself to thy Divine Heart by faith, hope, and charity. I confess I do not deserve the children's bread; but I venture humbly to declare that, away from thee, my soul is dried up with thirst, and my heart cast down with faintness. Come, then, into me, O my divine Jesus! come into my mind, to illuminate it with thy light; come into my heart, to enkindle in it the fire of thy love, and to unite it so intimately with thy own, that it may be no more I that live, but thou that livest in me, and reignest in me for ever.

Whilst the Priest is reading the Communion.

Learn of me, for I am meek and humble of heart, and you shall find rest to your souls: my yoke is sweet, and my burden light.

During the Post-Communion.

Lord, we have had the happiness of being admitted into the sanctuary of thy Divine Heart, give us grace that we may abide therein for ever; so that we may obtain the happiness which thou hast prepared for thy elect; through thy Son our Lord Jesus Christ. Amen.

At the Priest's Benediction.

O Heart of Jesus, I will not depart till thou hast blessed me. Bless me in the name of the Father, and of the Son, and of the Holy Ghost; and let thy blessing descend upon all those for whom I ought to pray.

At the Last Gospel.

O eternal Word, who wast made man that thou mightest make men the children of God, I thank thee for this unspeakable grace. How great is the blessing I enjoy, not only of bearing the name, but of being indeed the child of God. Grant, O my Jesus, that I may preserve this blessed title, by faithfully imitating thy Sacred Heart, and shewing myself always filled with love for thy holy law. If I remain faithful, thou assurest me that I shall be co-heir with thee, and shall enjoy the happiness which thou hast purchased for us with thy precious blood; and this I hope to obtain through thy infinite mercy.

After Mass.

How great will be my happiness, O Lord, if, by assisting at this divine sacrifice, I have received all the graces which thou grantest to those who bring thereto a lively faith and a pure heart. Accept, I beseech thee, the reparation which I offer to thy divine majesty for all the sins of which I have been guilty before thy holy altar. I am going to occupy myself with those duties in the world to which thy providence hath called me. Grant that I may have ever before my mind thy patience in adversities, thy obedience to Joseph and Mary, and thy tender charity in bearing with all men. Strengthen me against all temptations; preserve me from all sin; make me firm and immovable in the faith; in fine, transform me into thyself, O Jesus, so that thy Heart and my heart may be united in one, both in time and in eternity. Amen.

Instructions and Devotions for Communion.

Let a man prove (or try) himself, says St. Paul (1 Cor. xi. 28), and so eat of that bread, and drink of that chalice. This proving or trying one's self is the first and most necessary preparation for the holy Communion; and consists in looking diligently into the state of one's soul, in order to discover what indispositions or sins may lie there concealed, and to apply a proper remedy to them, by sincere repentance and confession; lest otherwise, approaching the Holy of Holies with a soul defiled with the guilt of mortal sin, we become " guilty of the body and blood of Christ, and receive judgment to ourselves, not discerning the Lord's body" (1 Cor. xi.). For this reason we go to confession before Communion, in order to clear our souls from the filth of sin.

The person that is to receive the blessed sacrament must be also fasting, at least from midnight, by the command of the Church, and by a most ancient and apostolical tradition, ordaining, that in reference to so great a sacrament, nothing should enter into the body of a Christian before the body of Christ. The case of danger of approaching death is excepted, when the blessed sacrament is received by way of *viaticum*.

Besides this preparation of confession and fasting, the person that proposes to go to Communion must endeavour to attain the best devotion he is able, in order to dispose his soul for worthily receiving so great a guest. To this end he is recommended:

1. To think well on the great work he has in hand; to consider attentively who it is he is going to receive, and how far he is from deserving such a favour; and to implore, with fervour and humility, God's grace and mercy. And this should be the subject of his meditations and prayers for some

days beforehand, and more particularly the night before his Communion, and the morning he receives.

2. To propose to himself a pure intention, viz. the honour of God, and the health of his own soul; and in particular, that by worthily receiving Christ in this heavenly sacrament he may come to a happy union with him, according to that of S. John, vi. 57, "He that eateth my flesh, and drinketh my blood, abideth in me, and I in him."

3. To meditate on the sufferings and death of his Redeemer; this sacrament being instituted to this end, that we should "shew forth the death of Christ until he come" (1 Cor. xi. 26).

4. To prepare himself by acts of virtue, more especially of faith, love, and humility; that so he may approach to his Lord with a firm belief of his real presence in this sacrament, and of that great sacrifice which he heretofore offered upon the cross for our redemption, of which he here makes us partakers; with an ardent affection of love to him who has loved us so much, and who, out of pure love, gives himself to us; and with a great sentiment of his own unworthiness and sins, joined with a firm confidence in the mercies of his Redeemer.

Here follow one or two forms and methods of preparation for the holy Communion. They should be used as *aids* to the exercise of our thoughts and the kindling of our affections, and not as substitutes for our own efforts. They point out the proper line of thought and subjects for reflection, and if used carefully and meditatively, will be found of great assistance. But no forms, however perfect in themselves, would be good for us without much care and effort on our own parts. More than one form is given, as a variety is useful for different minds, and also for the same mind at different times.

A MEDITATION BEFORE COMMUNION.

Consider, 1st, that Jesus Christ our Lord, whom we receive in this blessed sacrament, is called in Scripture "the Lamb which was slain from the beginning of the world" (Apocalypse xiii. 8), because, from the very beginning of the world, there was no way of coming at God's mercy or grace but by faith in a Redeemer to

come, and by the merits of his future death and passion. Hence Christ crucified was, from the beginning of the world, the great object of the devotion of the patriarchs and prophets: for him they constantly sighed; him they regarded in all their sacrifices; which were indeed so many figures of him, and of his death. All these figures were to have an end when Christ himself, the very Truth, came in person into the world, and offered himself upon the cross, a sacrifice for the sins of the world. But still his death and passion is to be the perpetual object of the devotion of all his children and servants, even to the end of the world; not now as prefigured in shadows and types, but as commemorated and celebrated in the eucharistic sacrifice and sacrament, containing and exhibiting in very truth our great High Priest and Victim, Jesus Christ. For the ancient figures have now passed away, and the truth has succeeded in their place; and that same Fountain of all sanctity, who of old communicated himself to his servants spiritually by faith, now gives himself to us verily and indeed in these heavenly mysteries. For this manner of communicating himself was best becoming the new law; which is a law of love, a law of grace, and a law of truth. O my soul! admire and adore the riches of the bounty and goodness of thy God and Saviour, who gives thee in this sacrament so great a gift, that heaven itself has nothing greater. Embrace his love, but let it be with a suitable return of love; and see thou prepare thyself worthily to receive so great a visit. Oh, take care to open wide thy heart, that it may be capable of holding those treasures which he brings with him, and which he desires to impart to thee.

Consider, 2dly, the figures by which God was pleased in the Old Testament to foreshew this sacrament; especially these three, the tree of life, the paschal lamb, and the manna from heaven. The *tree of life*, which God planted in the midst of the earthly paradise, had that excellent property, that if sin had not banished us from that happy abode, by feeding on the fruit of it we should have been maintained in a constant vigour, strength, and health, and have never died. How well

does the blessed eucharist answer this noble figure! in which we feed upon life itself in its very fountain, and by frequently and worthily approaching to it, receive a copious and constant supply of heavenly grace for the maintaining of the vigour, strength, and health of the soul; that so we may never incur the second death, but may pass from life to life; from the life of grace to the life of glory; from life concealed under sacramental veils, to life seen and enjoyed, without shadow or change, for all eternity.

The *paschal lamb*, which was first offered in sacrifice to God on the evening in which the children of Israel were delivered from the bondage of Egypt, and then was, by God's command, eaten by all the faithful, was also a figure of the blessed eucharist, and of the true Lamb of God, there communicated to us; even that Lamb, which was first offered in sacrifice for our eternal redemption from the bondage of the infernal Pharaoh, and is now received by all the faithful in these heavenly mysteries, for a perpetual commemoration of this our redemption, and a daily application of the fruit of it to our souls. Oh, let us confidently run to this Lamb of God, who taketh away the sins of the world! Let us receive with all affection this Christian passover! Let us embrace this victim of our redemption, this new sacrifice of the new covenant, the covenant of life and of love! Let us sprinkle ourselves with this blood of the New Testament, that so the destroying angel may have no power to hurt us.

Another figure of the blessed eucharist was the *manna from heaven*, with which the children of Israel were wonderfully fed during their forty years' sojourning in the wilderness, before their coming to the land of promise. This food was in many ways miraculous, but nothing in comparison with that living bread, that bread of life, which is given us in the divine mysteries; which comes down from heaven in order to carry us thither, to the true land of promise, the land of the living; and which nourishes our souls to life eternal. O heavenly manna! O bread of angels! Thou art my true and only support during this my mortal pilgrimage. Oh, let my

soul always hunger after thee! Let me ever relish thy hidden sweetness!

Consider, 3dly, the mysteries which we celebrate in this thrice blessed sacrament and sacrifice. Here the whole passion and death of Christ is solemnly acted, as a most sacred tragedy, by himself in person. Here the Lamb of God presents himself as slain to his eternal Father; and his blood most powerfully pleads in our behalf. Here the death of our Lord, the fountain of all our good, plentifully flows into our souls, and ever lives and brings forth in us the fruit of life. Here the triumphs of our crucified King, his victorious resurrection and glorious ascension, are displayed. Here we receive an assurance of the share that we have in Christ and in his redemption. Here we partake of his Body and of his Spirit. Here we drink of the fountain of life. Here all the members of Christ are happily united with one another, and with their head, in a sacrament of union and love. Here, in fine, we have a most certain pledge of everlasting life, and of the eternal enjoyment of him in our blessed country, who thus lovingly gives himself to us in this place of banishment. O my soul, reverence with awe, and embrace with love, these mysteries, so full of majesty and of love. The High Priest of the Old Testament was but once a year to enter into the inward sanctuary of the temple, called the Holy of Holies; and then not without divers purifications and sacrifices, and a solemn fast of all Israel. See, then, how pure, how holy, thou oughtest to be, who so often art admitted into the sanctuary of the New Testament,—that is, to these divine mysteries, sanctified by the presence of Jesus Christ himself, the true Holy of Holies, of which that Jewish sanctuary was but a shadow.

Consider, therefore, 4thly, that what most especially calls for our devotion in these most holy mysteries is the real presence of Jesus Christ himself, true God and true man, under the sacramental veils. Bow thyself down, my soul, to adore this sacred truth; let no proud thoughts of opposition arise in thee against this admirable sacrament; captivate thy understanding to the obedience of faith; build thyself upon the express words of Truth

itself, so often repeated in holy writ, and upon the express declaration of the Church of God, against which the gates of hell can never prevail. The glory and merit of faith is to believe what thou canst not see; to acknowledge that the Almighty can do infinitely more than thou canst comprehend; and that no effort of mercy and love can be too great for him who has died for love. See, then, what thy devotion ought to be in consequence of this belief; what profound reverence to so great a Lord, who lies concealed in these tremendous mysteries; what purity of conscience, in order to approach worthily to purity itself; what humility, what love, when thou art admitted to his embraces!

Consider, 5thly, how many ways thy Lord and thy God, the Sovereign Good, who delights to be with the children of men (Prov. viii. 31), communicates himself to thee. In his incarnation and birth he gave himself to be thy companion, and to take upon him all thy miseries. In his death he gave himself to be thy ransom. In this heavenly sacrament he gives himself to be thy food, the comfort and support of thy exile; and in his kingdom above, he designs to give himself for thy eternal reward. Oh, what can he do more to testify his love to thee! As wise as he is, he cannot contrive any thing better for thee; as powerful as he is, he cannot do more for thee than give thee himself. Oh, how true is that saying of the beloved disciple, that God is love! But what dost thou see in me, dear Lord, that can move thee to love such a poor worm, such a wretched sinner, as I am? There can be nothing good in me but what is thy gracious gift: and, alas! I fear I have hitherto abused all thy gifts. It is, then, thy own pure goodness alone that can make thee love me; and thy pure love alone that can make thee communicate thyself to me. Oh, let me, then, be no longer ungrateful to thy love! Let thy divine fire, which thou so much desirest to enkindle upon earth, take hold now of my heart, that I may return thee love for love! Oh, send it now into my soul, that it may prepare for thee a suitable lodging there! Oh, let me henceforward give myself wholly to thee, who so often givest thyself to me!

Consider, 6thly, who it is that thou art to receive in this blessed sacrament, and who thou art that presumest to approach him. He is the great King and Maker of heaven and earth, and the whole creation is as nothing in his sight. He is eternal, immense, and every way infinite in power, in majesty, in beauty, in wisdom, in glory; and thou art but a diminutive worm, made of earth, and full of miseries. He is infinitely pure and holy, in whose sight the very heavens are not clean, and who cannot endure iniquity; and thou art infested with the leprosy of sin. How, then, my soul, shall we dare venture to enter into this inward sanctuary, to draw near the throne of this infinite Majesty, and, unclean as we are, to touch and receive the Holy of Holies? Oza was struck dead for irreverently touching the ark of the covenant; the Bethshamites, for irreverently looking on it; Nadab and Abihu, for offering incense before it with unhallowed fire: and what was this ark (in which were only deposited the tables of the law) in comparison with the Lord and Giver of the law, whom we here approach to? When God was about to give the law, the children of Israel were commanded to be purified, and to keep themselves chaste; and even then to keep at a distance from the mountain, where the Lord appeared in thunder and lightning: only Moses was permitted to ascend to the mountain-top, to converse with the divine Majesty, or rather with an angel speaking in his person. And how shall we, with so little purity, dare to approach this infinite and all-holy Deity, this consuming fire? How shall we, the most unworthy of all sinners, presume to receive this Lord of glory? Must we stay away till we have the presumption to think ourselves worthy? No, certainly; for one of the most necessary dispositions for receiving worthily is to acknowledge and believe our own unworthiness. Or must we, through awe and fear of so great a Majesty, abstain for ever from partaking of these tremendous mysteries? No; for it is no less certain death to stay away from the fountain of life, than to come to it unworthily. What, then, must we do, my soul? We will not run away from our Sovereign Good. No; we will run to him, but it shall be like the humble

publican, like the poor prodigal returning home, like the penitent Magdalen: such as these he never rejects. It shall be with a contrite and humble heart, which he never despises; it shall be with an entire confidence in his infinite goodness and mercy, for no one ever hoped in him and was confounded. Oh, grant us, dear Lord, to approach thee with these good dispositions! and since thou art pleased to invite thyself into so poor, so mean, so wretched a habitation as this of my breast, be pleased first to infuse those graces, those virtues, those dispositions, which may prepare the place for thee; for thou knowest that of myself I can do nothing.

Consider, 7thly, the happy fruits which this divine sacrament produces in those souls which frequent it with due preparation. "The bread that I will give," says our Lord (S. John vi. 52), "is my flesh, for the life of the world." And again, "He that eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up in the last day." And again, "He that eateth my flesh and drinketh my blood, abideth in me, and I in him." And "He that eateth me shall live by me." And "He that eateth this bread shall live for ever." Wheresoever our Lord comes, he carries about with him all the treasures of life, that is, all grace, love, and holiness; and on his part is ever ready to open these treasures, and to communicate them to those souls which he comes to visit. These treasures are infinite, and so is the love which he bears to us. What gifts, then, what graces may we not expect, if we come with reverence and humility, with love and devotion, to him who is the fountain of life! Here we receive the bread of life for the food and nourishment of our souls. Here we meet with a constant supply of grace, to repair the daily decays caused by our infirmity and corruption; to give us new strength and vigour to walk on in our way through the wilderness of this world to the mountain of God; and to make us continually grow in virtue, till we come to a perfect man, to the measure of the fulness of Christ. Here devout souls taste the sweetness of heaven in its very fountain. Here, seated like Magdalen, at the feet of our Lord, they learn from him heavenly les-

sons, and enjoy his delicious conversation. Aspire after this happiness, O Christian souls, which in some measure makes you enjoy heaven upon earth. If you love Jesus Christ, run to his embraces; if you love yourself, run to your Sovereign Good. But see it be with due preparation, and most especially with faith, with reverence, and with love.

First Method.

DEVOTIONS BEFORE COMMUNION.

An Act of Faith.

My Lord and Saviour Jesus Christ, I firmly believe that in this blessed sacrament thou art present verily and indeed; I believe that here are thy body and blood, thy soul and divinity. I acknowledge these truths; I believe these wonders; I adore thy power, which hath wrought them; I praise thy infinite goodness, which hath prepared them for me; with David, "I will praise thee, my God, with my whole heart, and will recount all thy admirable works; I will rejoice in thee, and bless thy holy name." In this faith, and with this acknowledgment, I approach this adorable banquet, wherein thou bestowest on me the divine food of thy body and blood. Grant, O blessed Jesus, that I may approach thee with such a profound sense of reverence and humility as is due to thy infinite Majesty. Grant, O Lord, that I may now receive thee with a pure heart, a clean conscience, and a sincere and lively faith. Pardon my sins, which have rendered me most unworthy to approach thee: I hate them, because they are displeasing to thee, my God; I renounce them for ever, and promise to be faithful to thee. Take courage, my soul, raise thyself up; go and receive thy God, and with him all the favours he hath prepared for thee in this most divine sacrament.

An Act of Hope.

In thee, O Jesus, do I place all my hope, because thou alone art my salvation, my strength, my refuge, and the foundation of all my happiness; and were it not for the confidence I place in thy merits, and in the precious blood wherewith thou didst redeem me, I would not presume to partake of this banquet. Encouraged by thy goodness, I come to thee as a poor and infirm sheep to its shepherd; as a sick man to his physician; as a condemned criminal to his powerful intercessor: that, as the true shepherd of my soul, thou mayest strengthen me; heal me, as my physician; and, as my merciful advocate, deliver me from the sentence of sin and death. I, who am an abyss of nothing, invoke thee, who art the abyss of all goodness; for though my sins are innumerable, and very grievous, yet they are but light and trivial when compared to thy boundless mercy, and the infinite ransom of thy blood. Have pity, therefore, on me, O Jesus, and save me, for thou forsakest none that put their trust in thee.

An Act of Charity.

How strong was the force of thy love, my dear Redeemer, when, being about to depart out of this world to thy eternal Father, thou providedst for us this divine banquet, enriched with all heavenly sweetness. It was through the wonderful effects of thy divine goodness that thou didst humble thyself to such an excess for our redemption, as to take upon thee the infirmity of our nature. And is it not through an infinite excess of thy love, that thou hast left us thy body and blood for the food and nourishment of our souls; that, as thou didst unite thyself to our humanity, so we might here be made partakers of thy divinity? In return for this thy infinite love, I desire to love thee, O Lord Jesus, who art my only comfort in this place of banishment, the only hope of my infirm soul, and my happiness, above all else that I can enjoy. Make me to love thee, my God, with my whole heart, with my whole soul, with all my mind, and

with all my strength; that as every moment is an increase of my life, so it may be also of my love towards thee. I desire, with all the affections and powers of my soul, that as the utmost thanks are due, so they may be returned to thee, by all the faithful, for this divine food, which is our refreshment, support, strength, armour, and defence in all our dangers and distresses; and that my love may never cease, inflame my heart with the fire of heaven, that it may continue burning, till nature and corruption being weakened and consumed, I may be wholly transformed into thee. Come, O Lord, hasten to release me from the bonds of sin, and prepare me for the blessings thou art now about to bestow on me.

An Act of Desire.

As the wearied hart thirsts after the fountains of water, so doth my soul pant after thee, my Saviour, my Lord, and my God. It ardently longs to drink of those fountains which thy love hath opened for its comfort and relief. Tired with my own evil ways, I return hungry and thirsty, crying out aloud, Have mercy on me, O Son of God, and permit me to taste of thy banquet, that my soul may be refreshed. Oh, that my soul did truly hunger after thee, the bread of angels, the food of blessed souls, and that all that is within me might be delighted with the taste of thy sweetness! I here despise all human consolations, that I may be comforted by thee, my only good, my God and Saviour, whom I love above all things, and desire to entertain within my breast, with as much devotion and affection as is conceived by thy chosen servants, who now sit at thy table of celestial bliss. And however I may have been hitherto wanting in my duty, or unjust to thee, in misplacing my affections, I desire for ever to renounce my folly and weakness, and from my heart request that, for the future, my joy, my relief, my treasure, and rest, may be entirely centred in thee. May I never desire any thing besides thee; and may all things seem contemptible and as nothing without thee, O my God.

An Act of Thanksgiving.

Who am I, O God of infinite goodness, that thou shouldst permit me to partake of this bread of angels? How have I found such favour in thy sight, as to be the object of so unspeakable a mercy? Come, all ye angels and saints of God, and I will recount to you what great things our Lord hath done for my soul. He hath raised me out of the dust, and delivered me from the bonds of sin; he hath told me not to be dejected, for that he himself will be my support and my strength; and though I have most unworthily forsaken him by my repeated follies, yet behold he calls me once more, and invites me to partake of the bread of life, that, as he made me, so I may ever live by him. What thanks can I give thee, O merciful Jesus, Saviour of the world? What return shall I make thee for all thou hast done for my soul? Were I to give all I have in acknowledgment of thy love, it would still be as nothing; for thou, Lord, hast plentifully poured forth thyself upon me, and given me even all that thou art; and if, in thanksgiving for thy mercies, I were to lay before thee my body and soul, my life, liberty, and all I possess, what would they be, when compared to the blessings thou hast here bestowed on me; what to the debt I owe, which is in some kind equal to what I receive, infinite as thyself? Thou hast mercifully given thyself to me, for the food of my soul; and now behold I offer thee all that I have, all that I am, all that I possess; to thee I make a full surrender of them all, that, being wholly thine, I may now no longer have any part in myself.

An Act of Humility.

In fervour of spirit and humility of heart I approach thy holy altar, O my God, to implore thy mercy and assistance. I adore thee, divine Jesus, really present in this sacred host; I acknowledge my unworthiness to receive thee; yet encouraged by thy goodness, I venture to follow the impulse of my heart, which powerfully at-

tracts me to thee. "O Lord of Hosts, how lovely are thy tabernacles; my soul longeth and fainteth" for thy possession; for "blessed is the man that trusteth in thee." Thou art the God of all glory; and what am I, and what should I have been, hadst thou not raised me from the grave of sin? Alas! without thee, my soul is a barren land, fertile only in the production of weeds and brambles; but with patient love thou hast come to my assistance, saying, "Fear not, O land, be glad and rejoice, for I, the Lord, have done great things" for thee. Ah, merciful Lord! what hast thou left undone to secure my happiness? And now, forgetful of all my past ingratitude, thou invitest me to thy sacred banquet. I come, then, with confidence, because "thou art my God, and hast heard me, and art become my salvation." Oh, "what shall I render unto thee, O Lord, for all thou hast rendered unto me? I will take the chalice of salvation; and I will call upon thy name. I will pay my vows to thee before all thy people; for I am thy servant." I have strayed far from thee, my God, and thou hast displayed the wonders of thy mercy, by recalling me from my wanderings. Oh, perfect thy work of love, by preserving me from ever again forsaking the path of thy commandments; "teach me to do thy will," and strengthen me to fulfil it perfectly.

Humbled, O Lord, at the view of my many miseries, and convinced of my weakness; yet animated with a sincere desire to employ the remainder of my years in repairing my past ingratitude; I fervently implore thy powerful assistance, for, "strengthened by thee, I can do all things;" with humble confidence I approach thy altar, "for with thee is the fountain of life, and in thy light I shall see light." Come, then, O blessed Jesus, to take possession of my heart, in thy adorable sacrament. Come, and give efficacy to my resolution, of living henceforth but for thee, and of devoting all my faculties to the promotion of thy glory. Establish thy dwelling in my soul, that, fertilised by the dew of thy grace, it may produce a rich harvest of holiness and virtue. May thy love be the end of my existence, and the only motive of all my actions; may it be my guide

amidst the dangers of that world wherein thy will hath cast my lot; may it be my light in perplexities, and my counsel in doubts; may it forcibly detach my affections from the things of this world. O adorable Jesus, can there be any real comfort but in thy service; any unalloyed happiness but in the possession of thee? May I henceforth prove my conviction of this truth by constant fervour and undeviating fidelity! Amen.

A Prayer before Receiving.

I approach thy banquet, O Jesus, having nothing to confide in but thy goodness and mercy, being of myself a sinner, destitute of all virtue. I hasten to thee, most compassionate Physician, the fountain of all goodness, that I may be healed. I fly under the wings of thy merciful protection, hoping thou wilt be my Saviour, though I dare not appear before thee as my Judge. To thee I expose all my wounds, to thee I discover all my shame. My sins, I confess, are so many and great as to make me despair, if thou didst not encourage me to hope in thy mercies, which are infinite. Look, therefore, on me with the eyes of compassion, O Lord Jesus Christ, eternal King, God and Man, who wast crucified for the sins of men. Have mercy on me, thou inexhaustible fountain of goodness. Hail, saving Victim, offered on the cross for me and all mankind! Hail, generous and precious blood, flowing from thy wounds, O Jesus, and washing away the sins of the world! Remember thy creature, O Lord, whom thou hast redeemed by thy death. I am truly sorry for my offences, of which I am resolved to amend. Wash away, therefore, all my sins, and blot out my iniquities, that, purified in soul and body, I may worthily approach the Holy of Holies; and grant that thy precious body and blood, which I now, though unworthy, am about to receive, may avail to a full discharge from the guilt of all my crimes, a victory over my evil thoughts, the beginning of a new life, the seed of good works, and a sure protection of soul and body against all the snares of my enemies.

PRAYERS AFTER COMMUNION.

An Act of Thanksgiving.

I return thee thanks, O eternal Father, for having, out of thy pure mercy, without any desert of mine, been pleased to feed my soul with the body and blood of thine only Son; and beseech thee, that this holy communion may not be to my condemnation, but available to the effectual remission of all my sins. May it strengthen my faith; encourage me in the practice of good works; deliver me from all evil habits and sinful desires; perfect me in charity, patience, humility, obedience, and all other virtues. May it secure me against all the snares of my enemies, visible and invisible; closely unite me to thee, the only true God, and finally settle me in unchangeable bliss, by admitting me, though an unworthy sinner, to be a guest at that divine banquet, where thou, with the Son and the Holy Ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the saints; through the same Jesus Christ our Lord. Amen.

O tender and compassionate Lord Jesus, my God and my Saviour, thou art really present in my heart. Humbled before thee, I adore thee with all the powers of my soul, and love thee with all the affections of my heart. When I consider the splendours of thy awful Majesty, I scarcely dare to lift my eyes to thee; but yet thy goodness encourages me to speak to thee of my wants, and open my heart in all confidence before thee. How can I become weary of repeating that I love thee, or more nobly employ the faculties with which thou hast gifted me, than in proclaiming thy praises, and proving my boundless gratitude for thy mercies? My highest ambition is to attain the perfection of thy love; and for this I earnestly pray to thee, reminding thee of thy own promise, that "whatsoever we ask in prayer, believing, we shall receive." Grant me the spirit of perfect obedience to thy commands, and constant fidelity to thy inspirations; as

well as a lively horror, not only of grievous sin, but of every deliberate fault, however small. Assisted by thy grace, O divine Jesus, I desire to offer thee the homage of a heart submissive to thy will; of sincere piety, founded on charity towards thee and my neighbour; of purity of intention in all my actions, and constant recollection of thy divine presence. Thus may I hope to bring forth fruits worthy of eternal life, for thou hast declared that it is only "those who do thy will who shall enter the kingdom of heaven." Shall not so glorious a promise animate my zeal? Happy those who obtain admittance to that abode of peace and glory, where our "God shall wipe away all tears, and death shall be no more; nor mourning, nor crying, nor sorrow, shall be any more." Even in this life, thou givest a faint idea of the happiness thou hast prepared for those who love thee, filling our souls with a peace which the world cannot give or take away. What felicity awaits us, when we shall see thee face to face, and through a long eternity share thy glory! From my heart, I now exclaim, with those who are prostrate before thy eternal throne, "I give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come; because thou hast taken to thee great power, and hast reigned." O divine Jesus, reign in my heart for ever, as my King and sovereign Master. Command my desires, subdue my passions, and render my will submissive to thine. I sincerely desire to prove my love for thee; and how can I do so more effectually, than by embracing thy will on all occasions? The thought of the happy eternity which awaits me shall animate my hope, and the remembrance of thy eternal love shall impel me to embrace without hesitation whatever thou shalt command. My study shall be to know thy will, my consolation to adore it, and my joy to fulfil it perfectly. O my God, vouchsafe ever to guide me by thy holy Spirit, for "if thy wisdom be not with me, I shall be nothing." Thou hast fed me with thy sacred body and blood, that, united to thee, I may love thee more fervently, "ever follow that which is good towards all men," and adhere to thee, who "art the way, the truth, and the life." My King, my God, and

my Saviour, may I be faithful to thy graces, may I correspond with thy mercy, may my actions be ever animated by that spirit of faith and love, which will render them acceptable in thy sight, and ensure me a share in the happiness promised to those who faithfully persevere to the end in thy love and service. Amen.

An Act of Adoration.

I praise and glorify thy blessed name, O my God, for the many favours thou hast now bestowed on me, and for all the blessings wherewith thou hast enriched my soul, after the many miseries and wants I have suffered, when, by my pleasures and passions, I had departed from thee. In thy great goodness, thou didst withdraw me from the precipice whither I was running; enlightening me with thy beams, and, by the inspirations of thy grace, inviting me to return. Thou hast pardoned all my sins; and, to crown all these favours, thou hast now come to visit me, that thou mightest abide in me, and I in thee. Bless the Lord, O my soul, and let all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. He hath forgiven thee all thy iniquities, and healed all thy infirmities. He hath redeemed thy life from destruction, and crowned thee with mercy and compassion. He hath satisfied thy hunger with good things, and replenished thee with all thou couldst desire. And oughtest thou not to resolve upon a change of life, and, renewing thy strength, grow young like the eagle in his service? Let thy grace, O Lord, be ever at hand to assist me; for the experience of my weakness makes me fearful; and if thou support me not, I shall certainly fall again. Be thou, therefore, my shield and defence. Grant me a firm and constant faith; and strengthen it not only with respect to this mystery, but all other Christian truths and principles of eternal life; that, by the help thereof, I may overcome all such difficulties as I may have to encounter in my journey to that state of bliss for which I was created; and that I may follow the faith of those who, for my example, have gone before me, have tri-

umphed over their enemies, done justice, and obtained the promises.

Of Hope.

I adore thy infinite greatness, O divine Majesty, who fillest both heaven and earth, and art adored by all the blessed spirits, angels, and saints, who, without ceasing, praise and cry out before thee, "Holy, holy, holy, Lord God of Sabaoth." Is it possible thou shouldst condescend to visit the most unworthy of all thy servants, and desire to dwell within him? If the heavens, nay, the heaven of heavens, cannot contain thee, how much less this habitation, which I have prepared for thy reception! Thou knowest, O blessed Jesus, how to conceal the dazzling splendour of thy glory, and condescend to our weak capacity, that so thou mayest communicate thyself to us the more freely. This thou didst not only at the time of thy adorable incarnation, when thou madest thyself like to us, the more forcibly to attract our love to thee; but also when thou didst institute this mystery, wherein thou gavest thyself to us for the food and nourishment of our souls, the more closely to unite us to thyself, and make us aspire to that celestial banquet thou hast prepared for the blessed in heaven. O God, grant me the grace so eagerly to long after this eternal banquet, that the desire of hereafter enjoying it may make me despise all the goods and pleasures of this life, and labour incessantly to prepare myself, till I am happily admitted amongst its guests. I now desire to wean my heart entirely from all irregular and corrupt affections, that I may place my whole love and confidence in thee alone. For this end, I am firmly resolved to watch over all my actions, to flee from sin, and avoid whatever may be displeasing to thee. I will labour to work out my salvation by observing thy precepts, and as I have resolved, so I hope to be faithful to thee; but this resolution I acknowledge myself unable to perform without the help of thy grace, which I most humbly implore. O Jesus, save me; conduct me through the ways of thy commandments, in which I now begin to walk,

with courage and perseverance. Incline my heart to love thy divine truths; divert my eyes from beholding vain objects; refresh and strengthen me in the paths of holiness; and attract me so powerfully to thyself, that I may at last follow thee to heaven, where thou livest and reignest for all eternity.

An Oblation.

What pledge can I give, O my Saviour, as an earnest of the love which I have now engaged to thee? I have nothing worthy of thee, and if I had, I have nothing but what is thine; but such is thy goodness, that thou art content to accept from us what is already thine own. Wherefore, behold, I here offer to thee my body and soul, which are both now sanctified by thy divine presence; I consecrate them to thee for ever, since thou hast chosen them for thy temple; my body to be continually employed in thy service, and never more to become an instrument of sin; my soul to know thee, to love thee, and be evermore faithful to thee. Bless, O Lord, the offering which I here make thee. "Bless, O Lord, this house." Permit not my body to be any more defiled with sensual delights, nor my soul by a will to commit any mortal sin; for, as I am now resolved to serve thee with body and soul, I will labour to correct their evil inclinations. I will declare war against myself, renounce all my vain pleasures, my passion, my pride, my self-love, my own will, and whatever else may offend thee.

A Prayer for Perseverance.

Preserve, O Lord, for ever in my soul, the holy resolutions wherewith thou hast now inspired me, and grant me grace faithfully to put them in execution. Without thy aid I can do nothing; I therefore earnestly crave thy assistance, to conquer all the difficulties I may meet with in the way of my salvation. Regard me with the eyes of thy mercy; have compassion on my weakness; and strengthen me daily with thy grace.

O glorious Virgin, unite with me in giving thanks to

thy beloved Son, who hath restored me to his grace, and refreshed my soul with the banquet of his most precious body. Offer him all the grateful service thou didst him in this life, to supply the defects of my devotion; and obtain of him that he depart not from me without leaving a large benediction behind him for my soul.

O all ye holy angels, ministering spirits of God, behold the only Son of the eternal Father, whom you adored at his entrance into the world. Intercede with him in my behalf, that I may henceforth serve him with the same spirit and truth wherewith you ministered to him whilst he remained on earth, and with the same cheerfulness wherewith you now obey him in his heavenly kingdom. O all ye men and women, saints of God, behold here within my breast your Lord, the source and reward of all your sanctity and grace, and let your prayers be joined with mine; that by his grace I may follow your steps in the exact performance of every duty, till, abounding in good works, I may at length be admitted into your society, and possess my Jesus for all eternity.

To your Patron Saint.

O great Saint N, whose name has [or names have] been conferred upon me, and under whose patronage I have placed myself, obtain for me grace to fulfil the holy resolutions I have this day made. Help me, by thy powerful intercession, to lead a life conformable to the sacred character I have received, and to imitate the virtues for which thou wast so remarkable. Protect me through all the perils of life, and abandon me not at the awful hour of death. Amen.

The Conclusion.

Graciously hear all my prayers, O good Jesus; hide me within thy wounds, and there protect me from all my enemies. Oh, let nothing ever separate me from thee. Call me to thee at the hour of my death, that, with thy saints, I may praise thee for ever. And now, Lord Jesus, I go from thee for a while, but I trust not without

thee, who art my comfort and the ultimate happiness of my soul. To thy love and protection I recommend myself, as well as my brethren, my relatives, my country, my friends, and my enemies. Love us, O Lord, change our hearts, and transform us into thyself. May I be wholly employed in thee and for thee; and may thy love be the end of all my thoughts, words, and actions, who livest and reignest for ever and ever. Amen.

ASPIRATIONS FOR SUCH AS HAVE OPPORTUNITY BEFORE OR AFTER COMMUNION, OR WHILE OTHERS ARE COMMUNICATING.

Enlighten the eyes of my soul, O Lord Jesus, with the rays of divine faith and wisdom, that I may ever look on thee as the way, the rule, and example of all my thoughts, words, and actions.

What am I, Lord, or what claim can I have on thy bounty, that thou shouldst thus follow me with thy blessing? Thou hast created me for thyself, and thou alone shalt be the rest and centre of my soul.

Good Jesus, my hope and only happiness, I here return thee thanks for all thy sufferings; and beg that I may ever find a place of refuge in thy sacred wounds against the assaults of all my enemies; imprint the memory of them, I beseech thee, so deeply on my heart, that I may ever love thee; and in all my sufferings never forget what thou hast suffered for me.

Oh, that I could ever remember thee, think of thee, and love thee only. Oh, that my senses were shut against vain and sinful objects, and my mind freed from all fruitless solicitude, that I might ever abide in thee. From henceforth I will with the utmost diligence seek thee, my only good; my desires shall be fixed on thee alone, and all my actions shall be directed to thy glory.

I resign myself into thy hands, O God, desiring that thy holy will may be done in and by me, both now and for ever. Be thou my instructor, director, and helper on all occasions that I may neither do, speak, think, nor

desire any thing but what is according to thy good will and pleasure.

Grant thy servant, O Lord, understanding, that he may learn the way of thy commandments. O Jesus, thou fountain of goodness, direct my steps in thy paths, and teach me to do thy will. Inspire me with courage to take up my cross and follow thee. Disengage my heart from all unprofitable cares and vain affections; and though I dwell among creatures, yet may I ever live in thee and for thee. Grant me true fervour of spirit, and enkindle in my breast the fire of divine love, that I may find no rest but in thee.

How sweet, O Lord, is thy spirit; how pleasant to my ear are the words of thy mouth! Oh, that I could ever be attentive to them, and fulfil thy law. May I die to the world and all its pleasures; and let the greatness of thy love make all that is earthly appear to me as nothing. Protect me against my enemies, and in all danger come to my defence; make haste to help me, O God, and say to my soul, I am thy health and salvation.

As it is in thee, O Jesus, that I live, so it is in thee I desire to die; and, both living and dying, I will ever profess that thou art good, and that thy mercy endureth for ever.

My God, how long dost thou permit me to wander from thee? When wilt thou consume in me all that is corrupt and contrary to thy will? Draw me after thee, I beseech thee, that I may walk cheerfully in the way of thy precepts. Make me according to thine own heart, and let my soul be now thy habitation for ever.

My soul without thee is dry, like earth without water; moisten it, I beseech thee, with the dew of heaven, and grant me thy blessing from the land of the living. Wound my heart with thy love, that it may relish no earthly objects, but entirely depend on thy will.

Into thy hands I surrender myself, O my good God, and, laying aside all private wishes, desire to depend on thee, not only as to the whole state of my body and soul,

but also as to all the accidents and events thou mayest please to appoint for me, asking nothing more but that thy name may be glorified for ever.

I accept all my sufferings and privations from thy hand, convinced that whatever I endure, whether in soul or body, for love of thee, is for my good.

Let nothing be my comfort but thou, my Lord Jesus; nor any thing afflict me but my sins, and whatever is displeasing to thy divine Majesty.

O blessed Jesus, life eternal, by whom I live, and without whom I die, unite me to thyself; that in the embraces of thy holy love and divine will, I may rest for ever.

When shall I behold thee, sweet Lord? When shall I appear before thy face? When shall I see thee in the land of the living? Till then I sigh and bewail my banishment, desiring to be dissolved, and be with thee.

O Jesus, who, by becoming my food in this life, preparest me to feed on thee eternally in the next; who in this divine banquet givest us possession of thy grace here, and a secure pledge of my glory hereafter; have mercy on me, O Lord, and hear my prayer.

As I now adore thee here by faith, under these sacred veils, so may I hereafter behold thee face to face, and eternally rejoice in thy presence.

A Second and Shorter Method.

A PREPARATORY PRAYER,

CONTAINING THE CHIEF ACTS OF DEVOTION PROPER BEFORE COMMUNION.

§ *Direct your Intention.*

O Lord Jesus Christ, King of everlasting glory! behold I desire to come to thee this day, and to receive thy body and blood in this heavenly sacrament, for thy honour

and glory, and the good of my soul. I desire to receive thee, because it is thy desire, and thou hast so ordained: blessed be thy name for ever. I desire to come to thee like Magdalen, that I may be delivered from all my evils, and embrace thee, my only good. I desire to come to thee that I may be happily united to thee, that I may henceforth abide in thee, and thou in me; and that nothing in life or death may ever separate me from thee.

§ *Commemorate the Passion of Christ.*

I desire, in these holy mysteries, to commemorate, as thou hast commanded, all thy sufferings; thy agony and bloody sweat; thy being betrayed and apprehended; all the reproaches and calumnies, all the scoffs and affronts, all the blows and buffets, thou hast endured for me; thy being scourged, crowned with thorns, and loaded with a heavy cross for my sins, and for those of the whole world; thy crucifixion and death, together with thy glorious resurrection, and triumphant ascension. I adore thee, and give thee thanks for all that thou hast done and suffered for us; and for giving us, in this blessed sacrament, this pledge of our redemption, this victim of our ransom, this body and blood which was offered for us.

§ *Make an Act of Faith.*

I most firmly believe, that in this holy sacrament thou art present verily and indeed; that here is thy body and blood, thy soul and thy divinity. I believe that thou, my Saviour, true God and true Man, art really here, with all thy treasures; that here thou communicatest thyself to us, makest us partakers of the fruit of thy passion, and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive thee worthily, nor a greater misery than to receive thee unworthily. All this I most steadfastly believe, because it is what thou hast taught us by thy Church.

§ *Make an Act of Contrition.*

O Lord, I detest, with my whole heart, all the sins

by which I have ever offended thy divine Majesty, from the first moment that I was capable of sinning to this very hour. I desire to lay them all at thy feet, to be cancelled by thy precious blood. Hear me, O Lord, by that infinite love by which thou hast shed thy blood for me. Oh, let not that blood be shed in vain! I detest my sins, because they have offended thy infinite goodness. By thy grace I will never commit them any more: I am sorry for them, and will be sorry for them as long as I live; and according to the best of my power, will do penance for them. Forgive me, dear Lord, for thy mercy's sake; pardon me all that is past; and be thou my keeper for the time to come, that I may never more offend thee.

§ *Make an Act of Divine Love.*

O Lord Jesus, the God of my heart and the life of my soul, as the hart pants after the fountains of water, so does my soul pant after thee, the fountain of life, and the ocean of all good. I am overjoyed at the hearing of these happy tidings, that I am to go into the house of our Lord; or rather, that our Lord is to come into my house, and take up his abode with me. O happy moments, when I shall be admitted to the embraces of the living God, for whom my poor soul languishes with love! Oh, come, dear Jesus, and take full possession of my heart for ever! I offer it to thee without reserve; I desire to consecrate it eternally to thee. I love thee with my whole soul above all things; at least, I desire so to love thee. It is nothing less than infinite love that brings thee to me; oh, teach me to make a suitable return of love!

§ *Humbly beg God's Grace.*

But, O my God, thou knowest my great poverty and misery, and that of myself I can do nothing: thou knowest how unworthy I am of this infinite favour, and thou alone canst make me worthy. Since thou art so good as to invite me thus to thyself, add this one bounty more to all the rest, to prepare me for thyself. Cleanse my

soul from its stains; clothe it with the nuptial garment of charity; adorn it with all virtues, and make it a fit abode for thee. Drive sin and the devil far from this dwelling, which thou art here pleased to choose for thyself, and make me one according to thy own heart; that this heavenly visit, which thou designest for my salvation, may not, by my unworthiness, be perverted to my own damnation. Never let me be guilty of thy body and blood by an unworthy communion. For the sake of this same precious blood, which thou hast shed for me, deliver me from so great an evil! Rather let me die ten thousand deaths, than thus presume to crucify thee again.

§ *Implore the Prayers of the Blessed Virgin and of the Saints.*

O all ye blessed angels and saints of God, who see him face to face whom I here receive under these humble veils; and thou most especially ever-blessed Virgin, Mother of this same God and Saviour, in whose sacred womb he was conceived and borne for nine months; I most humbly beg the assistance of your prayers and intercession, that I may in such manner receive him here, in this place of banishment, as to be brought one day to enjoy him with you in our true country, and there to praise him and love him for ever.

ASPIRATIONS AFTER COMMUNION.

Behold, O Lord, I have thee now, who hast all things. I possess thee, who possessest all things, and who canst do all things: take off my heart, then, O my God and my All, from all other things but thee, for in them there is nothing but vanity and affliction of spirit. Let my heart be fixed on thee alone; let me ever repose in thee, for in thee is my treasure, in thee is the sovereign truth, true happiness, and a blessed eternity.

Let my soul, O Lord, feel the sweetness of thy presence. Let me taste how sweet thou art, O Lord! that

being allured by thy love, I may never more run after worldly pleasures; for thou art the joy of my heart, and my portion for ever.

Thou art the Physician of my soul, who healest all our infirmities by thy sacred blood. I am that sick man, whom thou camest from heaven to heal: oh, heal my soul, for I have sinned against thee.

Thou art the good Shepherd, who hast laid down thy life for thy sheep; behold, I am that sheep that was lost, and yet thou vouchsafest to feed me with thy body and blood: take me now upon thy shoulders to carry me home. What canst thou deny me, who hast given me thyself? Guide thou me, and I shall want nothing in the place of pasture where thou hast put me, until thou bringest me to the happy pastures of eternal life.

O true Light, which enlightenest every man that cometh into this world, enlighten my eyes, that I may never sleep in death.

O Fire, ever burning and never failing, behold how tepid and cold I am! Inflame my reins and my heart, that they may be on fire with the love of thee; for thou camest to cast fire upon earth; and what dost thou desire but that it be enkindled?

O King of heaven and earth, rich in mercy, behold I am poor and needy: thou knowest what I stand most in need of; thou alone canst assist and enrich me. Help me, O God, and out of the treasures of thy bounty succour my needy soul.

O my Lord and my God, behold I am thy servant: give me understanding, and excite my affection, that I may know and do thy will.

Thou art the Lamb of God, the Lamb without spot, who takest away the sins of the world: oh, take away from me what may hurt me, and displease thee, and give me what thou knowest to be pleasing to thee, and profitable to me.

Thou art my love and my joy; thou art my God, my portion, and my All; thou art he that will restore my inheritance to me.

O my God and my All, may the sweet flame of thy love consume my soul, that so I may die to the world

for the love of thee, who hast vouchsafed to die upon the cross for the love of me!

ACTS OF DEVOTION, PRAISE, AND THANKSGIVING AFTER COMMUNION.

O Lord Jesus Christ, my Creator and my Redeemer, my God and my All, whence is this to me, that my Lord, and so great a Lord, whom heaven and earth cannot contain, should come into this poor dwelling, this house of clay of my earthly habitation! Oh, that I could entertain thee as I ought! Thy loving kindness invites me to thy embraces; and I would willingly say, with the spouse in the Canticles, "I have found him whom my soul loveth; I have held him, and will never let him go." But the awe of so great a majesty checks me, and the sense of my great unworthiness and innumerable sins keeps me back. Would that I could embrace thy feet! that, like Magdalen, I could wash them with my tears.

Bow down thyself, with all thy powers, O my soul, to adore the sovereign Majesty which hath vouchsafed to come to visit thee; pay him the best homage thou art able, as to thy first beginning, and thy last end; and perfectly annihilate thyself in the presence of this eternal, immense, infinite Deity. Then pour thyself forth in his presence in praises and thanksgiving; and invite all heaven and earth to join with thee in magnifying their Lord and thine, for his mercy and bounty to thee.

What return shall I make to thee, O Lord, for all thou hast done for me? Behold, when I had no being at all, thou didst create me; and when I was gone astray, and lost in my sins, thou didst redeem me, by dying for me. All that I have, all that I am, is thy gift; and now, after all thy other favours, thou hast given me thyself: blessed be thy name for ever! Thou art great, O Lord, and exceedingly to be praised; great are thy works, and of thy wisdom there is no end; but thy tender mercies, thy bounty and goodness to me, are above all thy works: these I desire to confess and extol for ever.

Bless, then, thy Lord, O my soul, and let all that is within thee praise and magnify his name. Bless thy Lord, O my soul, and see thou never forget all that he hath done for thee. O all ye works of the Lord, bless the Lord, praise and glorify him for ever. O all ye angels of the Lord, bless the Lord, praise and glorify his holy name. Bless the Lord, all ye saints, and let the whole Church of heaven and earth join in praising and giving him thanks for all his mercies and graces to me; and so, in some measure, supply for what is due from me. But as all this still falls short of what I owe thee for thy infinite love, I offer to thee, O eternal Father, the same Son of thine whom thou hast given me, and his thanksgiving, which is infinite in value. Look not, then, upon my insensibility and ingratitude, but upon the face of thy Christ, and with him, and through him, receive this offering of my poor self, which I desire to make to thee.

N.B. Here also may be recited the *Canticle of the Three Children*, the *Te Deum*, and some of the Psalms of praise.

AN OBLATION AFTER COMMUNION.

O Father of mercies, and God of all consolation, how hast thou loved us, to whom thou hast given thy only begotten Son, once for our ransom, and daily for the food of our souls! What can I, a wretched creature, return to thee for this infinite love? Verily nothing else but this same beloved Son of thine, whom thou hast given to me; and surely thou couldst give me nothing greater, or more worthy of thyself. Him, then, I offer to thee, O heavenly Father, with whom thou art always well pleased; him whom thou didst lovingly deliver up to death for me, and hast given me in this most holy sacrament, which we frequent for the everlasting memorial of his death. He is our High Priest and Victim; he is the propitiation for the sins of the whole world; he is our advocate and intercessor. Look down, then, upon him, and for his sake look down upon me, and upon us all. Remember all his sufferings which he endured here

in his mortal life; his bitter anguish, his agony and bloody sweat; all the injuries and affronts, all the blows and stripes, all the bruises and wounds, that he received for us. Remember his death, which thou wast pleased should be the fountain of our life; and, for the sake of his sacred passion, have mercy on us.

O my dear Lord and Saviour, who hast here given me thyself, I would gladly make some suitable return to thee for this infinite love; I would gladly make thee some offering in acknowledgment of this rich present thou hast made me. But alas! thou knowest my poverty; thou knowest I have nothing worthy of thy acceptance; nothing but what, upon a thousand titles, is already thine. But, O my God, such is thy goodness, thou wilt be contented with the little that I can give thee, though it be thy own already; thou askest nothing but my heart, and this I here most willingly offer thee. Oh, be pleased to accept of it, and make it wholly thine for ever. I offer thee here my whole being, my body with its senses, and my soul with all its powers; that as thou hast at present honoured them both by thy presence, so they may both be thy temple for ever. Oh, sanctify and consecrate eternally to thyself this mansion, which thou hast this day chosen for thy abode. I give thee my memory, that it may be for ever recollected in thee; my understanding, that it may be always enlightened and directed by thy truth; and my will, that it may be ever conformable to thine, and ever burn with the love of thee. Oh, take me entirely into thy hands, with all that I have, and all that I am; and let nothing henceforward, in life or death, ever separate me from thee. Amen.

PETITIONS AFTER COMMUNION.

O most merciful Saviour, behold I have presumed to receive thee this day into my house, relying on thy infinite goodness and mercy, and hoping, like Zaccheus, to obtain thy benediction. But, alas, with how little preparation! with how little devotion! From my heart I

beg pardon for my great unworthiness, and for my innumerable sins, which I detest for the love of thee; and I desire to detest them for ever. Oh, wash them all away with thy precious blood, for thou art the Lamb of God, that takest away the sins of the world; and one drop of this blood, which thou hast shed for us, is more than enough to cancel the sins of ten thousand worlds.

Thou seest, O Searcher of hearts, all my maladies, and all the wounds of my soul. Thou knowest how prone I am to evil, and how backward and sluggish to good. Who can heal all these my evils but thou, the true physician of my soul, who givest me thy body and blood in this blessed sacrament, as a sovereign medicine for all my infirmities, and a sovereign balsam for all my wounds? Dispel the darkness of ignorance and error from my understanding by thy heavenly light; drive away the corruption and malice of my will by the fire of divine love and charity; strengthen my weakness with heavenly fortitude; subdue in me all evil passions, particularly that which is most deeply rooted in me, and is my ruling passion; stand by me henceforward in all my temptations, that I may never more be overcome; remove from me all dangerous occasions; and grant me that I may rather die a thousand deaths than live to offend thee mortally.

O my Jesus, thou art infinitely rich, and all the treasures of divine grace are locked up in thee! These treasures thou bringest with thee when thou dost visit us in this blessed sacrament, and thou takest an infinite pleasure in opening them to us, to enrich our poverty. This it is that gives me confidence to present thee now with my petitions, and to beg of thee those graces and virtues which I stand so much in need of, as thou knowest. Oh, increase and strengthen my belief of thy heavenly truths; and grant that henceforward I may ever live by faith, and be guided by the maxims of thy Gospel. Teach me to be poor in spirit, and take off my heart from the love of these transitory things, and fix it upon eternity: teach me, by thy divine example, and by thy most efficacious grace, to be meek and humble of heart, and in my patience to possess my soul. Grant that

I may ever keep my body and soul chaste and pure; that I may ever bewail my past sins, and by a daily mortification, restrain all irregular inclinations and passions for the future. Above all things teach me to love thee, to be ever recollected in thee, and to walk always in thy presence; teach me to love my friends in thee, and my enemies for thee; grant me grace to persevere to the end in this love, and so to come one day to that blessed place where I may love and enjoy thee for ever.

Have mercy also on my parents, friends, and benefactors, and on all those for whom I am in any way bound to pray, that we may all love thee and faithfully serve thee. Have mercy on thy whole Church, and on all the clergy, and religious men and women, that all may live up to their callings, and sanctify thy name. Give thy grace and blessing to all princes and magistrates, and to all Christian people; convert all unbelievers and sinners, and bring all strayed sheep back to thy fold; particularly have mercy on N and N, &c.

O blessed Virgin, Mother of my God and Saviour. recommend all these my petitions to your Son. O all ye angels and saints, citizens of heaven, unite your prayers with mine: you ever stand before the throne, and see him face to face whom I here receive under veils; be ever mindful of me, and obtain from him, and through him, that with you I may bless him and love him for ever. Amen.

A Method of Hearing Mass for One who intends to Communicate thereat.

Assist at the Mass at which you are to communicate, as you would have assisted at the last Supper, at which Jesus Christ instituted the adorable Sacrament which you are about to receive. "With desire I have desired to eat this Pasch with you before I suffer," *said this most loving Saviour to his Apostles* (Luke xxii. 15); *the same desire constrains him to give himself to those among his children whose hearts he finds duly prepared. Renew, then, your attention, and quicken your fervour during this most holy sacrifice.*

Before Mass.

How great is my happiness; the God of heaven and earth is coming to dwell within me. Reflect for a moment, O my soul, on this most joyful thought. . . . How must I prepare my heart, of which that supper-room was but the figure! . . . O my God, prepare it for thyself; for without thee I can do nothing.

On seeing the Priest at the foot of the Altar, imagine you see Christ himself entering the supper-room; bow yourself humbly down, and beg to be admitted by the side of Mary.

I come, O Lord, to beg for life and nourishment for my soul. Why should I be uneasy and disquieted at the sight of thy tabernacles? I have been invited by the love of thy divine heart, and am presented by Mary, whom thou hast given me for a mother. Let burn before mine eyes the bright torch of faith; purify my heart,

sustain my weakness, send down upon me from the height of thy throne that heavenly wisdom which makes known to thy children the dignity of the sacraments, the holiness of thy law, and the majesty of thy presence. O my soul, go forward with confidence towards the holy mountain; thou art about to receive a God who fears to lose thee, and longs for thy salvation. Declare his praises, admire the wondrous effects of his divine charity; say to him: O God of all goodness, who art pleased to feed me with the bread of angels, inspire me with all the fervour of the blessed who reign with thee in heaven.

At the Confiteor.

Humble thyself at the remembrance of thy sins.

Thou wilt not accept, Lord, the praises of a guilty heart: I will not seek to justify myself before thee, I will cry aloud with the prodigal: I have sinned against heaven and before thee; I am not worthy to be called the beloved child of thy heart; it is through my fault that I have sinned, through my fault, my grievous fault, I cannot repeat it too often, both to render homage to the truth and to humble my own pride; I have abused thy graces a thousand times, and how then shall I dare to seat myself at the table of the elect? O holy Virgin, who wast the sanctuary of the Son of God made man; O angel of the desert, who didst prepare his way; O faithful disciples, who didst listen to him with such docility, and didst receive him with such faith in that holy supper; O blessed spirits, who possess him in heaven, join your prayers with mine; beg of him grace for me, and he will hear you: yea, his mercy itself will speak, and disarm the divine justice. Oh, that, purified by the graces which you shall obtain for me, I may merit to be admitted to the table of the Lord.

At the Introit.

Celebrate the goodness of the Lord for the gift which he has bestowed upon us in the Mystery of the holy Eucharist.

The Lord hath opened the gates of heaven; he hath

rained down manna to feed us; he hath given us the bread of angels. Thy goodness, O my God, hath prepared it for the poor and humble heart; blessed be thou, O God of Israel, thou only canst work such wonders for me. I will offer to thee, in the presence of all thy people, the homage of my love and gratitude.

At the Kyrie.

Implore the mercy of the Lord.

The days of propitiation have arisen upon me: I may call thee by thy name, O God of majesty; I may call thee my Saviour and my Father. Thou art present on our altars, only that thou mayest heap thy favours upon us: I will draw nigh, then, with confidence unto the throne of thy mercy, and I will say unto thee: Lord, have mercy on me.

At the Gloria in excelsis.

Give glory to God, and ask of him the peace of a good conscience.

Glory to God, whose justice is satisfied by the perpetual sacrifice of so noble a victim. Peace and consolation on earth to men of good will, who behold a God annihilating himself daily, to save and to feed them with his own substance. I praise thee, O Lord; I bless thee, I adore thee, I stand amazed at the sight of the wonders of thy love. And shall I suffer them to be of no avail to me through the evil dispositions of my heart? Shall I still reject that peace which thou offerest me? Shall I not labour to acquire that good will by which it comes? O my God, allay the strife which is so often excited in my heart, making the flesh rebel against the spirit.

At the Collects.

Grant to me thy love, O my God; this I ask thee through the intercession of Mary, my tender mother, and of all the Saints, especially N and N, my patrons, and those whom the Church commemorates to-day. Grant

me, I beseech thee, the necessary dispositions to partake worthily of the precious body and blood of thy divine Son.

At the Epistle.

Promise God to take his law for thy rule of life.

"Wisdom hath built herself a house, she hath hewn her out seven pillars. She hath slain her victims, mingled her wine, and set forth her table. She hath sent her maids to invite to the tower, and to the walls of the city: Whosoever is a little one, let him come to me. And to the unwise she said: Come, eat my bread, and drink the wine which I have mingled for you. Forsake childishness, and live, and walk by the ways of prudence." Prov. ix. 1-6.

At the Gradual.

The bread of angels is become the bread of the sons of Adam. O unheard-of wonder! the Lord is the nourishment of the weak, of the slave, and the abject. One God in three persons, thou whom we adore from the bottom of our hearts, vouchsafe to visit us; admit us into the banquet-chamber of thy love. This is the happiness to which all our desires are tending, that we may sit down at thy holy table.

At the Gospel.

It is the Lord who is going to speak; listen to his word with reverence and with love.

"Jesus said to the Jews: Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you. For him hath God the Father sealed. They said, therefore, unto him: What shall we do, that we may work the works of God? Jesus answered, and said to them: This is the work of God, that you believe in him whom he hath sent. They said, therefore, to him: What sign, therefore, dost thou shew that we may see, and may believe thee? What dost thou work? Our fathers did

eat manna in the desert, as it is written: He gave them bread from heaven to eat. Then Jesus said to them: Amen, amen I say to you: Moses gave you not bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life to the world. They said, therefore, unto him: Lord, give us always this bread. And Jesus said to them: I am the bread of life; he that cometh to me shall not hunger, and he that believeth in me shall never thirst." John vi. 27-35.

At the Offertory.

Offer yourself to God, and beseech him to accept the sacrifice of your heart.

That which the priest offers to thee, Lord, is nothing but earthly substance; but soon it will become the adorable body and the precious blood of Jesus Christ, by virtue of thy word.

O God of infinite goodness, I offer thee my heart; vouchsafe to change it, to bless and sanctify it; renew in me thy image, which hath so many times been disfigured by sin; change its evil inclinations into that happy disposition which makes virtue the object of its love; destroy sin in me as quickly as thou art about to destroy these substances, of which there will remain nothing more than the sensible appearances. Oh, that I may become, by the help of thy grace, worthy of possessing thee here on earth, and of reigning with thee eternally in heaven.

At the Lavabo.

Ask of God purity of heart, that you may make a worthy Communion.

O God, infinitely good and infinitely holy, pour down upon me this day the salutary streams of thy grace. I come to present myself at thy holy table; I shall have part in that bread of life which only the children of thy kingdom should receive; I shall partake of that heavenly manna, which is offered only to those who have over-

come the world and hell. Have I had the happiness of overcoming them? Blot out, O Lord, the least stain which sin hath left in my heart. Suffer not my soul to perish with the souls of the wicked. If I have not walked in innocence, deliver me from my iniquities.

At the Preface.

Unite your adorations with those which the Angels and the Saints render to Jesus Christ in heaven.

Let us lift ourselves up to heaven, O my soul, and render thanks to the Lord our God. How just is it, O holy Father, and how reasonable to glorify thee, to give thee thanks, at all times and in all places, as our benefactor and our God. Through Jesus Christ, the Angels and the Virtues of the heavens, the Cherubim and Seraphim, emulate each other in celebrating thy glory and singing thy immortal praises. May I, great God, unite my heart and voice with their celestial songs and transports, and cry with them: Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord, and shall descend upon this altar, and enter into my heart.

At the Canon.

Pray fervently for the Church, for your brethren, &c. and yourself.

O God of mercy, hear my prayers; bless this holy Church, to which I belong by the grace of baptism, and which opens to me this day her treasures, giving me the body and the blood of her divine Spouse; bless our chief pastor, the bishops, and the priests; pour down upon all those whom thou hast called to the sacred ministry, the spirit of zeal and piety; maintain them in the purity of the faith, and make me always obedient to their salutary teachings. Look favourably on all the faithful who assist with me at thy holy sacrifice. Sustain the weak, console the poor and the afflicted, heal the wounds of sinners, enlighten the blind, reclaim the impenitent.

I pray to thee, O Lord, for all, because thou art the Lord of all; thou offerest thyself a sacrifice for all, and willest that we should all be of one heart, and all be animated with the same spirit.

Behold thy King, O my soul; behold him who cometh to thee full of sweetness and tenderness; he veils the brightness of his divine majesty, that he may give thee a nearer access to him. O admirable condescension! O miracle of love, which God alone can perform!

At the Elevation of the Host.

Adore Jesus Christ present on the Altar.

O Jesus, true bread of the strong, celestial manna, who givest to man a blessed immortality, I adore thee; be thou the life and the nourishment of my soul. My Lord and my God, I place my whole trust and confidence in thee. O Heart of Jesus, inflame my heart with thy divine love.

At the Elevation of the Chalice.

O adorable blood of my Redeemer, that wast shed for my salvation, thou art all my hope: O cleanse me from the least stains of sin, and apply to me thy infinite merits. Sanctify my soul, preserve it without spot, and be the pledge of my eternal happiness.

During the remainder of the Canon.

The God who comes to dwell in your heart has descended on the Altar; speak to him with the most profound reverence and the most tender love.

The heavens are opened; the Holy of holies has descended on the earth; this altar is now the throne where dwells the majesty of the Most High; the angels surround him, and, with the most lively homage of reverence and love, make reparation to him for the contempt, the neglect, and the indifference of men.

And thou, O Lord, whilst these sublime intelligences annihilate themselves before thee, thou askest my

heart, and wouldst have it whole and entire. Make it thine, O Jesus, wholly and entirely thine. Thou sayest: I am come to cast fire on the earth, and what will I but that it be kindled? Let my desire, O Lord, correspond with the ardour and tenderness of thine; let me receive by love that which only love could give me. Lord, I love thee, but do thou increase my love, that I may be able truly to say, with thy apostle: Who shall separate me from the love of Jesus Christ?

At the Pater noster.

Ask of God the bread of Angels, and be urgent in thy supplications to obtain it.

O my Father, who reignest in heaven, come and reign in my soul, come and sanctify it by thy presence; come and subject it to thy holy will, and render it obedient to the inspirations of thy grace. Nourish it this day with this mysterious bread, to satisfy its hunger; extinguish in my heart every feeling of hatred and revenge; forgive me as I forgive. Grant to me such wisdom and such strength that I may triumph over all temptations. Deliver me from all those evils which oppress me, and under which I groan, being burdened. I come to thee, as a child to his father, to be fed; as a subject to his prince, to be protected; as one afflicted, to his only succour, to be consoled and comforted.

At the Agnus Dei.

Again beseech the Lord to forget all thy past prevarications and transgressions.

Lamb of God, who takest away the sins of the world, pure and spotless victim, who only canst satisfy the justice of an offended God, vouchsafe to make me partaker of the merits of thy sacrifice. What lessons of humility, meekness, charity, and patience dost thou not give me! Impress these virtues upon my heart, that it may be to thee a pleasant habitation, wherein thou mayest repose, as in an abode of peace.

At the Domine, non sum dignus.

The Lord loves to find in our hearts humility.

O my Lord, I am not worthy of approaching thee. The heavens are not pure in thy sight, how, then, can a heart so wretched as mine receive thee! And yet I cannot resolve to bid thee depart from me. One only word from thee would suffice to cleanse me: speak, then, Lord; say to my soul: I am thy salvation. And since thou art pleased to invite thyself to it, do thou thyself prepare it for the happiness of receiving thee. Jesus, most loving Jesus, have mercy on me!

After Communion.

Now the Lord dwells within you, beseech him to speak to you; listen to him in the silence and the recollection of your soul. O most precious moment, if you could but profit by it!

I have found him whom my soul loveth; I possess him, and I will never more leave him. What have I to desire in heaven, and what can I henceforth love upon earth, but thee, O my God, the God of my heart? What shall I render to the Lord for all the benefits he hath done unto me? Lord, teach me thyself what thou wouldst have me to do. My beloved to me, and I to him. I live, now not I; but Christ liveth in me. I will not depart from thy tabernacle, O my God, till thou hast blessed me.

At the Benediction.

Pour down upon me, O Lord, by the hand of thy minister, thy most abundant blessings; that they may put the seal to all the graces which thou hast now bestowed upon me.

At the last Gospel.

O Word made flesh, who didst annihilate thyself to give thyself to me, thou who art the life and the light of the world, enlighten me; discover to me thy greatness,

that my heart may be filled and penetrated with the most filial confidence, the tenderest love, and the liveliest gratitude. How ought I not to be affected with the exceeding privilege I have enjoyed! For to communicate is to receive God into my heart. How unspeakable the mysteries of a sacrament which unites man to God himself! O my God, I unite myself to thee by the ties of love and gratitude; thus only can I correspond with thy mercies.

Prayer of St. Ignatius.

Anima Christi, sanctifica me.	Soul of Christ, sanctify me.
Corpus Christi, salva me.	Body of Christ, save me.
Sanguis Christi, inebria me.	Blood of Christ, inebriate me.
Aqua lateris Christi, lava me.	Water out of the side of Christ, wash me.
Passio Christi, conforta me.	Passion of Christ, strengthen me.
O bone Jesu, exaudi me.	O good Jesus, hear me.
Intra vulnera tua absconde me.	Within thy wounds hide me.
Ne permittas me separari a te.	Let me not be separated from thee.
Ab hoste maligno defende me.	Defend me from the malignant enemy.
In hora mortis meæ voca me,	At the hour of my death call me,
Et jube me venire ad te.	And bid me come unto thee.
Ut cum Sanctis tuis laudem te,	That with thy Saints I may praise thee,
In sæcula sæculorum. Amen.	For all eternity. Amen.

A Mass of Thanksgiving after Communion.

At the commencement of Mass.

THE presence of Jesus Christ is within me. Why art thou still sorrowful, O my soul; and why dost thou still disquiet me? Alas! I know it but too well; it is the remembrance of thy sins that afflicts thee; thou canst not rid thyself of it, this bitter remembrance; it recurs to thy mind incessantly; thy grief is most just. And yet, hope in the Lord, abandon thyself to the sweet thought of his mercies. What oughtest thou not to expect from a God who is come to visit thee, to console thee, and to strengthen thee! O Jesus, obliterate the least traces of my past sins, root out from my heart every affection, every inclination which could grieve thy divine heart. O holy Virgin, who wast always faithful to the grace which preserved thee from the taint of sin; O holy precursor of Jesus Christ, who didst preserve to the last moment of thy life the grace which had sanctified thee in thy mother's womb; O beloved disciples, who were confirmed in all those sentiments of faith and piety with which your divine Master had inspired you; and you, O blessed souls, who are exempted for ever from all return to weakness and inconstancy, pray for me; obtain for me that gift of perseverance, which so happily conducted you to the harbour of salvation.

At the Introit.

O divine Jesus, I love thee with all my heart; may I ever be grateful to thee for the blessings which thou hast bestowed upon me this day. Again thou art about to

descend upon this altar, and to renew thy sacrifice: come, then, O Lord Jesus; my weakness implores thy tender compassion. O ye heavens, let fall your precious dew, that the clouds may bring forth the Just One, and I may have the happiness once more of beholding my Saviour.

At the Kyrie.

O merciful Father, adopt me for ever into the number of thy beloved children. O most loving Jesus, say to my soul: Fear not; I am thy salvation. O sanctifying Spirit, give me a right understanding of all the truths of faith; breathe into my heart the spirit of piety; make me partaker of all the fruits of a fervent communion, and grant me grace to walk constantly in the path of virtue and good works.

At the Collects.

O Lord, vouchsafe favourably to hear the prayers which thy priest offers to thee for the Church and for me. I earnestly beseech thee to grant me those graces and virtues of which I have need, in order to deserve thy love. Fill my heart with eternal gratitude for the blessing which thou hast just conferred upon me, with a lively horror of sin, and with perfect charity towards my neighbour. Make my whole life worthy of one who is thy child. I deserve not to be heard for my own sake, O my God; but I beseech thy mercy through the merits of thy divine Son, who lives within me.

At the Epistle.

"My dearly beloved, humble yourselves under the mighty hand of God, that he may exalt you in the time of visitation; casting all your care upon him, for he hath care of you. Be sober and watch; because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith, knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus,

after you have suffered a little, will himself perfect you, and confirm you, and establish you. To him be glory and empire for ever and ever. Amen." 1 Pet. v. 6-11.

At the Gradual.

If it were sufficient for a woman of Israel only to touch thy garment to be healed, what ought not I to hope from thee, O Jesus, to whom thou hast but just given thyself wholly in Communion!

Heal, O my Saviour, all the infirmities of my soul; enlighten its darkness, and teach me how sweet is thy yoke, and how light thy burden.

At the Gospel.

"Jesus said to the Jews: My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever." John vi. 56-59.

Make me to meditate deeply on these words, O Jesus; may I shew by my works that my strongest desire is to sit often at thy table, in the midst of thy beloved children.

At the Offertory.

I offer myself to thee, O Lord, as thou didst offer thyself to thy Father, when thou wast fastened to the cross; and as thou didst reserve nothing to thyself which thou didst not give up in sacrifice, so do I wish to keep nothing back, but to give up all to thee. Receive, then, O Lord, the offering of all my thoughts, of all my affections, of my whole being. I cannot return thee thanks proportioned to thy benefits; and therefore I call to my aid the prayers and merits of all those who have the happiness of uniting themselves to thee by fervent Communions.

At the Lavabo.

O my Jesus, would that I could take thee to witness of the holiness of my life and the innocence of my heart! But, with the prophet, I must cry out: It is in thy mercy only that I place my hope; my consolation is in meditating on thy promises to the penitent heart, and thy faithfulness in performing them: confounded at all that I have committed to this day, and encouraged by the favours with which thou hast just loaded me, I can but promise to correspond better with thy graces than I have hitherto done. No, never, after the Communion which I have this day made, will I be found in the society of the wicked: I will purify myself more and more with tears of penitence; I will bless thee as I do this day, and I will sing of the wonders of thy power and of thy mercy.

At the Preface.

The Priest says: Lift up your hearts.

Answer: Yea, my heart, with all its affections, is lifted up to heaven: let the world disappear from mine eyes; henceforth I have nothing here below.

The Priest continues: Let us give thanks unto our Lord God.

Answer: What can be more meet and just? Can I have a more sacred duty than to give thanks to a God who hath heaped such great benefits upon me?

Then add: Thou art within me, O Jesus; bless, adore, and give thanks to thy heavenly Father. By thee it is that the powers of heaven praise and adore the divine Majesty; in thee that I am united with them to sing eternally; Blessed for ever be thou, O Jesus, for having come down on earth to revive amongst us the glorious title of the children of God; blessed for ever, for having come this day to visit my poor dwelling, and enabling me to offer to God thrice-holy, my Creator and Benefactor, that homage of adoration and praise, of love and thanksgiving, which is due unto him from me and all his creatures.

At the Canon.

I bow myself down before thee, O Father of mercies, and pray thee to pour down upon me thy holy benediction and thy sanctifying grace. Accept the sacrifice which I make to thee of my soul and all its powers, my body and all its senses, in union with the sacrifice of thy divine Son, which thy priest now offers to thee. I unite myself with the glorious Mary ever Virgin, and I beseech her to intercede for me with thee, and to obtain for me the graces which I ask. I unite myself with thy Apostles and Martyrs (especially N and N); vouchsafe to receive the offering of my heart and of my life, for the sake of the sacrifice which they made to thee of themselves and of all that they possessed. There wants but one only word from thee to work the greatest marvels. Speak the word, O my God, and again the body of thy Son will be present under the species of bread, and his blood under the species of wine; speak the word, my body and my spirit and my heart shall be devoted and consecrated to thee for ever.

O Jesus, the sweet delight of my soul, let heaven and earth, with all their glory, veil themselves before thee. All their beauty and grandeur come from thee, and can never approach to a comparison with thy adorable perfections.

At the Elevation.

Prostrate yourself before the Lord your God, and adore him, for he is the good Shepherd, who has brought back the sheep that had strayed from the fold, and who has nourished it with his own flesh and blood.

O Jesus, whom we now discern through a thick veil, we beseech thee to hear our most fervent petitions. We desire to behold thee one day face to face, and to enjoy the blessedness of thy elect.

O sacred Host, who openest the gates of heaven, our enemies press on us from every side, do thou sustain our strength, and we shall obtain the victory over hell, the world, and our own evil thoughts.

During the remainder of the Canon.

O my God, I know not how to give thee thanks for the favour thou hast bestowed upon me in feeding me with the body and blood of thy divine Son; but I find in the sacred Victim which has been immolated on this altar wherewithal to repay thee for so great a benefit. I have offered it to obtain the grace of receiving thee worthily; I now offer it to testify to thee my gratitude for the Communion which I have had the happiness to make. I have presented thee this spotless Lamb as a victim of expiation, a victim of sanctification; I now present it to thee as a victim of thanksgiving; receive it, O my God, and let the entire sacrifice which Jesus Christ makes to thee of his adorable person, be the model of that sacrifice which I make to thee of my whole self at the foot of thy altar.

Since I have the happiness of possessing thee, O Jesus, permit me to open my heart to thee, and to enjoy thee as my soul desires; so that thou mayest make me to hear thy voice, and I may speak to thee in secret, as friend converses with friend. Thou art within me, O Lord, and hast admitted me into the interior of thy heart; keep me united to thee eternally. Thou art my beloved, chosen from among a thousand; in thy heart my soul desires to dwell for ever: what blessing, what consolation shall I never fail to find in thee! Make me to taste the unspeakable sweetness of thy love. That which most delights the heart of the children of Adam in this world can never more be pleasing to me; I desire to love nothing more on earth but for the love of thee; I desire only thee, O unchangeable Beauty; to possess thee is to enjoy the purest, the most heavenly delights. In thee alone, O Jesus, I find a solid peace, a life exempt from troubles and disquietudes. He who possesses thee enters into the joy of the Lord; he has no longer any thing to fear; he can want nothing, so long as he remains united with the Supreme Good, which contains all goods.

At the Pater.

How sweet is it, O my God, to give thee the name of

Father! Thou reignest in the heavens, and thou hast descended into my heart. Let my life be employed in glorifying thy name; let all my thoughts and all my affections be henceforth subject to thy will, and referred to thy glory. This is the desire, O Lord, which most affects my heart, to come often to this same table, to the foot of this same altar, to nourish myself with the bread of angels. O my Father, this is the bread of thy beloved children, suffer me never to render myself unworthy of it. Sustain me so powerfully by thy grace, that I may often have the happiness of receiving thee. O my Jesus, immolated for the love of me, had I but as great desire to unite myself to thee, as thou hast to unite thyself to me, I should not be deprived of this happiness any day of my life; increase, then, in me this holy desire; strengthen me against the assaults of the enemy of my salvation, who flatters me in order to destroy me, who tempts me in order to corrupt me, who draws me to himself that he may cast me down to hell; make me to burn with the same love for thee that thou burnest with for me.

At the Agnus Dei.

Lamb of God, adorable Victim, who wast immolated for the expiation of my sins, blot out the slightest stains of sin in a soul which possesses thee, and wishes to be wholly thine. Thou hast taught me how thou lovest sweetness and humility; destroy, by thy presence, every thing that could henceforth trouble the peace of my soul, and deprive me of thy love.

At the Communion.

Thou art going to leave me, O my Saviour; thy body and blood will soon cease to reside within my soul; say to me, as thou saidst to thy Apostles, that thou leavest thy peace with me; give it to me in pledge of the graces and succours of which I shall have need, that I may never lose the fruit of the Communion which I have had the happiness of making.

May this Communion deliver me from the tyranny of

my bad thoughts, break off the yoke of my evil habits, and dispose me always to the practice of thy holy commandments. Let nothing henceforth separate me from thee, O Jesus; not the attractions of the world, nor the illusions of sense, nor the wanderings of my imagination, nor the evil passions of my heart.

At the Post-Communion.

Intercede once more for me, O Mother of my God, my advocate, my tender Mother; ye Angels of the Most High, watch over me; and ye, O elect of God, whom the Church hath given me for protectors, employ your powerful influence, that the Communion which I have made this day may consecrate for ever to the Lord my mind, my heart, and my whole being.

At the Benediction.

May the blessing of the priest, O most Holy Trinity, be to me the pledge that thou wilt be faithful to thy promises; and since thou blessest, from the height of thy glory, those whom thy ministers bless on earth, may thy blessing descend upon me, accompany and follow me, so that, ever bearing in mind thy benefits, I may occupy myself only with testifying to thee the gratitude I owe thee.

At the last Gospel.

O Word divine, Light of men, who shinest through the darkness of our understanding, banish for ever from my heart the fatal shades of sin, bid the Sun of justice rise upon me, and it will enlighten me. Say, Let there be light, and nothing shall obscure it. Alas, the world which thou createdst, and which thou camest to redeem, knew thee not! and I, who have now the happiness of possessing thee, what will it profit me to be enlightened by thy light, if I follow not the way it leads? What fruit shall I draw from that treasure of graces which thou hast brought me, if I dissipate and waste it? Shall I forget in one day the exceeding love which thou hast lavished upon me? O Jesus, who art full of grace and truth,

impress upon my mind the truth that enlightens, establish in my heart the grace that sanctifies, and make me to find, in the unchangeableness of the one, and in the continual succour of the other, a restraint upon my inconstancy, and a support to my weakness.

After Mass.

O my God, I am about to return to my ordinary occupations, but I return to them with a spirit and a heart altogether new. Henceforth I will seek only to please thee; thou shalt be the beginning and the end of all my actions. I will endeavour to shew that it is no longer I that live, but thou that livest and movest in me.

Prayer.

To which Pope Pius VII. hath annexed a plenary indulgence, which all the faithful may obtain, who, after having confessed their sins with contrition, and received the Holy Communion, shall devoutly recite it before an image or representation of Christ crucified.

Behold, O kind and most sweet Jesus, I cast myself upon my knees in thy sight, and with the most fervent desire of my soul I pray and beseech thee that thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment, whilst with deep affection and grief of soul I ponder within myself, and mentally contemplate thy five most precious wounds; having before my eyes that which David spake in prophecy: "They pierced my hands and my feet; they have numbered all my bones."



Particular Devotions and Confraternities.

The Agnus Dei.

AN *Agnus Dei* (so called from the image of the Lamb of God impressed on the face of it) is made of virgin wax, balsam, and chrism, blessed according to the form prescribed in the Roman Ritual.

The Pope consecrates the *Agnus Dei* the first year of his pontificate, and afterwards every seventh year, on Saturday before low Sunday, with many solemn ceremonies and devout prayers.

The use of the *Agnus Dei* is very ancient. Pope Leo III. made a present of one to the Emperor Charlemagne, who received it as a treasure sent from heaven, and reverenced it with a singular piety and devotion.

A Prayer to be daily said by those who carry about them an Agnus Dei.

O my Lord Jesus Christ, the true Lamb who taketh away the sins of the world; by thy mercy, which is infinite, pardon my iniquities, and, by thy sacred Passion, preserve me this day from all sin and evil. I carry about me this holy *Agnus* in thine honour, as a preservative against mine own weakness, and as an incentive to the practice of that meekness, humility, and innocence which thou hast taught us. I offer myself up to thee as an entire oblation, and in memory of that sacrifice of love which thou didst offer for me on the cross, and in satisfaction for my sins. Accept this oblation, I beseech thee, O my God; and may it be acceptable to thee in the odour of sweetness. Amen.

The Devotion of the "Quarant' ore," or Forty Hours' Prayer.

THIS devotion continues for forty hours, in memory of the forty hours during which the body of our Lord remained in the sepulchre. It was begun at Milan in 1534, and was introduced into Rome by St. Philip Neri in 1548, and sanctioned by Pope Clement VIII., who issued a solemn Bull respecting it, November 25th, 1592.

This devotion owes its origin to Father Joseph, a Capuchin friar at Milan. In the year 1534, the city of Milan was suffering all the miseries attendant on war, and was reduced almost to despair, when Father Joseph called upon the citizens to raise their eyes from the miseries around them, and look up to heaven for succour, assuring them, on the part of God, that if they would give themselves to fervent prayer for forty hours, their city and their country would be liberated from the devastations of their enemies. The citizens obeyed the call. The Forty Hours' Prayer commenced in the Cathedral, and was taken up by the other churches of the city in rotation. The people meanwhile attended with fervour at the appointed prayers, and approached with great devotion the sacraments of penance and holy communion. Heaven did not delay to fulfil the assurance given by the pious servant of God; for in a short time the Emperor Charles V., and Francis king of France, were seen at the gate of Milan arranging the articles of peace.

To promote this devotion, Pope Clement XIII. granted a plenary indulgence to all such as, confessing their sins and receiving the holy communion, should visit any church or chapel where this devotion was being performed.

To gain this indulgence it is required, (1) to visit the Blessed Sacrament once each day during the three days of exposition; and (2) to receive the holy communion on one of the three days; but not necessarily in the same church or chapel in which the Blessed Sacrament is exposed.

Pope Paul V. also granted an indulgence of ten years and ten *quadragenæ* for every visit made to the Blessed Sacrament thus exposed.

These indulgences are applicable to the souls in purgatory.

The forms of prayers used in this devotion are, the Litany of the Saints, Collects, &c., as given p. 619; to which may be added the Litany of the Blessed Virgin, the *Miserere* psalm, and the *Te Deum*.

A Visit to the Most Holy Sacrament.

An Act of Adoration to the Most Holy Trinity.

I most humbly adore thee, O uncreated Father, and thee, O only-begotten Son, and thee, O Holy Ghost the Paraclete, one almighty, everlasting and unchangeable God, Creator of heaven and earth, and of all things visible and invisible. I acknowledge in thee a true and ineffable Trinity of persons, a true and indivisible Unity of substance. I glorify thee, O ever-serene effulgent Trinity, one only Deity, my most compassionate Lord, my sweetest hope, my dearest light, my most desired repose, my joy, my life, and all my good. To thy most merciful goodness I commend my soul and body; to thy most sacred Majesty I wholly devote myself, and to thy divine will resign and yield myself eternally. All honour and glory be to thee for ever and ever. Amen.

O heavenly Father, O most forgiving Father, O Lord God, have mercy upon me a wretched sinner, have mercy upon all men. In fullest reparation, expiation, and satisfaction for all my iniquities and negligences, and for the sins of the whole world, and perfectly to supply the deficiency of my good works and merits, I offer to thee thy beloved Son, Christ Jesus, in union with that sovereign charity with which thou didst send him to us, and didst give him to us as our Saviour. I offer his transcendent virtues, and all that he did and suffered for us. I offer his labours, sorrows, torments, and most precious blood. I offer the merits of the most blessed Virgin Mary, and of all thy Saints. Assist me, I beseech thee, O most merciful Father, through the

same thy Son, by the power of thy Holy Spirit. Have mercy on all unhappy sinners, and graciously call them back to the way of salvation. Grant to all living pardon and grace, and to the faithful departed eternal light and rest. Amen.

O Holy Spirit, sweetest Comforter, who proceedest from the Father and the Son in an ineffable manner, come, I beseech thee, and sink into my heart. Purify and cleanse me from all sin, and sanctify my soul. Wash away its defilements, moisten its dryness, heal its wounds, subdue its stubbornness, melt its coldness, and correct its wanderings. Make me truly humble and resigned, that I may be pleasing to thee, and thou mayest abide with me for ever. O most blessed light, O most amiable light, enlighten me! O ravishing joy of Paradise, O fount of purest delights, O my God, give thyself to me, and kindle vehemently in my inmost soul the fire of thy love. O my Lord, instruct, direct, and defend me in all things. Give me strength against all immoderate fears and a pusillanimous spirit; bestow upon me a right faith, a firm hope, and a sincere and perfect charity; and grant that I may ever do thy most gracious will. Amen.

Four Aspirations of Love to Jesus to obtain an ardent Love of God.

I.

O Jesus, most sweet, most secret, and most intimate Spouse of holy souls, inflame vehemently, I beseech thee, my heart with the love of thee, that I may delight in thee from my inmost soul. Visit me in thy mercy, and fill my heart with thy grace, for the very depths of my being long for thee, the fountain of sweetness.

O my Lord Jesus, O Fire that burnest sweetly, and shinest secretly, and consumest gently, take full possession of my whole heart. O King of kings, King of eternal glory, grant that I may hunger and thirst for

thee alone, sigh after thee, and ardently desire to behold thy ravishing countenance.

O amiable Jesus, pierce my heart of hearts with the sweetest dart of love; penetrate my soul with burning charity, that it may languish altogether with desire and love of thee. Let it be wholly dissolved in love, wholly melt away, and be absorbed in thee.

O Lord, disengage my soul from all things here below, that it may freely tend to thee alone, and thou alone mayest inhabit it, its owner and possessor. Let thy most sweet fragrance descend upon me; let the ineffable odour of thy divine charity come to me, to excite in me incessantly all pure desires.

Grant, O my Lord, that, wholly filled with the sweetness of thy love, and wholly set on fire with the flame of heavenly charity, I may delight in thee with my whole heart, and from the deepest recesses of my inmost soul. May I love thee, O sweet Lover; may I love thee, O only salvation of my soul; may I love thee, for thou hast first loved me! O Spouse most lovely, most beloved, grant that I may love thee more and more. Let the strong violence of thy love utterly dislodge from my heart the weight of all earthly desires, and make me run without ceasing in the odour of thy ointments.

O my own most compassionate Lord, write on the tablet of my heart the sweet memory of thee, which no forgetfulness may ever erase, that I may ever burn with the desire of thee, that I may be wholly set on fire with the flame of thy love, and drowned in the deluge of thy charity.

II.

O my God, ocean of holy love and sweetness, come and give thyself unto my soul. Grant that with a perfect heart, full desire, and burning affection, I may unceasingly aspire after thee, and lovingly respire in thee. May I prefer thee to every creature, for thee renounce every transitory delight, O my true, my highest joy!

Feed me, Lord, thy poor, famished beggar, with continual draughts of thy divinity; refresh me with the wished-for presence of thy grace. This I seek, this

I long for, that a vehement love may penetrate me through and through, and fill me, and transmute me into itself.

Grant, O most benign Redeemer, that I may be wholly inflamed with the love of thee, that I may leave off from myself, and delight only in thee, know only thee, feel only thee. O overflowing abyss of divinity! draw me to thee, and immerse me in thyself; so seize and take to thyself all the affection of my heart, that it may be wholly dead to all beside.

O God of all sweetness, I call thee into my soul; I cry to thee, I long for thee with a large affection, O surpassing delight of the most intimate union! Come, my Beloved, come, a thousand thousand times desired, that I may inwardly possess thee, and clasp thee in the chaste embraces of my soul!

O Light that ever shinest, and never fadest, enlighten me! O Fire that ever burnest, and never failest, enkindle me! O Love that ever glowest, and never faintest, absorb, transmute me into thee!

O dear Light of mine eyes, Jesus, chase away all darkness from the chambers of my heart, and illumine me throughout with the splendour of thy grace! Enter into my soul, O perfect sweetness, that it may savour of sweet things, and find its joy and rest in thee!

O my Beloved, sole object of my vows, grant that I may find thee, and finding, may retain thee, and hold thee fast bound in the arms of my soul. I long for thee, I pant after thee, O bliss eternal! Oh, that thou wouldst give thyself to me, unite me intimately to thee, and inebriate me wholly with the wine of heavenly charity.

III.

Wound, O Lord, the secret recesses of my inmost being with the arrow of thy love, and send the saving flame deep into the marrow of my cold and torpid heart; that, all on fire with the inextinguishable flame of charity, and penetrated with the unspeakable sweetness of thy Spirit, I may be wholly transferred from myself to thee.

Receive me, O beauteous Spouse, Jesus, into the

closest embraces of thy love, that, folded therein, my dull, cold heart may glow all through with warmth. Open, Lord, open when I knock, and admit my desolate soul into the chamber of thy love, and, in thy mercy, espouse it to thyself.

May I draw from thee the living water, O Fount of honied sweetness, that by the very taste thereof I may never thirst again for any thing but thee. Let the heavenly dew of thy sweet-dropping charity come down upon me, that, inwardly imbued therewith, I may be preserved pure from earthly desires and unchaste affections.

O dearest of all that is dear to me, grant that I may be wholly thine, and that thou mayest continue mine for ever. So join, so fasten me to thyself, that I can never be separated from thee; so yield, so impart thyself to me, that, filled with the sweetness of thy peace, I may find my chaste delight for evermore in thee.

O Light serene and peaceful, O my God, irradiate my soul with thy bright beams! Draw me closer to thee, O thou glowing Sun, that, at thy powerful heat, the soil of my heart may bring forth the flowers and fruits of holy love!

O my glory, O my joy, O my unmixed delight, Jesus, kindle, I pray thee, such a flame of love in my inmost heart, that henceforth I may choose nothing, desire nothing, in the world but thee!

O my Lord, let heaven and earth, and all things contained therein, without thee, be to me like a cold, wintry waste. Do thou alone affect me, do thou alone delight me; may the love of thee alone live and burn within me, and continue ever living and ever burning.

IV.

Shine down upon me, O most bright and genial Light, that the thick shades of my blindness may be changed into the clearest noonday splendour. O good Jesus, adorn my soul with that grace of charity which thou lovest; anoint it with that richness of love which thou delightest in. Take from it whatever is less pleasing

to thine eyes, and render it in every thing acceptable to thee.

O sweetest Flame, devour and happily consume the very ashes of my substance! Transfer me to thyself, that, joined to thee by the indissoluble tie of love, I may live of thee, and flourish before thee as a lily.

O fairest, O most blooming Flower, Jesus! O Life that never fadest! O Life by which I live, without which I die! O Life by which I rejoice, without which I mourn! O Life most sweet and amiable, grant that I may be joined to thee, and, soothed to sleep in thy embrace by sweetest charity, may find my holy rest in thee, who art our perfect peace.

Grant, O my Lord, that, filled with the violence of a burning love, and melted with the sweetness of a penetrating charity, my soul may be dissolved in thee. Possess it, O sovereign, O priceless Good, possess it, that it may possess thee, and find its blessedness in thee.

O my Beloved, pierce, transfix my heart with the sharpest dart of love, that my soul may be refreshed in languishing for thee. Let all transitory things grow worthless in my eyes; do thou only please me, do thou only make me glad with thy incomparable beauty.

Break down, O sweet Jesus, the hateful wall of my tepidity, and grant that, with a free and ready heart, I may follow thee with inextinguishable fervour. Let blow the south wind of ardent love, which may so vehemently impel me to thee, that, apart from thee, there may be no breath in me.

O Jesus, only comforter of my heart, let fall unceasingly upon me, I beseech thee, the sweet dew of thy grace. Draw me to thee by the potent virtue of thy love, and imprint upon me the kiss of thy forgiveness, that, sealed therewith, I may henceforth love nothing beside thee; for thou art my whole possession, and the whole blessedness of my soul.

O sacred banquet, in which Christ is received; the memory of his passion is renewed; the mind is filled with grace; and a pledge of future glory is given to us. Alleluia.

O Lord, how sweet is thy Spirit, who, to shew thy sweetness to thy children, by most sweet food from heaven, dost fill the hungry with good things, sending the fastidious rich away empty.

A certain man made a great supper, and sent his servant to say to them that were invited, that they should come, for all things are ready.

Come, eat my bread, and drink the wine which I have mingled.

I am the bread of life. Your fathers did eat manna in the desert; and they died. This is the bread that came down from heaven, that if any one eat of it, he may not die.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever.

The merciful Lord hath given food to them that fear him, in remembrance of his wonderful works.

He fed them with the finest of the wheat; and filled them with the honey out of the rock. Alleluia.

The eyes of all hope in thee, O Lord, and thou givest them their meat in due season. Thou openest thy hand, and fillest all things living with thy blessing. Alleluia.

Devotion to the Sacred Heart of Jesus.

THE object of this devotion is the heart of the God-Man Christ Jesus. As the heart is the seat of all the affections, so the heart of our Lord is especially proposed to our devotion, as being the seat and sanctuary of that love wherewith he loved us, and gave himself for us. While, then, we address ourselves to that Sacred Heart, as it is united to the blessed Humanity, and therefore to the divine Person of the Word, we, in an especial and peculiar manner, honour the love which burned therein for man.

The particular intention of this devotion is, to make reparation for the outrages committed against the heart of Jesus during his mortal life; outrages which continue to be committed against him in the adorable Eucharist, which is the Sacrament of his love.

It was for this end that our Lord revealed to Venerable Sister Mary Alacoque, that he wished the festival and devotion of his Sacred Heart to be instituted in the Church. It is related in the life of this holy nun, that, being one day in prayer before the blessed Sacrament, Jesus shewed her his heart surrounded with thorns, surmounted by a cross, and placed upon a throne of fire; and that he said to her: "Behold the heart that has so loved men, and has spared nothing to testify its love for them, even to the consuming of itself for their sake; but, in return, receives nothing from the generality of mankind but dishonour and ingratitude. What afflicts me most is, that hearts which treat me thus have been consecrated to me." Our Saviour then bade her use her utmost endeavours to procure the celebration of a particular festival in honour of his divine heart, on the first Friday after the octave of Corpus Christi; and this, for these principal intentions:—1. That Christians might return him thanks for the ineffable gift bestowed upon them in the blessed Eucha-

rist. 2. That they might repair, by their homage and adoration, the irreverence and contempt with which he has been treated by sinners in this most holy Sacrament. 3. That they might give him the honour due unto him, but withheld from him in so many churches, where he is so little loved, revered, and adored. He promised to pour out abundantly the riches of his heart on all who should practise this devotion, not only on the feast itself, but on other days when they visited the blessed Sacrament.

Confraternities of the Sacred Heart of Jesus have been established in every part of the Church, and have been enriched by the Holy See with numerous indulgences. The plenary indulgences granted to the associates (with the usual conditions*) are as follows:—1. On the day of admission. 2. On the feast of the Sacred Heart. 3. The first Friday or the first Sunday in each month. 4. On any one day in each month, at choice. 5. At the hour of death, on condition of invoking (at least mentally) the holy name of Jesus. 6. On Christmas-day, Maundy-Thursday, Easter-day, and Ascension-day. 7. On the feasts of the Conception, Nativity, Annunciation, Purification, and Assumption of the Blessed Virgin; on the feast of All Saints, All Souls-day, and on the feasts of St. Peter and St. Paul, St. Joseph, and St. John the Evangelist. 8. On the six Fridays, or the six Sundays, preceding the feast of the Sacred Heart, according as it is celebrated on the Friday or on the Sunday after the feast of Corpus Christi. 9. On the feast of St. Gregory the Great.

The partial indulgences are:—1. Thirty years and their *quadragenæ*, on the three days after Christmas-day; on the feasts of the Circumcision and the Epiphany; the Sundays of Septuagesima, Sexagesima, and Quinquagesima; Good-Friday, and Holy-Saturday; every day during the octave of Easter; on Low-Sunday, the feast of St. Mark, and the Rogation-days; and on Whit-Sunday, and during its octave. 2. Twenty years and their *quadragenæ*, on Palm-Sunday. 3. Fifteen years and their *quadragenæ*, on Ash-Wednesday, the 4th

* 1. To gain the plenary indulgences Nos. 6 and 7, as well as the partial indulgences 1, 2, 3, 4, and 5, it is necessary to pay a visit to the chapel of the Confraternity, or to perform some other work of piety enjoined by a confessor, not as a sacramental penance, but as a condition of the indulgence. 2. To gain the plenary indulgence No. 8, and the partial indulgence No. 6, it is necessary to visit a church or chapel of the Confraternity in which is celebrated the Feast of the Sacred Heart.

Sunday of Lent, the 3d Sunday of Advent; on the Eve, and at the Midnight and Aurora Masses of Christmas. 4. Ten years and their *quadragenæ*, on the 1st, 2d, and 4th Sundays of Advent; every day in Lent (except those mentioned above), the Vigil of Pentecost, and the three days of the Ember-weeks. 5. Seven years and their *quadragenæ*, on the Visitation and Presentation of the Blessed Virgin, and on the feasts of the Apostles mentioned above. 6. The same on every day of the novena preceding the feast of the Sacred Heart. 7. Seven years and their *quadragenæ*, on the four Sundays immediately preceding that feast. 8. The same, at every visit to a picture of the Sacred Heart of Jesus, in any church or chapel where it is exposed to public veneration; the conditions being contrition and prayers for the Pope's intentions. 9. Sixty days for every work of piety performed by the members.

These indulgences are applicable to the souls in purgatory.

All that is required of the associates, in order to obtain the privileges attached to the confraternity (after admission by a duly authorised priest), is to say every day a Pater, an Ave, and a Credo, with the following aspiration:

O most sweet Heart of Jesus, make me to love thee more and more!

An Act of Reparation to the Sacred Heart of Jesus; for the use of the Associates in particular.

O amiable Jesus, only Son of the living God, who, by an incomprehensible effect of thy love, wast pleased to be made man, to be born in a stable, to live amidst labours, to die upon a cross, and to leave us, as a perpetual pledge of thy tenderness, thy own body and blood for the nourishment of our souls, in the ineffable Sacrament of the Eucharist; thou beholdest at thy feet a criminal covered with confusion, who comes, in the spirit of union with all the associates in the adoration of thy divine Heart, humbly to confess his ingratitude, his iniquities, and those of all other men, that he may make reparation for them as far as in him lies.

Alas, O most amiable Jesus, we have sinned against Heaven, and before thee. The injuries, the outrages which thy Sacred Heart has received from the ingratitude

and the malice of men, far surpass in number the stars of heaven, the drops of water, the grains of the sand of the sea. What hath it not suffered on our part in the course of thy sacred life, in thy bitter Passion, and from the moment that thou hast dwelt amongst us in the Sacrament of thy love! Oh, with how much bitterness, opprobrium, and grief have we deluged thy divine Heart! Pardon! mercy! O adorable Heart of Jesus; mercy for me! mercy for all men, and for England in particular!

I detest, with all the sincerity of my soul, and with the most profound and bitter grief, every thing which hath ever offended thee in myself or in others; I detest it for the love thou deservest, and which is supremely due unto thee. I come to make thee an honourable reparation, with the deepest humiliation, and the most absolute annihilation of myself. Oh, that I could efface with my tears, and wash away with all my blood, the injuries which we have done unto thee. Oh, that I could repay thee, by my repentance, by my works, and by my love, all the glory, honour, and satisfaction of which thou hast been robbed by the injuries and outrages that have been committed against thee! Accept at least the earnest desire with which thou inspirest me.

Vouchsafe, O Heart infinitely rich in mercy, to light again in my heart and that of all men, the sacred fire which thou camest to kindle upon the earth. Let it purify them, let it inflame them, let it make of them one heart with thy Heart. Pour down, I beseech thee, thy most precious and abundant benedictions on thy holy Church, and those who govern it; on this diocese, on this town, and on all those who are united with us by the bonds of this association. O Heart of Jesus, live, reign in all hearts, for time and for eternity. Amen.

A short Act of Consecration.

I engage myself with all my heart, for all my life, to the confederation of love and of reparation, formed in honour of the Sacred Heart of Jesus. I renew the sacred alliance which I contracted with him in holy baptism, and renouncing Satan anew, his pomps, and all his

works, I devote to the adorable Heart of my divine Master, and of his most holy Mother, all that I am and all that I have, for time and for eternity. Amen.

Meditation on the Love of our Lord Jesus.

Oh, that we understood the love of our Lord Jesus towards us! So tenderly has he loved us, that if all the men, all the angels, and all the saints, were to unite with all their strength, they could not attain to the thousandth part of the love our Lord Jesus bears towards us. He loves us infinitely more than we love ourselves; he loves us to excess. For what greater love, than that God should die for us, his own creatures! He has loved us to the end. (St. John xiii. 1.) There has not been a moment from eternity in which God has not loved us, and thought of us, one by one. "I have loved thee with an everlasting love." He afterwards became man for the love of us; and for our sake chose a life of suffering, and the cruel death of the cross. Hence, after sacrificing all to shew his love for us, he has loved us more than his own honour, repose, and life. Oh, excess of love, at which even the angels are astonished! Yet this is not enough; for, through his exceeding love, he is further pleased to stay with us in the blessed Sacrament of the altar; there he abides, motionless, and, as it were, senseless; he appears to do nothing but to love men. Love induces a desire of the constant presence of the object beloved. Hence our Lord Jesus is pleased to remain constantly with us in the blessed Sacrament. It seemed to him too little to stay with men three-and-thirty years on earth; hence he is pleased to tarry with them, in the blessed Sacrament, from age to age. It is true that while on earth he completed the work of redemption; why, then, should he continue to remain with us? Surely, it is to prove his exceeding love for us; he cannot endure to separate himself from us, for his "delights are with the sons of men." (Prov. viii.) This love leads him to make himself the food of our souls, in order to unite himself with us, and make our hearts and his Heart one and the same. "He that eateth my

flesh and drinketh my blood abideth in me, and I in him." (John vi.) Oh, excess of divine love! A servant of God used to say: "My amazement about the mystery of the blessed Eucharist is not, how bread becomes flesh, or how our Lord Jesus is in many places at once, and confined within so small a compass; for all things are possible with God. But this is my wonder, how Jesus loved man so, as to become his food; when I think hereof, I own I am confounded, and have but to say that it is a truth of faith passing my comprehension. O love of Jesus, make men know you, make them love you!"

An Act of Consecration to the Sacred Heart of Jesus.

To thee, O Sacred Heart of Jesus, do I devote and offer up my life, my thoughts, words, actions, and sufferings. May my whole being be no longer employed but in loving, serving, and glorifying thee. O Sacred Heart, be thou henceforth the sole object of my love, the protector of my life, the pledge of my salvation, and my refuge at the hour of my death. Justify me, O blessed and adorable Heart, at the bar of divine justice, and screen me from the anger which my sins deserve. Imprint thyself like a divine seal on my heart, that I may never be separated from thee. May my name also be ever engraven upon thee, and may I ever be consecrated to thy glory, ever burning with the flames of thy love, and entirely penetrated with it for all eternity. This is all my desire, to live in thee. One thing have I sought of the Lord, and this will I seek, that I may dwell in the Heart of my Lord all the days of my life. Amen.

A Prayer to the Eternal Father.

O eternal Father, let me offer up unto thy mercy the Sacred Heart of thy well-beloved Son, even as he offered himself up a sacrifice to thy justice.

Accept, on my behalf, all the thoughts, sentiments, affections, motions, and all the actions of this Sacred Heart; they are mine, because it was immolated for me;

they are mine, because for the future I am resolved to admit nothing into my heart but what hath place in thine. Receive, then, O God, the merits of this Sacred Heart in satisfaction for my sins, and in thanksgiving for all the benefits conferred upon me. Receive them, O Lord, as so many motives for granting my petitions. Give me, O Lord, for their sake, all the graces I need, but especially the gift of final perseverance. Receive them as so many acts of love, adoration, and praise, which I now offer to thy divine majesty. This Sacred Heart, this Heart alone, can love, honour, and glorify thee as thou deservest. Amen.

The faithful are invited to make, at fixed times in the day, according to their opportunities, one or more of the following aspirations of love to the Sacred Heart of Jesus:

O Sacred Heart of Jesus, I love thee, and desire to love thee more and more!

O Heart of Jesus, burning with love of us, inflame our hearts with the love of thee!

O Sacred Heart of Jesus, mayest thou be known, loved, and adored throughout all the world!

O Heart of my dear Redeemer, may the love of thy friends supply all the injuries and neglects which thou sustainest!

An Act of Consecration to the Sacred Heart of Jesus.

O dearest and most loving Lord, who dost invite me to give thee my heart, and commandest me to love thee with my whole heart, I most earnestly desire to perform thy will. For whom have I in heaven but thee? There is none upon earth that I desire in comparison of thee. For thee my heart and my flesh have fainted away. Thou art the God of my heart, and my portion for ever.

Thou art the source of all perfection, whom the angels delight to behold. Thou hast thought of me from all eternity, and hast bestowed on me in time this excellent

being, "a little lower than the angels." Thou dost sustain me every moment, lest I should fall back into my original nothingness. When I was lost in my sin, thou, the co-equal Son of the eternal Father, didst give thyself for me, taking upon thee my feeble nature, that thou mightest suffer in my stead. Oh, what bitter sufferings didst thou undergo for me in the garden and on the cross! [*Here pause awhile to meditate briefly on some principal sufferings of our Lord, especially such as may in any way resemble your own; for instance, loss, or ingratitude of friends, calumnies, reproaches, desolation of spirit, &c.*] O my bountiful and most loving Lord, can it be that such excess of love should not move me to such poor return as I can make thee! Yes, Lord, I will love thee, because thou didst first love me. I will try to love thee, as thou hast commanded, with all my heart, all my mind, all my soul, and all my strength. I protest before thee, that henceforth neither tribulation, nor distress, nor persecution, nor life, nor death, nor any created thing, shall be able to separate me from thee, my beginning and my end. Quench, then, by thy Holy Spirit, all love of the world and of myself which still reigns within me; enable me to bear thy sweet yoke, that I may learn of thee to be meek and humble of heart. Pierce my soul with a deep sense of my own wretchedness, that so I may learn to esteem others better than myself.

O meek and humble Heart of my Jesus! O Heart of love, teach me to love thee. Be henceforth the moving principle of my heart; shape all its desires and affections according to thine own, till at length it comes to be absorbed in the abyss of pure love for all eternity. Amen.

Prayer of St. Gertrude to the Sacred Heart of Jesus.

O Sacred Heart of Jesus! living and life-giving fountain of eternal life, infinite treasure of the divinity, glowing furnace of love! Thou art my refuge and my sanctuary. O my adorable and lovely Saviour! consume my heart with that burning fire wherewith thine is ever inflamed; pour down on my soul those graces

which flow from thy love, and let my heart be so united with thine, that our wills may be one, and mine in all things conformed to thine. May thine be the rule alike of my desires and of my actions. Amen.

An Act of Reparation to the Sacred Heart of Jesus.

O adorable Heart of my God and Saviour, filled with a lively sorrow at the thought of the injuries which thou hast received, and art every day receiving, in the august Sacrament of the altar, I prostrate myself at thy feet, to make thee an act of humble reparation for all that thou hast suffered. Oh, that by my reverence, by my devotion, I could make amends to thy outraged majesty! Oh, that I could do so, even at the sacrifice of my life! Call to mind thy mercies, O Jesus! and grant me the pardon which I beg for so many impious, heretical, and slothful Christians who dishonour thee, and above all, for myself, who have so often offended thee. Remember not my ingratitude; but remember that thy divine Heart, bearing the burden of my sins, was afflicted even unto death. Let not thy sufferings and thy blood be in vain; destroy in me my sinful heart, and give me one according to thine own, a humble and a contrite heart; a heart that is pure, and full of horror for sin; a heart that henceforth may be as a victim wholly consecrated to thy glory, and inflamed with the sacred fire of thy love. And for my part, I promise thee, O most sweet Jesus, to endeavour for the future, as much as in me lies, by my devotion in church, by my diligence in visiting thee in the Sacrament of the altar, by my fervour in receiving thee in the holy Communion, to make reparation for the irreverences, the profanations, and the sacrileges which I deplore in the bitterness of my soul. Amen.

A Visit to the Sacred Heart of Jesus.

O Heart of Jesus! who remainest day and night amongst us, inviting, expecting, receiving, all those who come to visit thee, I worship thee, and confess to thee my misery and my nothingness. I thank thee for

all the mercies which thou hast bestowed upon me, especially for delivering me from the power of the devil; for restoring to me the dignity of a child of God, which I had lost by sin; for giving me blessed Mary for my advocate; and inspiring me with the desire to come into thy presence. I thank thee with all my heart, that thou vouchsafest to remain open for me; I desire to repair the injuries which I have had the misery to inflict upon thee, by my coldness and indifference to thy service. Oh, that I could honour thee as thou deservest to be honoured, in all places where now thou art the least honoured and the most neglected. Amen.

And thou, immaculate Mary, most holy and dear Mother of fair love, who so earnestly desirest that thy divine Son should be loved by all, obtain for me, by thy most powerful intercession, that he may receive and accept this solemn consecration, which I this day make of my whole self in thy presence; to the end that my name may be written indelibly in the number of those happy souls, who, faithful and constant in his service, shall never be separated from the most sweet love of thy dear and most amiable Son Jesus. Amen.

The Litany of the Sacred Heart of Jesus *will be found in its place, p.* 659.

Form of Admission into the Confraternity of the Sacred Heart of Jesus.

I, ____________________ for the greater honour of Jesus Christ crucified, and of his divine Heart, burning with love in the blessed Eucharist, and also to repair the outrages he receives in this august Sacrament, associate myself of my own free will to the faithful received into this pious Confraternity: I desire to participate in the indulgences with which it is enriched, and in the good works therein performed; both for the expiation

of my own sins, and for the assistance of the suffering souls in purgatory.

O sweet Jesus! enclose in thy Sacred Heart all the members of this Association; grant that, faithfully observing the precepts of thy law, and fulfilling the duties proper to their condition, they may be more and more inflamed with the fire of thy divine love. Amen.

Received at ______________________

on this ____________ day of ______________________

______________________ *Director.*

The Confraternity of the Blessed Sacrament.

THIS Confraternity was established at Rome about the commencement of the 16th century; its object being to pay especial honour to Jesus Christ in the sacrament of his love, and to make reparation for the injuries committed against him therein.

The associates engage—1. To promote, by every means, the reverence due to the Blessed Sacrament. 2. To assist at processions in honour of it. 3. To make offerings of candles, &c. for its altar. 4. To say five "Our Fathers," and five "Hail Marys" every week in honour of it. 5. To accompany the Blessed Sacrament to the sick, or to say instead five "Our Fathers" and five "Hail Marys."

The indulgences attached to the Confraternity are—1. A plenary indulgence, in the form of Jubilee (with the usual conditions), on the day of admission; also three times during life. 2. A plenary indulgence for assisting at the procession in the octave of Corpus Christi, or, where unable to assist in person, for uniting in spirit with the same object; also at the hour of death, on invoking, at least mentally, the holy name of Jesus. 3. An indulgence of seven years and seven *quadragenæ* (with the usual conditions) on the feast of Corpus Christi, also on Maunday-Thursday, on condition of confession, &c., and assisting at the procession. 4. An in-

dulgence of 100 days for accompanying the *viaticum* to the sick, or *praying as above;* for assisting at processions or offices of the Confraternity; for visiting the chapel of the Confraternity on Fridays; for visiting the Blessed Sacrament on Maunday-Thursday; for assisting at Mass in the chapel of the Confraternity on days of its assembling, or at processions; for assisting at a funeral; for *praying as above* for the soul of a deceased brother; for exercising hospitality to the poor; reconciling persons at variance; reclaiming a sinner; instructing the ignorant; visiting the sick or imprisoned; giving alms, or doing any work of corporal or spiritual mercy.

All these indulgences are applicable to the souls in purgatory.

Ejaculatory Prayer to the Blessed Sacrament.

Praised and glorified each moment be the most Holy and Divine Sacrament!

The following indulgences are attached to the repetition of this prayer:—1. An indulgence of 100 days once a day. 2. The same three times a day on all Thursdays in the year, on the feast of Corpus Christi, and on any day during the octave. 3. A plenary indulgence (with the usual conditions) to those who shall have repeated it every day for a month, on any day at choice. The partial indulgence of 100 days is applicable to the souls in purgatory, on repeating the prayer when the bell announces the exposition, benediction, or elevation of the Blessed Sacrament.

Devotion to the Sacred Heart of Mary.

DEVOTION to the Heart of Mary is but the consequence of the devotion due to the Heart of Jesus. It is a consequence of that boundless love of Jesus for his most holy Mother, which leads him to share with her all his riches and honours, so far as they can be communicated to a creature. The Church never dissociates the Mother from her divine Son

in the festivals which she celebrates to his honour. If she celebrates the mysteries of the Saviour, from his Incarnation to his Ascension, she celebrates likewise all the mysteries of Mary, from her Conception to her Assumption. The Feast of the Sacred Heart of Mary is, therefore, but the natural consequence of that of the Sacred Heart of Jesus.

Let us love and honour these two Hearts, so intimately united; let us go to the Father through the Heart of Jesus; let us go to the Saviour through the Heart of Mary. Let us render to God the Father, through the Heart of Jesus, what we owe to his infinite justice and goodness; and let us render to God the Son, through the Heart of Mary, what we owe to his mercy, and all his benefits to us. We shall obtain every thing from the Father and the Holy Ghost through the Heart of Jesus, and we shall obtain every thing from the Son through the Heart of Mary. It is customary with many pious persons to dedicate the first Saturday in the month to the particular honour of the Immaculate Heart of Mary, as the first Friday is devoted to the Sacred Heart of Jesus. To this end, they assist at Mass and make a spiritual communion, if they cannot communicate sacramentally, to thank God for all the graces he has bestowed upon Mary, and for the tender affection with which he has filled her heart towards us. In the evening they visit some church or altar dedicated to the blessed Virgin; or, if that be impossible, they pay a visit to her image in their own oratory, or elsewhere.

An Act of Reparation to the Sacred Heart of Mary.

O Heart of Mary, I honour thee as the Heart most pleasing to our Lord, and most intimately united to him. I love thee as the Heart of the best of mothers, and I rejoice in thy glorious prerogatives. Prostrate before thee, O Heart of Mary, I make thee this humble act of reparation for all the outrages which thou hast received from me and from all mankind. I humbly confess that I have been guilty of the greatest ingratitude towards thee; but seeing that, through thee, the divine mercy has so often had regard unto me, I venture even yet to hope that thou wilt not abandon me. In this sweet confidence, I am animated by a most earnest de-

sire to be more faithful and more devoted to thee. I pray thee to accept all the good that henceforth I am resolved to do, to present it to thy dear Son Jesus, so that, through thee, my most loving Saviour may pour down his benedictions more and more on me, and on all who are dear unto me. Amen.

Another Act of Reparation.

I come to the foot of thy altar, O immaculate Heart of Mary, to recall, in the bitterness of my soul, the years of my childhood. Faithless to the promises which I have so often made to thee, I have filled thee with sadness, I have forsaken thy service for pleasures which have never brought me a moment's happiness. But I detest my fatal errors. I come to renew with thee that union which I have broken with so much folly and ingratitude. Reject me not, O Heart of the tenderest of mothers, but be henceforth my protector and my model to the hour of my death. Amen.

An Act of Consecration to the Sacred Heart of Mary.

O Heart of Mary, I offer, I consecrate to thee my heart; thou shalt ever be the object of my veneration, love, and confidence; I will pay thee my devotions every day; I will celebrate thy feasts with joy; I will proclaim thy greatness and thy goodness without ceasing; I will neglect no means of obtaining thee the honour and the homage which are due unto thee; I will bring all the thoughts and affections of my heart into conformity with thine; and I will make it my duty to imitate thy virtues, especially thy purity and thy humility.

Vouchsafe, O Mary, to open to me thy Heart, and to receive me therein, in union with all thy dear and faithful children. Obtain for me the grace I need to imitate thee, as thou hast imitated Jesus Christ; succour me in all dangers, console me in all afflictions, and teach me how to make a holy use of all the goods and ills of life. Amen.

Another Act of Consecration.

O Heart of Mary, ever Virgin; O Heart, the holiest, the purest, the most perfect, that the Almighty hath formed in any creature; O Heart, full of all grace and sweetness, throne of love and mercy, image of the adorable Heart of Jesus, that didst love God more than all the seraphim, that didst procure more glory to the most holy Trinity than all the saints together, that didst endure, for love of us, such bitter dolours at the foot of the cross, and dost so justly merit the reverence, love, and gratitude of all mankind; I give thee thanks for all the benefits which thou hast obtained for me from the Divine mercy; I unite myself to all the souls that find their joy and consolation in loving and honouring thee. O Heart most amiable, the delight and admiration of the angels and the saints, henceforth thou shalt be to me, next to the Heart of Jesus, the object of my tenderest devotion, my refuge in affliction, my consolation in sorrow, my place of retreat from the enemies of my salvation, and, at the hour of my death, the surest anchor of my hope. Amen.

Prayer of St. Gertrude to the Sacred Heart of Mary.

O immaculate Heart of Mary, I have nothing in myself to offer thee that is worthy of thee; but what thanks ought I not to pay thee, for all the favours which thou hast obtained for me from the Heart of Jesus! What reparation ought I not to make thee for all my tepidity in thy service! I desire to return thee love for love; the only good that I possess is the sacred Heart of Jesus, which thou thyself hast given me. I offer thee this treasure of infinite price; I cannot do more, and thou dost not deserve less at my hands; but, receiving from me this gift most precious in thy sight, be pleased, I beseech thee, to accept my heart, which I here offer to thee, and I shall be for ever blessed. Amen.

Prayer to the Sacred Heart of the Blessed Virgin Mary.

O Heart of Mary, Mother of God, and our Mother also; O Heart most worthy of love, in which the most Holy Trinity is well pleased; O Heart worthy to be loved and honoured by angels and men, most similar to the sacred Heart of Jesus, whose clear and perfect image thou reflectest; O Heart of Mary, seat of mercy, full of the bowels of compassion towards us wretched creatures; warm, I beseech thee, the cold hearts of thy children, and make them henceforth think of nothing, love nothing, desire nothing, but only the Heart of Jesus Christ. Infuse into our breasts the love of thy virtues, and kindle in them the flame of thy unfailing charity. Watch over the Church, and continually defend it; be thou the sweet refuge of all faithful Christians; be thou their impregnable tower, wherein they may abide secure against the assaults of the enemy. Through thee, O Heart of Mary, may we have access to thy Son, through thee may we obtain all graces necessary to eternal salvation. Assist us in all straits and necessities, comfort us when sorrowful, strengthen us when tempted, be thou our refuge in persecution, our succour in danger; but especially at the hour of death, in our last mortal agony, when the powers of hell assail us that they may take away our soul,—in that terrible day, and at that tremendous hour, on which our eternity depends, then, O most compassionate Virgin, make thy servants feel the goodness of thy maternal Heart; then be mindful, we beseech thee, of that power which the Saviour of the world, who was born of thee, hath given to thee. Grant us a most safe retreat in the very fountain of mercy, that one day we may be made worthy to glorify, with thee, in the heavens, the most sacred Heart of thy dear Son, for ever and ever. Amen.

May the divine Heart of Jesus and the immaculate Heart of Mary be always, and in all places, acknowledged, praised, blessed, loved, and faithfully honoured and glorified. Amen.

Pope Pius VII. granted to the faithful who should recite with devotion the preceding prayer—1. An indulgence of 60 days, once a day. 2. A plenary indulgence on the feasts of the Assumption, the Nativity, and the Sacred Heart of Mary,* to all who, having recited it for a year, shall perform the usual conditions of confession and communion, and visit a church, or at least an altar, dedicated to the Blessed Virgin, to pray for the intentions of the Pope. 3. A plenary indulgence at the hour of death to all who shall have recited it frequently during their life. These indulgences are applicable to the souls in purgatory.

The Association of the Holy and Immaculate Heart of Mary.

THE archconfraternity under this title was established at Paris, in the Church of *Notre Dame des Victoires*, December 16th, 1836. It was approved by the Pope, April 24th, 1838, with the privilege of aggregating to itself other similar associations. The primary object of the Association is, to pray for the conversion of sinners and of persons in error; and God has been pleased to answer its prayers in a most remarkable manner.

All that is absolutely necessary on the part of each associate is, after registration of name, to recite every day the "Hail Mary" for the intentions of the Association. The following pious exercises, though best suited to answer the ends of the Association, are not strictly required:—

An Act of Oblation to be recited daily.

I offer up to God all the thoughts, words, and actions of this day, and more particularly all my prayers and devotions, through the Holy and Immaculate Heart of the ever-blessed Virgin Mary; and I pray for the conversion of sinners, especially those who have been re-

* This feast has no fixed day. It is solemnised in some churches, with the approbation of the Ordinary, on the 8th of February; in others, on the 1st of June; and in some churches, on the Sunday within the octave of the Assumption.

commended to my prayers, and for the sanctification of all in this community.

Mary, refuge of sinners, pray for us.

Mary, conceived without sin, pray for us, who seek thy succour.

Hail Mary.

It is recommended further — 1. To communicate once a month. 2. To recite the rosary once a week: both for the intentions of the Association. 3. To wear, as a badge, the medal of the Immaculate Conception. 4. To say often the *Memorare* prayer.

The plenary indulgences granted to the associates, with the usual conditions, are—1. On the day of admission. 2. At the hour of death. 3. On the Sunday before Septuagesima, the principal feast of the Association. 4. On the Feast of our Lord's Circumcision. 5. On the Feasts of the Purification, Annunciation, Assumption, Conception, Dolours, and Nativity of our Blessed Lady. 6. On the Feast of the Conversion of St. Paul. 7. On the Feast of St. Mary Magdalen. 8. On any two days of the month. 9. On the anniversary of their baptism.

There is also an indulgence of 500 days for all the members and other persons who assist at the Masses celebrated on Saturdays, in honour of the holy and immaculate Heart of Mary, in the church or chapel of the Confraternity, and there pray for the conversion of sinners.

The benefits of the Association extend beyond this life; for a Mass is celebrated for the deceased members at *Notre Dame des Victoires* on the first Saturday of every month.

Considerations.

I. The Son of God died to save sinners, and we cannot imitate his charity more agreeably to him than by ever aiming at the same object.

II. Prayer is the most powerful means of drawing down from God the grace necessary for it, and is, moreover, in every body's power.

III. No intercession is so effectual as that of the blessed Mother of God; let us therefore seek it.

IV. But then we must shew true devotion towards her, by imitating her virtues, particularly the purity of her heart.

V. The good example which we shall thus give will greatly forward the ends of the association.

VI. Let all the associates, therefore, encourage one another in diligence, in virtue, in devout exercises, especially in frequenting the Sacraments, and ever discourage all sin and irregularity, whether in word or work.

Prayers to the Blessed Virgin;

TO BE USED ON OCCASION OF PAYING A VISIT TO HER ALTAR OR IMAGE, OR AT OTHER TIMES.

Prayer for obtaining the Love of Mary.

O Mary, thou art the purest, the fairest, the holiest of creatures. Oh, that all men would acknowledge and love thee as thou deservest! But I rejoice in the thought of the great number of the just whose hearts are inflamed with the love of thee. O amiable Queen, I also, unworthy as I am, I also love thee, but I love thee too little: I desire to love thee more tenderly and more generously, for to love thee is one of the marks of predestination. I ask thee not for the good things of the world, its riches, its honours, or its pleasures: I beseech thee to obtain for me the grace to love thy Son with all the fervour of my heart, and to consecrate myself entirely to his honour and thine. O Mary, O my Mother, cease not to pray for me, until thou seest me secure of possessing my God, of loving him and loving thee for ever and ever. Amen.

Another Prayer.

Oh, that I had the heart of all the angels and all the saints, to love Mary as they love her! Oh, that I had at my disposal the life of all mankind, that I might consecrate it whole and entire to the glory and the service of this most amiable Mother! Oh, that I could engrave

on all hearts and on all lips the lovely name of Mary, that name so powerful, which constitutes the delight, the security, the happiness, of all who utter it with a sweet confidence and a holy joy!

O Mary, conceived without sin, pray for us, who have recourse to thee.

Prayer to our Lady of Peace.

O holy Virgin, my august Queen, obtain for me from thy divine Son the peace which he left as a heritage to his disciples. The world knows it not, it resides only in souls that are sanctified by grace. Obtain for me, I beseech thee, grace to maintain this peace with God, by my fidelity in keeping his law; with my superiors, by my submission, obedience, and respect; with my equals, by meekness, patience, and charity; with myself, by the practice of all virtues: so that it may be poured forth also upon my relations, friends, and all mankind. Obtain for me grace to live on earth in the peace of innocence, that at the last I may be found worthy of that ineffable peace which the blessed enjoy in heaven. Amen.

Prayer to our Lady of Consolation.

O Mary, most sweet, most amiable, and most glorious, thy name cannot be uttered in the secret of the heart without inflaming it with thy love; and they who love thee cannot think of thee without feeling themselves animated to love thee more and more, and putting all their confidence in thee. O Mary, O my Mother, thou seest my trouble, look upon me with an eye of pity; thou art the consolation of all who call upon thee in affliction, be thou, then, mine. Hearken to the sighs, graciously hear the prayers of my poor heart; forsake me not, but support me in affliction, and strengthen me in danger. Thou art the heavenly dew that sweetenest our sorrows; O Mother of consolation, I pray thee, sweeten mine; give peace to my soul, grant me all that thou knowest I desire of thee; obtain for me, from

thy divine Son, the pardon of all my sins, the grace to sin no more, the blessedness to imitate thy virtues all the rest of my life, and finally a holy and a happy death. At that tremendous hour, be thou my protectress and my consolation, I beseech thee; O my tender Mother, come and receive my soul, to present it at the tribunal of the sovereign Judge, and to obtain for me a favourable sentence. I deserve not this at thy hands; but I am thy child. I love thee, and I desire to make thee loved by all hearts. Amen.

An Act of Reparation to the Holy Virgin.

How great is my grief, O most holy Virgin Mary, when I consider the injuries which thou receivest every day on the part of men! How can there be found hearts so hard and impious as to despise thee, who art worthy of the respect and love of angels and men! And among the very children of the Church, thine own children, there are some, alas! who feel nothing but coldness and indifference for thee; who take no pains to testify their gratitude and devotion towards thee; who never honour thee, or invoke thy intercession, or seek to gain thy protection. And how many times have I myself plunged into thy heart the two-edged sword! O Mother of mercy, I should never dare to lift up my eyes to thee, wert thou not the advocate of sinners. Oppressed with the burden of my infidelities, I come to ask forgiveness at thy feet, for myself and for all mankind. I acknowledge thy glory to be above that of all creatures; I honour, with the Church, thy immaculate Conception and thy glorious Assumption; I believe thy power and all thy perfections to be proportioned to thy dignity of Mother of God; I acknowledge thee with joy as my advocate, my refuge, and my mother; I will glory all my life in being of the number of thy most devoted children, and it shall be my happiness to win all hearts to thy love. Vouchsafe, O spotless Virgin, to obtain for me grace to imitate thy virtues, and to dwell with thee hereafter in the abode of glory. Amen.

An Act of Consecration to the Holy Virgin.

O holy Mary, Mother of God, who, from the first moment of thy conception, wast free from the stain of original sin, I choose thee this day for my queen, my patroness, my advocate with God, and my glorious mother. I am most earnestly resolved, from this day, to persevere in thy worship, and in promoting thy honour, during the whole course of my life; I will never say any thing, nor do any thing, nor suffer any who belong to me to offer, in their conversation or their actions, the slightest injury to the reverence and homage which are due to thee by a thousand titles. Vouchsafe, then, I beseech thee, O august Queen of heaven and earth, to admit me to-day into thy service for ever, and to grant me thy holy protection every moment of my life. Above all, O most sacred Mother of my Saviour, I beseech thee not to abandon me at the hour of my death. Amen.

A Prayer for Perseverance in Devotion to the Blessed Virgin.

O God, who hast placed us under the patronage of the most holy Mother of thy Son Jesus, and dost excite us to strive for the prize of our high calling; come into our hearts, and pour down upon us thy purifying grace, whereby we may persevere in thy service, and in the service of the same most holy Virgin Mary; so that, fortified by so powerful a protection, we may perform those good desires which thou hast put into our hearts, and having effectually accomplished all that was set before us to do, may attain those things which thou hast been pleased to promise to those that abide in thee. Through the same Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, God, for ever and ever. Amen.

A Way of asking our Lady's Blessing.

Come, O my soul, prostrate thyself at the feet of

Mary, thy Mother, and depart not till she hath blessed thee. O blessed of God, and enriched with all blessings, in thy mercy and kindness, bless my afflicted soul, and obtain for me, from thy beloved Son, abundant grace; that I may so faithfully serve both him and thee in this world, that I may be made partaker of eternal glory. Amen.

An Act of filial Reverence to Mary.

Pope Leo XII. granted, in perpetuity, to all the faithful who should recite the three following prayers, together with three "Hail Marys," to ask the Blessed Virgin's assistance in the practice of Christian virtues, and especially the holy virtue of purity:—1. An indulgence of 100 days each time they are said. 2. A plenary indulgence, once a month, on reciting them every day, with the usual conditions. These indulgences are applicable to the souls in purgatory.

I.

I venerate thee with all my heart, O most holy Virgin, as the Daughter of the Father of heaven; and I consecrate to thee my soul, with all its powers. Hail Mary!

II.

I venerate thee with all my heart, O most holy Virgin, as the Mother of the only Son of God; and I consecrate to thee my body, with all its senses. Hail Mary!

III.

I venerate thee with all my heart, O most holy Virgin, as the beloved Spouse of the Holy Ghost; and I consecrate to thee my heart, with all its affections: obtain for me of the Holy Trinity the graces necessary for my salvation. Hail Mary!

The Confraternity of our Blessed Lady of Mount Carmel;

COMMONLY CALLED THE SCAPULAR.

THE Scapular, or little habit of the most holy Virgin, was given by our blessed Lady herself to St. Simon Stock, general of the Carmelites, at Cambridge, 16th July, 1251, as a pledge of her love and patronage.

The principal indulgences attached to this Confraternity are:—1. A plenary indulgence (with the usual conditions) on the day of admission, the feast of our Lady of Mount Carmel, or any day within the octave, and at the hour of death, on invoking the holy name of Jesus. 2. An indulgence of five years and five *quadragenæ* any day in each month, with the usual conditions. 3. An indulgence of three years and three *quadragenæ* on any feast of the Blessed Virgin, with the usual conditions. 4. An indulgence of 300 days for abstaining from flesh-meat on Wednesdays. 5. An indulgence of 40 days, once a day, for saying seven "Our Fathers" and seven "Hail Marys," in honour of the seven joys of the Blessed Virgin; viz. those which she had at the Annunciation of the Angel, the Visitation, the Nativity, the Adoration by the Magi, the Finding of Jesus in the Temple, the Resurrection, and the Assumption. 6. An indulgence of 100 days for reciting the office of the Blessed Virgin; also, for assisting at a funeral, and for attending Mass, and other pious offices, in the chapel of the Scapulary; for shewing hospitality to the poor, or performing any other work of charity. 7. An indulgence of five years and five *quadragenæ* for accompanying the holy Viaticum when carried to the sick, and praying for them.

All these indulgences are applicable to the souls in purgatory.

To gain these indulgences, it is necessary, 1. To be admitted into the Confraternity by a priest who has faculties for so doing. 2. To wear the Scapular night and day.[1] Those who, from any cause, have neglected to wear it, may *resume* it themselves, and enjoy anew all the privileges of the Confraternity.

No particular devotions are prescribed; but it is customary

[1] Their names ought also to be inscribed in the Register of Members.

to recite the Litany of the Blessed Virgin, or to say seven "Our Fathers," "Hail Marys," and "Glorias."

Pope John XXII., in his *Bulla Sabbatina*, declares that the Blessed Virgin appeared to him while he was a Cardinal. and promised that, on the Saturday after the death of any of her religious of the order of Mount Carmel, and of any of the members of her Confraternity of the Scapular, she would procure their deliverance from purgatory.

To gain the indulgences granted by this bull, it is necessary for the members of the Confraternity, 1. To observe chastity, according to their state. 2. To recite every day the Little Office of the Blessed Virgin, or the Canonical Office, if they are able. 3. If they are not able to recite either of these offices, to observe the fasts of the Church, and to abstain from flesh-meat every Wednesday throughout the year, except Christmas Day. These two latter conditions may be commuted by a confessor who has faculties for so doing.

The Association of the Propagation of the Faith.

THE object of this Association is, to assist, by prayers and alms, the missionaries of the Church in foreign nations.

The prayers of the Association are, one "Our Father" and one "Hail Mary" each day. It will suffice to say, with this intention, the *Pater* and *Ave* of the morning or evening prayers, and to add the following invocation: "*St. Francis Xavier, pray for us.*" The alms is one half-penny a week.

The indulgences attached to this Association are—1. A plenary indulgence (with the usual conditions)[1] on the feasts of the Finding of the Holy Cross and St. Francis Xavier (or any day within their octaves); and once a month on any day at choice. 2. An indulgence of 100 days each time the prescribed prayers are said with a contrite heart, or a donation made to the Association, or any other pious or charitable work performed.

[1] Another condition is, to visit the church or oratory of the Association, if there be one; if not, the parochial church will suffice.

*** The *Annals of the Propagation of the Faith* afford most edifying and agreeable spiritual reading.

[*The* Litany of St. Francis Xavier, *with the Prayers annexed, may be used for the intentions of this Association.*]

The Institution of the Holy Childhood.

THE object of this Institution is, to rescue from an untimely death the children of Chinese parents, a multitude of whom are, by an unnatural and superstitious custom, annually doomed to destruction, either by being drowned in the sea and in rivers, or by being exposed to be devoured by dogs and swine; but above all, to open heaven by Baptism to the greatest possible number of these unfortunate creatures, and so to prepare the way for the conversion of the idolatrous nations, by giving to the children thus rescued from death a Christian education, in order that they may themselves become instruments of salvation, as teachers in schools, catechists, and also as priests and missionaries.

Extract from the Rule.

1. The Institution is placed under the protection of the Infant Jesus. 2. It is under the special patronage of the Blessed Virgin; the holy Angel Guardians, St. Joseph, St. Francis Xaxier, and St. Vincent of Paul, being its secondary patrons. 3. Every baptised child can be a member of the Association. 4. Children are admissible from the most tender age to the time of their first communion. 5. The members of the Association can continue to belong to it till the age of twenty-one. Up to that period, persons *who have made their first communion* can still be aggregated to it; but at the age of twenty-one, they can remain members only on condition of their being members also of the *Association of the Propagation of the Faith*. 6. The Association is divided into sections of twelve members each, in honour of the twelve years of our Saviour's childhood. 7. The contribution from each member is one halfpenny a month. 8. Each member must say every day (or if too young, some one must say in the child's name)—1. The "Hail Mary" (it will suffice to say with this intention the "Hail Mary" of the morning or evening prayer); 2. The following invocation: "Blessed Virgin Mary, pray for us, and for the poor little children of infidels."

Masses are offered for the members and for benefactors, as well as for the children whose salvation is the object of the Institution. All the Masses and prayers of the Association have a special intention in favour of Christian mothers, that all their children may attain the grace of holy Baptism; also to draw down the grace of God upon the young members of the Association, that they may dispose themselves in a holy manner for the great day of their first communion, and that they may persevere in their good resolutions.

The Scapular of the Passion;

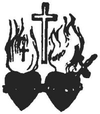
AND OF THE SACRED HEARTS OF JESUS AND MARY.

On the evening of the octave of St. Vincent of Paul, July 26th, 1846, our Lord appeared to a Sister of Charity, at Paris, while she was praying in chapel, before the hour of Benediction. He held in his right hand a scarlet scapular, suspended by two ribands of wool of the same colour. On one side, he was represented crucified; the instruments of the Passion lay at the foot of the cross; round this representation was written: *Holy Passion of our Lord Jesus Christ, save us!* On the other side was traced the image of his Sacred Heart, and that of his blessed Mother; a cross was between the two, and around was this inscription: *Sacred Hearts of Jesus and Mary, protect us!*

He appeared to her on several other occasions. On the feast of the Exaltation of the holy Cross she heard these words: *Whoever shall wear this scapular shall receive every Friday a large increase of faith, hope, and charity.*

His Holiness Pius IX. grants: 1. A plenary indulgence every Friday to all who, wearing the scapular, shall (in addition to the usual conditions) meditate devoutly for some space on the Passion of our Lord. 2. An indulgence of three years and three *quadragenæ*, every day, to all who, with a contrite heart, should meditate for half an hour on the same mystery. 3. An indulgence of 200 days to all the faithful who should kiss the scapular in a spirit of compunction, and recite this prayer: *Tu ergo, quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.* (Help thy servants, we beseech thee, whom thou hast redeemed with thy precious blood.)

The scapular must be blessed by some priest having faculties for so doing.



The Sacrament of Baptism.

EXPLANATION OF THE CEREMONIES.

THE ceremonies used by the Church in the administration of Baptism are very ancient. St. Basil mentions many of them, which, he says, are of apostolical tradition; as the consecration of the water, and of the oil used in the anointings, the renunciation of Satan and his works, and the profession of faith. St. Augustine mentions the sign of the cross, the imposition of hands, and the custom of giving salt to the catechumens. St. Ambrose speaks of the ceremony of touching the ears and nostrils with spittle, with the words, Be opened.

These ceremonies have a twofold signification. They are outward signs of that which the Holy Spirit operates inwardly in the souls of those that receive the Sacrament: and they also admonish them of that which they ought to do, and represent to them the obligations they contract.

The priest is vested in a white surplice, as denoting innocence, and two stoles, one violet, the other white. The violet colour signifies the unhappy state to which sin has reduced mankind. After the exorcisms, the priest puts on the white stole, as the symbol of the innocence conferred by the Sacrament.

The priest goes outside the church to the person to be baptised, to teach us, that, being still the slave of sin, he is not worthy of being admitted into the house of the Lord.

Addressing himself to the godfather and godmother, he says: *What name give you to this child?* A name is given, says St. Charles Borromeo, to shew that the person is dedicated to the service of Jesus Christ, that being a sign of authority over him. This name, the Council of Trent teaches, should be that of some saint, in order that by bearing the same name, the person may be excited to imitate his virtues and sanctity; and that, while endeavouring to imitate him, he may invoke him, and pray to him, in the confident hope that he will be his patron and advocate, for the safety of his body and the salvation of his soul.

The wretched state to which sin has reduced the human race is still

further intimated by the priest's breathing three times on the person to be baptised, which is done to drive away the devil, as by the Holy Ghost, who is the Spirit or breath of God. It also expresses the contempt which Christians have of him, and the ease with which he may be put to flight, like a straw with a puff of wind.

After having put to flight the tyrant who holds in captivity every one that cometh into the world, the priest imprints on the person to be baptised the seal of a very different master. He signs him with the sign of the cross on the forehead and on the breast, that Christ, who was crucified for our sins, may take possession of him; on the forehead, to signify that a Christian must never be ashamed to make open profession of the faith of his crucified Saviour; and on the breast, to signify that the love of Jesus Christ, and a readiness to obey all his divine commandments, and to share in his sufferings, ought constantly to reside in his heart.

The priest, as God's representative, then lays his hand on the head of the person to be baptised, to denote that he takes possession of him in the name of the Almighty.

He then exorcises the salt, to purify it from the malignant influences of the evil spirit; and puts a grain of this salt, thus blessed, into the mouth of the person to be baptised. The salt is the symbol of wisdom, as when St. Paul says (Col. iv. 6): *Let your speech be always in grace seasoned with salt.* Salt is also a preservative against corruption. This ceremony, then, signifies that the person baptised must make known to the world the sweet savour of the law of God, by the good example of a virtuous and holy conversation; and shew by all his works that it is the doctrine of Christ that preserves the soul from corruption, and establishes a firm hope of the resurrection of the body.

Having thus communicated to the person to be baptised the wisdom of Christ and the relish for divine things, the priest peremptorily commands the wicked spirit to depart, and never attempt to deprive him of this precious gift, in the solemn words of the ancient exorcism; then making the sign of the cross, he says: *And this sign of the holy cross which we make upon* his *forehead, do thou, accursed devil, never dare to violate.*

After this, the priest lays the end of his stole, the symbol of his authority, upon the person to be baptised, and introduces him into the church. Being come therein, the priest, jointly with the person to be baptised, or, if it be an infant, with the godfather and godmother, recites aloud the Lord's Prayer and the Apostles' Creed. He then again exorcises the unclean spirit, and commands him to depart in the name and by the power of the most blessed Trinity.

The next is a ceremony deeply significative. We read in the Gospel (Mark vii. 32-5) that our Lord cured one that was deaf and dumb by touching his tongue and his ears with spittle, saying: *Ephphetha,* 'Be thou opened.' Man, in his natural state, is spiritually both deaf and

dumb. Therefore the Church, the Spouse of Jesus Christ and the depository of his power, follows his example; and the priest of the Church, taking spittle from his mouth, touches therewith the ears and the nostrils of the person to be baptised, repeating the same miraculous word; as if to signify the necessity of having the senses of the soul open to the truth and grace of God.

Then follows the solemn renunciation of Satan, and of his works and pomps. After which, the priest anoints the person to be baptised on the breast and between the shoulders, making the sign of the cross. This outward unction represents the inward anointing of the soul by divine grace, which, like a sacred oil, penetrates our hearts, heals the wounds of our souls, and fortifies them against our passions and concupiscences. The anointing of the breast signifies the necessity of fortifying the heart with heavenly courage, that we may act manfully, and do our duty in all things. The anointing between the shoulders signifies the necessity of the like grace, in order to bear and support all the adversities and crosses of this mortal life. The oil is a symbol also of the sweetness of the yoke of Christ.

The moment having arrived at which another human being is to become the child of God and a member of the body of Christ, the priest, to denote that sorrow is about to be changed into joy, changes his stole, and instead of the violet puts on a white one.

Then follows the profession of faith, after which the Sacrament of regeneration is thus administered. While the godfather and godmother both hold or touch their godchild, the priest pours the baptismal water on his head three times, in the form of a cross, repeating the sacramental words in such manner, that the three pourings of the water concur with the pronouncing of the three Names of the Divine Persons. The water is poured three times, while the words are pronounced but once, to shew that the Three Persons unite in the regeneration of man in holy Baptism. The godparents hold or touch their godchild, to signify that they answer for him, or that they engage to put him in mind of his vow and promise.

Then the priest anoints the person baptised on the top of the head, in form of a cross, with holy chrism, compounded of oil and balsam. This ceremony is of apostolical tradition, and signifies: 1st. That the person baptised is solemnly consecrated to the service of God, and made a living temple of the Holy Ghost. 2d. That by Baptism he is made partaker with Christ, the great *Anointed* of God, and has a share in his unction and grace. 3d. That he is anointed to be king, priest, and prophet; and therefore that, as king, he must have dominion over his passions; as priest, he must offer himself unceasingly to God, as a living sacrifice for an odour of sweetness; as prophet, he must declare by his life the rewards of the world to come.

The anointing over, the priest puts upon the head of the baptised a white linen cloth, commonly called the chrism, in place of the white

garment with which the new Christian used anciently to be clothed in Baptism, to signify the purity and innocence which we receive in Baptism, and which we must take care to preserve till death.

Lastly, the priest puts a lighted candle into the hand of the person baptised, or of the godfather; which ceremony is derived from the parable of the ten virgins (Matt. xxv.), who *took their lamps and went forth to meet the bridegroom;* and is intended to remind the person baptised, that, being now a child of light, he must walk as a child of light, and keep the lamp of faith ever burning with the oil of charity and good works, for the glory of God and the edification of his neighbour; so that whenever the Lord shall come, he may be found prepared, and may go in with him into the eternal life of his heavenly kingdom.

The Order of Baptism.

When every thing necessary has been properly prepared for the administration of Baptism, the Priest, vested in a surplice and violet stole, or at least the latter, receives the name of the person to be baptised, and interrogates him by name as follows:—

Sacerdos. N., quid petis ab ecclesia Dei?	*Priest.* N., what dost thou ask of the church of God?
Resp. Fidem.	*Godfather.* Faith.
Sacerdos. Fides quid tibi præstat?	*Priest.* What doth faith obtain for thee?
Resp. Vitam æternam.	*Godfather.* Life everlasting.
Sacerdos. Si igitur vis ad vitam ingredi, serva mandata. Diliges Dominum Deum tuum ex toto corde tuo, ex tota anima tua, et ex tota mente tua, et proximum tuum sicut teipsum.	*Priest.* If then thou wilt enter into life, keep the commandments. Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbour as thyself.

Then he breathes thrice gently upon the face of the person to be baptised, and says once:

Exi ab *eo*, immunde spiritus, et da locum Spiritui Sancto, Paraclito.	Go out of *him*, thou unclean spirit, and give place unto the Holy Spirit, the Paraclete.

After that, he makes the sign of the Cross, with his thumb, upon the forehead and on the breast of the person to be baptised, saying:

Accipe signum crucis tam in fronte ✠, quam in corde ✠,	Receive the sign of the cross both upon thy forehead and

sume fidem cœlestium præceptorum, et talis esto moribus, ut templum Dei jam esse possis.

also upon thy heart, take unto thee the faith of the heavenly precepts, and in thy manners be such, that thou mayest now be the temple of God.

Oremus.

Preces nostras, quæsumus, Domine, clementer exaudi; et hunc electum tuum, N., crucis Dominicæ impressione signatum, perpetua virtute custodi; ut magnitudinis gloriæ tuæ rudimenta servans, per custodiam mandatorum tuorum, ad regenerationis gloriam pervenire mereatur. Per Christum Dominum nostrum.

R. Amen.

Let us pray.

We beseech thee, O Lord, mercifully hear our prayers; and keep by thy perpetual assistance this thine elect, N., signed with the mark of the cross of the Lord, that, preserving the rudiments of the greatness of thy glory, *he* may deserve, by the keeping of thy commandments, to attain unto the glory of regeneration. Through Christ our Lord.

R. Amen.

Then he lays his hand upon the head of the person to be baptised, and says:

Oremus.

Omnipotens sempiterne Deus, Pater Domini nostri Jesu Christi, respicere dignare super hunc famulum tuum, N., quem ad rudimenta fidei vocare dignatus es: omnem cæcitatem cordis ab eo expelle; disrumpe omnes laqueos Satanæ, quibus fuerat colligatus: aperi ei, Domine, januam pietatis tuæ, ut signo sapientiæ tuæ imbutus, omnium cupiditatum fœtoribus careat, et ad suavem odorem præceptorum tuorum lætus tibi in ecclesia tua deserviat, et proficiat de die in diem. Per eumdem Christum Dominum nostrum.

R. Amen.

Let us pray.

Almighty everlasting God, Father of our Lord Jesus Christ, vouchsafe to look upon this thy servant, N., whom thou hast been pleased to call unto the rudiments of the faith; drive out from *him* all blindness of heart; break all the bonds of Satan wherewith *he* was tied; open unto *him*, O Lord, the gate of thy mercy, that, being imbued with the seal of thy wisdom, *he* may be free from the abominations of all wicked desires; and, by the sweet odour of thy precepts, may joyfully serve thee in thy Church, and go forward from day to day. Through the same Christ our Lord.

R. Amen.

Then the Priest blesses the salt, which, after it has been once blessed, may serve for the same purpose on other occasions.

The Benediction of the Salt.

Exorcizo te, creatura salis, in nomine Dei Patris ✠ omnipotentis, et in charitate Domini nostri Jesu ✠ Christi, et in virtute Spiritus ✠ Sancti. Exorcizo te per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum ✠ qui te ad tutelam humani generis procreavit, et populo venienti ad credulitatem per servos suos consecrari præcepit, ut in nomine sanctæ Trinitatis efficiaris salutare sacramentum ad effugandum inimicum. Proinde rogamus te, Domine Deus noster, ut hanc creaturam salis sanctificando ✠ sanctifices, et benedicendo ✠ benedicas, ut fiat omnibus accipientibus perfecta medicina, permanens in visceribus eorum, in nomine ejusdem Domini nostri Jesu Christi, qui venturus est judicare vivos et mortuos, et sæculum per ignem.

R. Amen.

I exorcise thee, creature of salt, in the name of God the Father ✠ almighty, and in the charity of our Lord Jesus ✠ Christ, and in the power of the Holy ✠ Ghost. I exorcise thee by the living God ✠, by the true God ✠, by the holy God ✠, by God ✠ who hath created thee for the preservation of mankind, and hath appointed thee to be consecrated by his servants for the people coming unto the faith, that, in the name of the holy Trinity, thou mayest be made a salutary sacrament to drive away the enemy. Wherefore, we beseech thee, O Lord our God, that sanctifying ✠ thou mayest sanctify this creature of salt, and blessing ✠ thou mayest bless it, that it may become unto all who receive it a perfect medicine, abiding in their hearts, in the name of the same our Lord Jesus Christ, who shall come to judge the living and the dead, and the world by fire.

R. Amen.

Then he puts a small quantity of the blessed salt into the mouth of the person to be baptised, saying:

N., accipe salem sapientiæ; propitiatio sit tibi in vitam æternam.

R. Amen.

Sacer. Pax tecum.

R. Et cum spiritu tuo.

Oremus.

Deus patrum nostrorum, Deus universæ Conditor veritatis, te supplices exoramus, ut hunc famulum tuum, N., respicere digneris propitius,

N., receive the salt of wisdom; let it be to thee a propitiation unto live everlasting.

R. Amen.

Priest. Peace be with thee.

R. And with thy spirit.

Let us pray.

O God of our fathers, O God, the Author of all truth, we humbly beseech thee, graciously vouchsafe to look upon this thy servant, N., and, tast-

et hoc primum pabulum salis gustantem, non diutius esurire permittas, quo minus cibo expleatur cœlesti, quatenus sit semper spiritu fervens, spe gaudens, tuo semper nomini serviens. Perduc eum, Domine, quæsumus, ad novæ regenerationis lavacrum, et cum fidelibus tuis promissionum tuarum æterna præmia consequi mereatur. Per Christum Dominum nostrum.

R. Amen.

ing this first nutriment of salt, suffer *him* no longer to hunger for want of being filled with heavenly meat, so that *he* may be always fervent in spirit, rejoicing in hope, always serving thy Name. Bring *him*, O Lord, we beseech thee, to the laver of the new regeneration, that, with thy faithful, *he* may deserve to attain unto the everlasting rewards of thy promises. Through Christ our Lord.

R. Amen.

Exorcizo te, immunde spiritus, in nomine Patris ✠, et Filii ✠, et Spiritus ✠ Sancti, ut exeas et recedas ab hoc famulo Dei, N. Ipse enim tibi imperat, maledicte, damnate, qui pedibus super mare ambulavit, et Petro mergenti dexteram porrexit.

I exorcise thee, unclean spirit, in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost, that thou go out and depart from this servant of God, N. For He commands thee, accursed one, who walked on foot upon the sea, and stretched out his right hand to Peter when sinking.

Ergo, maledicte diabole, recognosce sententiam tuam, et da honorem Deo vivo et vero, da honorem Jesu Christo Filio ejus, et Spiritui Sancto, et recede ab hoc famulo Dei, N., quia istum sibi Deus, et Dominus noster Jesus Christus ad suam sanctam gratiam, et benedictionem, fontemque baptismatis vocare dignatus est.

Therefore, accursed devil, acknowledge thy sentence, and give honour to the living and true God; give honour to Jesus Christ his Son, and to the Holy Ghost; and depart from this servant of God, N., because God and our Lord Jesus Christ hath vouchsafed to call *him* to his holy grace and benediction, and to the font of baptism.

Here he makes the sign of the Cross, with his thumb, on the forehead of the person to be baptised, saying:

Et hoc signum sanctæ crucis ✠ quod nos fronti ejus damus, tu, maledicte diabole, nunquam audeas violare. Per eumdem Christum Dominum nostrum.

R. Amen.

And this sign of the holy cross ✠ which we make upon *his* forehead, do thou, accursed devil, never dare to violate. Through the same Christ our Lord.

R. Amen.

Then he lays his hand upon the head of the person to be baptised, and says:

Oremus.

Æternam ac justissimam pietatem tuam deprecor, Domine sancte, Pater omnipotens, æterne Deus, Auctor luminis et veritatis, super hunc famulum tuum N., ut digneris illum illuminare lumine intelligentiæ tuæ: munda eum, et sanctifica: da ei scientiam veram, ut dignus gratia baptismi tui effectus, teneat firmam spem, consilium rectum et doctrinam sanctam. Per Christum Dominum nostrum.

R. Amen.

Let us pray.

I supplicate thy eternal and most just goodness, O holy Lord, Father Almighty, eternal God, Author of light and truth, in behalf of this thy servant N., that thou wouldst vouchsafe to enlighten *him* with the light of thy wisdom: cleanse *him*, and sanctify *him*: give unto *him* true knowledge, that, being made worthy of the grace of thy baptism, *he* may retain firm hope, right counsel, and holy doctrine. Through Christ our Lord.

R. Amen.

After this, the Priest lays the end of his stole upon the person to be baptised, and admits him *into the Church, saying:*

N., ingredere in templum Dei, ut habeas partem cum Christo in vitam æternam.

R. Amen.

N., enter into the temple of God, that thou mayest have part with Christ unto life everlasting.

R. Amen.

When they have entered the Church, the Priest, as he proceeds to the Font, says, along with the Sponsors, in a loud voice (in Latin or the vulgar tongue, according to circumstances):

Credo in Deum, Patrem omnipotentem, Creatorem cœli et terræ. Et in Jesum Christum, Filium ejus unicum Dominum nostrum: qui conceptus est de Spiritu Sancto; natus ex Maria virgine; passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos; tertia die resurrexit a mortuis; ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis; inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum; sanctam Ecclesiam

I believe in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried: he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead.

Catholicam; Sanctorum communionem; remissionem peccatorum; carnis resurrectionem; vitam æternam. Amen.

I believe in the Holy Ghost; the holy Catholic Church; the communion of Saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Pater noster, qui es in cœlis; sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem; sed libera nos a malo. Amen.

Our Father, who art in heaven; hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

And then, before he reaches the Baptistery, he says:

The Exorcism.

Exorcizo te, omnis spiritus immunde, in nomine Dei Patris ✠ omnipotentis, et in nomine Jesu Christi, Filii ejus, ✠ Domini et Judicis nostri, et in virtute Spiritus ✠ Sancti, ut discedas ab hoc plasmate Dei, N., quod Dominus noster ad templum sanctum suum vocare dignatus est, ut fiat templum Dei vivi, et Spiritus Sanctus habitet in eo. Per eumdem Christum Dominum nostrum, qui venturus est judicare vivos et mortuos, et sæculum per ignem.

R. Amen.

I exorcise thee, every unclean spirit, in the name of God the Father ✠ almighty, and in the name of Jesus Christ his Son ✠, our Lord and Judge, and in the power of the Holy ✠ Ghost, that thou depart from this creature of God, N., which our Lord hath vouchsafed to call unto his holy temple, that it may be made the temple of the living God, and that the Holy Ghost may dwell therein. By the same Christ our Lord, who shall come to judge the living and the dead, and the world by fire.

R. Amen.

Then the Priest, wetting his right thumb with spittle from his mouth, and touching therewith, in the form of a Cross, the right ear of the person to be baptised, and afterwards the left, says:

Ephphetha ✠, quod est ✠, Adaperire:

Ephphetha ✠, that is to say ✠, Be opened:

And, touching his nostrils, adds:

In odorem suavitatis.

For a savour of sweetness.

Lastly, in a louder voice, he adds these words:

Tu autem fuge, Satana ✠, ecce appropinquat Deus magnus et potens, Deus a forti prædam auferens.	But thou, Satan, fly ✠, behold the God, great and mighty, draweth near; the God who taketh away the prey from the strong one.

Then he interrogates the person to be baptised, by name, saying:

N., abrenuntias Satanæ?	N., dost thou renounce Satan?
R. Abrenuntio.	R. I do renounce him.
Sacerdos. Et omnibus operibus ejus?	*Priest.* And all his works?
R. Abrenuntio.	R. I do renounce them.
Sacerdos. Et omnibus pompis ejus?	*Priest.* And all his pomps?
R. Abrenuntio.	R. I do renounce them.

Then the Priest dips a small silver rod, or his thumb, in the oil of the Catechumens, and anoints the person to be baptised on the breast, and between the shoulders, in the form of a Cross, saying:

Ego te linio ✠ oleo salutis, in Christo Jesu ✠ Domino nostro, ut habeas vitam æternam.	I anoint thee ✠ with the oil of salvation, in Christ Jesus ✠ our Lord, that thou mayest have life everlasting.
R. Amen.	R. Amen.

Next, he wipes his thumb and the parts anointed with a cloth, and changes the stole from violet to white. Then he asks the person to be baptised, by name:

N., credis in Deum Patrem omnipotentem, Creatorem cœli et terræ?	N., dost thou believe in God the Father Almighty, Creator of heaven and earth?
R. Credo.	R. I do believe.
Credis in Jesum Christum Filium ejus unicum, Dominum nostrum, natum et passum?	Dost thou believe in Jesus Christ, his only Son, our Lord, who was born into this world, and suffered for us?
R. Credo.	R. I do believe.
Credis in Spiritum Sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam?	Dost thou believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?
R. Credo.	I do believe.

Then, pronouncing the name of the person to be baptised, the Priest says:

N., vis baptizari?
R. Volo.

N., wilt thou be baptised?
R. I will.

Then the Godfather, or the Godmother, or both, holding or touching the person to be baptised, the Priest takes the baptismal water in a small vessel or pitcher, and pours it therefrom thrice on his *head, in the form of a Cross; and at the same time, uttering the words once only, distinctly and attentively, he says:*

N., ego te baptizo in nomine ✠ Patris, et Filii ✠, et Spiritus ✠ Sancti.

N., I baptise thee in the name of the Father ✠ [*he pours it for the first time*], and of the Son ✠ [*he pours it for the second time*], and of the Holy ✠ Ghost [*he pours it for the third time*].

This done, the Priest dips a stile, or his thumb, in the holy chrism, and anoints the person baptised on the top of his *head, in the form of a Cross, saying:*

Deus omnipotens, Pater Domini nostri Jesu Christi, qui te regeneravit ex aqua et Spiritu Sancto, quique dedit tibi remissionem omnium peccatorum ipse te ✠ liniat chrismate salutis in eodem Christo Jesu Domino nostro, in vitam æternam.
R. Amen.

God Almighty, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and who hath given unto thee remission of all thy sins [*here he anoints*], may he himself anoint thee with the chrism of salvation, ✠ in the same Christ Jesus our Lord, unto life eternal.
R. Amen.

Sacerdos. Pax tibi.
R. Et cum spiritu tuo.

Priest. Peace be unto thee.
R. And with thy spirit.

Then he wipes his thumb and the part anointed, and puts upon the head of the person baptised a white linen cloth, in place of the white garment anciently used, saying:

N., accipe vestem candidam, quam immaculatam perferas ante tribunal Domini nostri Jesu Christi, ut habeas vitam æternam.

R. Amen.

N., receive this white garment, and see thou carry it without stain before the judgment-seat of our Lord Jesus Christ, that thou mayest have eternal life.

R. Amen.

Then he gives to the person baptised, or (in the case of an infant) to the Godfather, a lighted candle, saying:

N., accipe lampadem ardentem, et irreprehensibilis custodi baptismum tuum: conserva Dei mandata, ut cum Dominus venerit ad nuptias, possis occurrere ei una cum omnibus sanctis in aula cœlesti, habeasque vitam æternam, et vivas in sæcula sæculorum.

R. Amen.

N., receive this burning light, and keep thy baptism blameless: observe the commandments of God, that when the Lord shall come to the nuptials, thou mayest meet him together with all the saints in the heavenly court, and have eternal life, and live for ever and ever.

R. Amen.

Lastly, he says:

N., vade in pace, et Dominus sit tecum.

R. Amen.

N., go in peace, and the Lord be with thee.

R. Amen.

The Anniversary of our Baptism.

It is proper that we should keep the anniversary of our Baptism with especial devotion, to thank God for so great a blessing. Reflect, then, on the engagements which you made with him, and examine whether you have been faithful to them. If possible, receive the Holy Communion. Endeavour to pass the day in a spirit of recollection; make an act of reparation for all the infidelities of which you have been guilty, and recite the following prayers.

A Renewal of the Baptismal Vows.

O holy Trinity, Father, Son, and Holy Ghost, one only God in three persons, I bow myself down before thee, to worship thee, and to give thee thanks for all the blessings and mercies, which thou hast poured forth upon me, with such bountiful goodness, ever since I was born. Above all, I thank thee for the grace of holy Baptism, which hath preserved and sanctified in me all thy gifts, and surpasseth man's understanding. By Baptism I was admitted into the bosom of the Church; I was made thy child; the gates of heaven were opened unto me. What thanksgivings, O my God, can be proportioned to such a grace, which is the source and the seed of my everlasting happiness!

O most holy Trinity, I acknowledge, with joy, that my Baptism consecrates me to thee, and that I received therein the gift of faith, only that I might adore and honour thee all my life, by works worthy of the unspeakable favour which thou hast bestowed upon me, in associating me, in an especial manner, in the number of thy children, and making me a member of Christ and of his Church. I acknowledge, with joy, that I am bound to continue in myself the sacrifice of thy divine Son, and to form my whole conversation on the model of his life, by loving what he loves, and rejecting what he condemns.

These are my duties, O my God; these are the obligations of my Baptism—the holy and solemn law of my consecration, and of my admission into thy true Church. And although I understood them not when I contracted them, and my will had no part in the sacred contract, far from desiring to rid myself of them on that account, I give thee most hearty thanks, O my heavenly Father, for that thou hast supplied, in thy mercy, my inability to give myself to thee, by inspiring others with the desire of obtaining this great grace for me.

And now I ratify, in my own person, these vows and promises; I confirm and renew them with all my heart, before thy holy altar; and, confident in the hope of the succours of thy grace, I am resolved to labour all my life to perform all that was promised and transacted in my name by those who answered for me.

O my God, I renounce the devil and his angels; I will hold no communication with him, nor with sinners, who are his ministers; I renounce his service for ever, and submit myself to the law of Jesus Christ; I renounce, with all my heart, his pomps and illusions—that is to say, the maxims and vanities of the world. I will not set my heart on its riches or honours, its pleasures or enjoyments. However poor I may be, I will believe myself truly rich, if I fear thee and love thee, O my God, and keep myself from sin, and am fruitful in good works.

I renounce all the works of the devil: lying, of which he is the father, pride, envy, hatred, and all kinds of sin. I detest them all. I lament, in the bitterness of my soul, all those which I have unhappily committed. I most humbly ask thy pardon for them, and the grace which is needful for

me, that I may never fall again therein, but may remain always faithful to those solemn vows which I make before thee.

O eternal Father! who hast vouchsafed to adopt me for thy child in Christ Jesus, and to call me to thy heritage, grant that I may live henceforth only for thy glory, and that all my endeavours may be to attain unto the fruition of thee, in thy glorious kingdom.

O Jesus, only Son of the Father, who hast taken me into thy body, and washed me with thy blood, accomplish in me, I beseech thee, the work which thou hast begun in me; make me to die wholly to sin, and perfect continually in me the new life, which I received in the waters of Baptism.

O Holy Spirit, adorable principle of our divine adoption, and of our new birth in Christ, be to me a spirit of compunction and penitence, that I may weep for my infidelities; a spirit of prayer, that I may never cease from confessing my weakness, and my need of thy powerful assistance; a spirit of faith and of fervour, to animate me to the performance of my promises; a spirit of mortification and of sacrifice, to keep me constantly watchful over my senses;—in fine, a spirit of perseverance, to bring me to the end of my course, and to the haven of salvation.

O most holy Virgin, Mother of our Incarnate God, remember that thou art the mother also of all the members of his body; be, then, the mother of my soul, and by thy powerful intercession, assist me to form again, within my heart, thy Son Jesus Christ our Lord.

O Angel of God, who hast been appointed to watch over me, and to keep me in the way of salvation, and who hast been the witness of my consecration and my promises, assist me with thy loving care, and by thy prayers, that I may worthily perform the vows that are upon me.

And thou, great Saint, who hast been given me for my patron and protector, and for my example after Christ, offer me to him, to whom thou offeredst thyself all thy life long, as a victim of obedience and penance; and obtain for me grace to sacrifice myself henceforth to the will and glory of God, that I may have part in thy blessedness for ever and ever. Amen.

The Sacrament of Confirmation.

INSTRUCTIONS.

When the Apostles had heard that Samaria had received the word of God, they sent to them Peter and John, who, when they were come, prayed for them, that they might receive the Holy Ghost. For he was not, as yet, *come upon any of them ; but they were* only baptised *in the name of the Lord Jesus. Then they* laid their hands *upon them, and they received the Holy Ghost.* Acts viii. 14-17.

CONFIRMATION is a sacrament, by which the faithful, who have already been made *children of God* by their *baptism*, receive the Holy Ghost by the prayer and the imposition of the hands of the Bishops, the successors of the Apostles, in order to their being made *strong and perfect Christians*, and valiant *soldiers of Jesus Christ*. It is called *Confirmation* from its effect, which is, to *confirm* or *strengthen* those that receive it in the profession of the true faith; to give them such courage and resolution as to be willing rather to die than to turn from it ; and to arm them in general against all their spiritual enemies.

2. This sacrament was originally designed and instituted by our Lord for all Christians, and consequently is a *divine ordinance*, which all are obliged to comply with. It is so necessary, that the neglect of receiving it would be a great sin; more especially in circumstances where persons are exposed to persecution on account of their religion, or to other temptations against faith.

3. The principal effects of this sacrament are, a *fortifying* grace, in order to strengthen the soul against all the visible and invisible enemies of the faith; and a certain dedication and *consecration* of the soul by the Holy Ghost, the mark of which dedication and *consecration* is left in the soul as a *character*, which can never be effaced.

4. Hence this sacrament can be received but once; and it would be a sacrilege to attempt to receive it a second time; for which reason also the faithful are bound to take extreme care to come to this sacrament duly disposed, lest, if they should be so unhappy as to receive it

in mortal sin, they should receive their own condemnation, and run the risk of being deprived for ever of its grace.

5. Now, the dispositions which the Christian must bring with him to receive worthily the sacrament of Confirmation, must be a *purity of conscience*, at least from all mortal sin: for which reason he ought to go to *confession* before he is confirmed; for the Holy Ghost will not come to a soul in which Satan reigns by mortal sin. 2. A sincere desire of giving himself up to the Holy Ghost, to follow the influence of his divine grace, to be his temple for ever, and, by his assistance, to fulfil all the obligations of a soldier of Christ.

6. Hence a Christian ought to prepare himself for this sacrament by *fervent prayer*, as we find the Apostles prepared themselves for the receiving of the Holy Ghost. *They continued with one accord in prayer*, says St. Luke (speaking of the ten days that passed between the Ascension of our Lord and Pentecost), *and they were continually in the temple praising and blessing God.* How happy shall they be, who, like them, prepare themselves for the Holy Ghost by these spiritual exercises!

7. The obligations which accompany the character of Confirmation, and which a Christian takes upon himself when he receives this sacrament, are, to bear a loyal and perpetual allegiance to the great King, in whose service he enlists himself as a soldier; to be true to his standard, the cross of Christ, the mark of which he receives on his forehead; to fight his battles against his enemies, the world, the flesh, and the devil; to be faithful unto death; and rather to die than desert from the service, or go over to the enemy by wilful sin. In fine, to live up to the glorious character of a *soldier of Christ;* and to maintain that interior purity and sanctity which becomes *the temple of the Holy Ghost*, by a life of prayer and a life of love. Where the *character* of our confirmation, when we shall bring it before the judgment-seat of Christ, shall be found to have been accompanied with such a life as this, it will shine most gloriously in our souls for all eternity; but if, instead of living up to it, we should be found to have been *deserters* and *rebels*, and to have violated this sacred character by a life of sin, it will certainly rise up in judgment against us, it will condemn us at the bar of divine justice, it will cast us deeper into the bottomless pit, and be a mark of eternal ignominy and reproach to our souls amongst the damned.

DEVOTIONS.

Before Confirmation, it is proper to make a preparation of some days by frequent and fervent prayer, especially by devout acts of sorrow and contrition (for which purpose the Psalm Miserere *may be also used), and by repeated invocations of the Holy Ghost in the hymn* Veni Creator Spiritus, *or* Veni Sancte Spiritus.

The Litany of the Holy Ghost *may be also used daily.*

Prayer for obtaining right Dispositions for receiving the Sacrament of Confirmation.

O my God, through thy great mercy, I have received three of thy most holy sacraments; the first to make me thy child, the second to efface the stains which sin had made in my soul, the third to unite me with thy divine Son. Grant, then, I beseech thee, that the sacrament which I am now preparing to receive, may avail to the making me a perfect Christian; that it may give me strength and courage to combat my evil habits, to overcome all my temptations, to conform myself perfectly to thy law, and to become a true soldier of Jesus Christ, ready to suffer any thing rather than renounce his holy religion, and to maintain it, if need be, even at the peril of my life. This I most earnestly beseech thee, O my God, through the merits of thy Son our Lord, who liveth and reigneth with thee for ever and ever. Amen.

Prayer for the Seven Gifts of the Holy Ghost.

O almighty and eternal God, thou hast vouchsafed to adopt me for thy child in the holy sacrament of Baptism; thou hast granted me the remission of my sins at the tribunal of penance; thou hast made me to sit at thy holy table, and hast fed me with the bread of angels; perfect in me, I beseech thee, all these benefits. Grant unto me the spirit of Wisdom, that I may despise the perishable things of this world, and love the things that are eternal; the spirit of Understanding, to enlighten me and to give me the knowledge of religion; the spirit of Counsel, that I may diligently seek the surest ways of pleasing God and obtaining heaven; the spirit of Fortitude, that I may overcome with courage all the obstacles that oppose my salvation; the spirit of Knowledge, that I may be enlightened in the ways of God; the spirit of Piety, that I may find the service of God both sweet and amiable; the spirit of Fear, that I may be filled with a loving reverence towards God, and may dread in any way to displease him. Seal me, in thy mercy, with the seal of a disciple of Jesus Christ, unto everlasting life; and grant that, carrying the cross upon my forehead, I may carry it also in my heart, and confessing thee boldly before men, may merit to be one day reckoned in the number of thy elect. Amen.

Prayer for the Twelve Fruits of the Holy Ghost.

O Holy Spirit, Eternal Love of the Father and the Son, vouchsafe to grant unto me, I beseech thee, the fruit of Charity, that I may be united to thee by divine love; the fruit of Joy, that I may be filled with a holy consolation; the fruit of Peace, that I may enjoy inward tranquillity of soul; the fruit of Patience, that I may endure humbly every thing that may be opposed to my own desires; the fruit of Benignity, that I may willingly relieve the necessities of my neighbour; the fruit of Goodness, that I may be benevolent towards all; the fruit of Longanimity, that I may not be discouraged by delay, but may persevere in prayer; the fruit of Mildness, that I may subdue every rising of evil temper, stifle every murmur, and repress the susceptibilities of my nature, in all my dealings with my neighbour; the fruit of Fidelity, that I may rely, with assured confidence, on the word of God; the fruit of Modesty, that I may order my exterior regularly; the fruits of Continency and Chastity, that I may keep my body in such holiness as becometh thy temple, so that, having, by thy assistance, preserved my heart pure on earth, I may merit, in Jesus Christ, according to the words of the Gospel, to *see God* eternally in the glory of his kingdom. Amen.

Acts before Confirmation.

An Act of Faith.—O Holy Spirit, I firmly believe that I am about to receive thee in the sacrament of Confirmation. I believe it because thou hast said it, and thou art the Truth itself.

An Act of Hope.—Relying on thy infinite goodness, O Holy and Sanctifying Spirit, I confidently hope, that, receiving thee in the sacrament of Confirmation, I shall receive the abundance of thy graces. I trust in thee that thou wilt make me a perfect Christian, and that thou wilt give me strength to confess the faith, even at the peril of my life.

An Act of Charity.—I love thee, O Holy Spirit, with all my heart, and with all my soul, above all things, because thou art infinitely good and worthy to be loved. Kindle in my heart the fire of thy love; and grant that, having received

thee in the sacrament of Confirmation, I may faithfully perform all the duties of my state, to the end of my life.

Here also may be used the Renewal of the Baptismal Vows, *p.* 414.

A Prayer before Confirmation.

O God of infinite goodness, receive, I beseech thee, my most humble and hearty thanks, for all the favours which thou hast bestowed upon me, from the very moment of my birth; particularly for that thou hast been pleased to rank me among those who are now about to be set apart and consecrated to thee by the sacrament of Confirmation. Thou offerest me the greatest of thy gifts; thou art about to seal my soul with the sacred character of a soldier of Jesus Christ, and to send thy Holy Spirit down upon me, that he may abide within me continually. O my good and merciful Father, encouraged by such special marks of predilection, I venture to implore, with humble confidence, that thou wouldst thyself infuse into my heart all the dispositions necessary for its becoming the habitation of such a guest. Alas! O my God, I am far from possessing those sentiments of faith, love, humility, and fervour, which ought now to animate my soul; but all things are possible with thee, and thou hast promised to give to them that ask. I most sincerely detest all the sins of my whole life; every fault, every imperfect inclination, which may be an obstacle to the graces which thou desirest to bestow on thy unworthy child. Vouchsafe, O my God, to purify my soul from every stain, by the infinite merits of the death and passion of thy dear Son. I most sincerely resolve to serve thee faithfully all the days of my life; but, of myself, I am unable to do that which I desire and resolve to do; therefore I beseech thee to impart to me the graces of thy Holy Spirit, that, like the Apostles, I may be endued with strength from on high, and inspired with courage and resolution, to prove myself the disciple of thy Son. I ardently desire to receive this most precious gift; but do thou, O God, render my desire still stronger and more ardent, and accept, I beseech thee, on my behalf, the fervent desires that animated the heart of the Blessed Virgin and the holy Apostles on the day of Pentecost, and let their perfect dispositions supply in all things my deficiencies, through Christ our Lord, who, with thee, in the unity of the Holy Spirit, ever liveth and reigneth God, world without end. Amen.

THE CEREMONIES OF CONFIRMATION EXPLAINED.

The chrism used in Confirmation is a sacred ointment, composed of oil of olives and balm of Gilead, solemnly blessed by the Bishop on Maundy-Thursday. The outward anointing of the forehead with chrism represents the inward anointing of the soul, in this sacrament, with the Holy Ghost. The *oil*, whose properties are to strengthen and invigorate the limbs, to assuage pain, &c., represents the like spiritual effects of the grace of the sacrament in the soul, penetrating and diffusing itself throughout all her powers; oil also, being a smooth and mild substance, represents that spirit of meekness and patience under the cross, which is one principal effect of Confirmation. The *balm*, which has a particular property of preserving bodies, after death, from putrefaction, fitly represents the fortifying grace received in Confirmation, by which our souls are preserved from corruption after our sins have been destroyed by the sacrament of Baptism: also, being of a sweet smell, it represents the good odour or sweet savour of Christian virtues and an innocent life, with which we are to edify our neighbours, after having received this sacrament.

The anointing of the forehead is made in the form of a cross, because the virtue of this sacrament, as all other graces, comes through the merits of the sacrifice of the death of Jesus Christ; and to shew that, being now confirmed in his service, and enlisted as his soldiers, we should never be ashamed of our Master's livery, but boldly profess ourselves disciples of a crucified Saviour, and members of his Church, in spite of all the world may do against us, either by ridicule or persecution.

The Bishop gives the person confirmed a gentle blow on the cheek, to teach him that, being now a soldier of Jesus Christ, he must fight manfully against all his enemies; suffer patiently all kinds of affronts and injuries for his faith; and bear with meekness all crosses and trials, for the sake and for the glory of his Lord and Master.

In giving him this gentle blow, the Bishop says, *Peace be with you*, to signify that the true peace of God, which, as St. Paul says (Philip. iv. 7), "surpasseth all understanding," is chiefly to be found in suffering patiently for Christ's sake; and also to encourage him to do so by the hopes of reward, according to our Lord's promise (Matt. xi. 29): "Learn of me, for I am meek and humble of heart, and you shall find rest to your souls."

Persons usually take a new name at Confirmation, which ought to be the name of some Saint, whom they choose for their particular patron.

The Order of Confirmation.

The Bishop, wearing over his rochet an amice, stole, and cope of a white colour, and having a mitre on his head, proceeds to the faldstool, before the midst of the Altar, or placed for him in some other convenient place, and sits thereon, with his back to the Altar, and his face towards the people, holding his pastoral staff in his left hand. He washes his hands, still sitting; then, laying aside his mitre, he rises up, and, standing with his face towards the persons to be confirmed, and having his hands joined before his breast, (the persons to be confirmed kneeling, and having also their hands joined before their breasts,) he says:

Spiritus Sanctus superveniat in vos, et virtus Altissimi custodiat vos a peccatis. R. Amen.	May the Holy Ghost come down upon you, and may the power of the Most High preserve you from sins. R. Amen.

Then, signing himself, with his right hand, with the sign of the Cross, from his forehead to his breast, he says:

V. Adjutorium nostrum in nomine Domini.	V. Our help is in the Name of the Lord.
R. Qui fecit cœlum et terram.	R. Who hath made heaven and earth.
V. Domine, exaudi orationem meam.	V. O Lord, hear my prayer.
R. Et clamor meus ad te veniat.	R. And let my cry come unto thee.
N. Dominus vobiscum.	V. The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.

Then, with his hands extended towards the persons to be confirmed, he says:

Oremus.	Let us pray.
Omnipotens sempiterne Deus, qui regenerare dignatus es hos famulos tuos ex aqua et Spiritu Sancto, quique dedisti eis remissionem omnium peccatorum; emitte in eos septiformem Spiritum tuum, sanctum Paraclitum, de cœlis. R. Amen.	Almighty, everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them the remission of all their sins, send forth upon them thy sevenfold Spirit, the Holy Paraclete, from heaven. R. Amen.
Spiritum sapientiæ et intellectus. R. Amen.	V. The spirit of wisdom and of understanding. R. Amen.

Spiritum consilii et fortitudinis.

R. Amen.

R. The spirit of counsel and of fortitude.

R. Amen.

Spiritum scientiæ et pietatis.

R. Amen.

V. The spirit of knowledge and of godliness.

R. Amen.

Adimple eos spiritu timoris tui, et consigna eos signo cru + cis Christi, in vitam propitiatus æternam. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate ejusdem Spiritus Sancti, Deus, per omnia sæcula sæculorum.

R. Amen.

Replenish them with the spirit of thy fear, and sign them with the sign of the cross + of Christ, in thy mercy, unto life eternal. Through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, God, world without end.

R. Amen.

The Bishop, sitting on the faldstool, or, if the number of persons to be confirmed requires it, standing, with his mitre on his head, confirms them, arranged in rows, and kneeling in order. He inquires separately the name of each person to be confirmed, who is presented to him by the Godfather or Godmother, kneeling; and having dipped the end of the thumb of his right hand in chrism, he says:

N., signo te signo cru + cis.

N., I sign thee with the sign of the cross +.

Whilst saying these words he makes the sign of the Cross, with his thumb, on the forehead of the person to be confirmed, and then says:

Et confirmo te chrismate salutis. In nomine Pa + tris, et Fi + lii, et Spiritus + Sancti.

R. Amen.

And I confirm thee with the chrism of salvation. In the name of the Fa + ther, and of the Son +, and of the Holy + Ghost.

R. Amen.

Then he strikes him gently on the cheek, saying:

Pax tecum.

Peace be with thee.

When all have been confirmed, the Bishop wipes with breadcrumb, and washes, his thumb and hands over a basin. Whilst he is washing his hands, the following Antiphon is sung or read by the Clerks:

Confirma hoc, Deus, quod operatus es in nobis, a templo

Confirm, O Lord, that which thou hast wrought in us, from

sancto quod est in Jerusalem.

thy holy temple which is in Jerusalem.

V. Gloria Patri.

R. Glory be to the Father, &c.

Then the Antiphon Confirma hoc Deus *is repeated; after which the Bishop, laying aside his mitre, rises up, and standing towards the Altar, with his hands joined before his breast, says:*

V. Ostende nobis, Domine, misericordiam tuam.
R. Et salutare tuum da nobis.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. Shew us thy mercy, O Lord.
R. And grant us thy salvation.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.
V. The Lord be with you.
R. And with thy spirit.

Then, with his hands still joined before his breast, and all the persons confirmed devoutly kneeling, he says:

Oremus.

Deus, qui Apostolis tuis Sanctum dedisti Spiritum, et per eos, eorumque successores, cæteris fidelibus tradendum esse voluisti; respice propitius ad humilitatis nostræ famulatum; et præsta, ut eorum corda, quorum frontes sacro chrismate delinivimus, et signo sanctæ Crucis signavimus, idem Spiritus Sanctus in eis superveniens, templum gloriæ suæ dignanter inhabitando perficiat. Qui, cum Patre et eodem Spiritu Sancto, vivis et regnas Deus, in sæcula sæculorum.

R. Amen.

Let us pray.

God, who didst give to thine Apostles the Holy Spirit, and didst ordain that by them and their sucessors he should be delivered to the rest of the faithful, look mercifully on the service of our humility; and grant that the hearts of those whose foreheads we have anointed with the sacred chrism, and signed with the sign of the holy Cross, may, by the same Holy Spirit descending upon them, and vouchsafing to dwell therein, be made the temple of his glory. Who, with the Father and the same Holy Spirit, livest and reignest, God, world without end.

R. Amen.

Then he says:

Ecce sic benedicetur omnis homo, qui timet Dominum.

Behold, thus shall every man be blessed that feareth the Lord.

And turning to the persons confirmed, he makes over them the sign of the Cross, saying:

Bene ✠ dicat vos Dominus ex Sion, ut videatis bona Jerusalem omnibus diebus vitæ vestræ, et habeatis vitam æternam.	May the Lord bless ✠ you out of Sion, that you may see the good things of Jerusalem all the days of your life, and have life everlasting.
R. Amen.	R. Amen.

AFTER CONFIRMATION.

On returning to your place, after having been confirmed, consecrate some moments to thank God for the graces he has so mercifully bestowed upon you in the Sacrament of Confirmation. Imagine you are among the Apostles after the descent of the Holy Ghost, and join most devoutly in the transports with which they glorified God. Renew your good resolutions; place yourself under the protection of the most holy Virgin, praying the august Spouse of the Holy Ghost to obtain for you grace to remain faithful to the divine inspirations, and to perform all that you have promised, for the glory of God and your own salvation.

O my good and merciful Creator, O my most loving Father, and hast thou indeed so far overlooked my misery and my unworthiness as to make my soul the tabernacle of thy Holy Spirit! Am I indeed now honoured with the presence, and enriched with the gifts and graces of the Holy Ghost! Yea, Lord, I confidently hope that thou hast not been deaf to my petitions, and that I am now in possession of that sacred gift which I so ardently desired. O my God, accept the praises of thy angels and saints, in thanksgiving for thy unbounded mercies towards me. May the blessed Mother of thy divine Son, and the glorious choir of Apostles, thank thee for me. May the cross of Jesus Christ, with which my forehead hath been signed, defend me from all my enemies, and save me at the last day. May the inward unction of sanctifying grace, figured by the chrism with which I have been anointed, penetrate my soul, soften my heart, strengthen my will, and consecrate my whole being to thy service.

Here may also be used the Prayer for the Twelve Fruits of the Holy Ghost, *p.* 416, *and the* Te Deum, *p.* 538.

Acts after Confirmation.

An Act of Thanksgiving.—O Holy Spirit, although I am unable to understand all the greatness of the benefit which thou hast now bestowed upon me, in communicating thyself unto me with the abundance of thy graces; I return thee my most humble thanks for thy unspeakable gift, and I beseech thee to accept the grateful homage of my heart, which I here offer to thy divine Majesty. Oh, let this marvellous grace, which has imprinted on my soul the character of a perfect Christian, remain for ever engraven there, and excite within me a never-failing gratitude.

An Act of Consecration.—O Divine Spirit, who, of thy pure bounty and infinite goodness, hast given thyself to me, notwithstanding my great unworthiness, how could I be so ungrateful as not to give myself wholly to thee? Receive, then, I beseech thee, the offering which I make to thee of all I am. I consecrate to thee my mind with all its thoughts; my soul with all its faculties; my heart with all its affections: henceforth thou shalt be the God of my heart, and my portion for ever. Perfect, O Divine Spirit, what thou hast begun in me; strengthen the good desires with which thou hast inspired me, and make me ever wholly on fire with the love of thee.

An Act of Petition.—O Holy and Sanctifying Spirit, thy love towards me hath lavished upon me all thy gifts, and it is thy powerful protection alone that can preserve them to me. I possess this most precious treasure in a frail and earthen vessel: strengthen my weakness, I beseech thee, and grant that henceforth I may shew myself worthy of the glorious title of a disciple of Jesus Christ. Rather let me die than drive thee from my heart.

A Prayer to be said before leaving the Church.

O Lord, I am about to leave this holy place, in which thy Holy Spirit hath vouchsafed to visit my soul. I am going to return to the world, whose whole spirit is opposed to the mind of Jesus Christ. Withdraw not thyself from me, O most Holy Spirit; give me not up to its malice and wickedness. Let thy love embrace me on every side. Suffer not that this forehead, on which the holy unction is still glistening, should ever be ashamed of the Gospel of Christ, nor

the members of my body, which is now become thy temple, should ever be dishonoured and defiled by sin. Oh, may my heart never resist thee, O most blessed Spirit, but ever yield to the impressions of thy grace; for thou art the Spirit of wisdom and the Spirit of strength, and thou only canst accomplish in me those good desires with which thou inspirest me. Amen.

In this spirit every Christian ought to live after he is confirmed; for to this he is most certainly bound, by the perfection of the sacrament. Although weakness, cowardice, and human respect may be somewhat excused in such as, through no fault of theirs, have not yet been confirmed, there can be no excuse for those who have received this sacrament. For the principal design and effect of this holy ordinance is, to strengthen Christians against the snares and power of the devil, the world, and the flesh; to take from them the fear of men; to enable them to confess openly, and follow perseveringly, the sacred rules of the Gospel, esteem only Jesus to be their Master, and enter into no other warfare but his. To this end they are invested with the whole armour of Christ, that they may stand firm before persecutors and tyrants, who would do violence to their faith; and particularly before the people of the world, who offend against those sacred rules by their actions, by their words, by their excesses, by their vanities, or who otherwise join with the enemies of the Cross, in overthrowing that law which the servants of Christ are bound to assert and maintain.

A Prayer for the Renewal of the Grace of Confirmation.

(It may be used also on the Anniversary of the Day.)

O my Lord and my God, I have received, through thy mercy, the holy sacrament of Confirmation; preserve, I beseech thee, in my soul, and renew therein continually, the powerful effects of this divine ordinance, that I may be enabled henceforth to perform all its obligations, and to live according to the spirit of a true and perfect Christian. I have been enlisted into thy heavenly army, and have received the character of a soldier of Jesus Christ: grant that, always and in all places, I may prove myself the faithful servant of him, in whom dwelleth all the fulness of the Spirit, and, shedding forth the odour of a holy life, may edify my neighbour by my good example. Grant, I most humbly beseech thee, that neither the world, nor the customs of the world, may infect my soul with their pernicious maxims, and that

its vain flatteries and allurements may never make any impression on my soul. Assist me by thy grace, that I may firmly reject the dangerous solicitations of the worldly, and hearken not to the poisonous discourses of the unbelieving; and may I endeavour, by my counsel and example, to prevent my brethren in the faith from being ensnared by their deceitful words, or falling a prey to their malicious wickedness, ever seeking to draw others to the same abyss of error and destruction. Grant me, O my God, such purity of intention, such true humility and strength of faith, that my whole heart and mind being raised above all earthly things, and the illusions of a false philosophy, I may seek but thee, put my trust only in thy divine word, and firmly adhere to the decisions of thy Church, which alone can surely guide the learned and the ignorant into the way of truth and everlasting life. Amen.

The Sacrament of Matrimony.

INSTRUCTIONS.

THE holy state of Matrimony was instituted by the Almighty in the beginning of the world, and under the law of nature had a particular blessing annexed to it. *God created man to his own image: male and female he created them. And God blessed them, saying, Increase and multiply, and fill the earth.* (Gen. i. 27, 28.) Under the Mosaic law the Almighty more distinctly announced its dignity and obligations. Afterwards, under the Christian law, our divine Redeemer sanctified this state still more, and from a natural and civil contract raised it to the dignity of a sacrament. And St. Paul declared it to be a representation of that sacred union which Jesus Christ had formed with his spouse the Church. *This is a great sacrament; but I speak in Christ and in the Church.* (Ephes. v. 32.)

This sacrament was instituted by Jesus Christ, in order to bestow on those who enter into the married state a particular grace, to enable them to discharge all the duties required of them. It enables them to live together in union, peace, and love. It strengthens and purifies that natural affection, which, founded on virtue, and sanctioned by religion, can alone constitute the happiness of a married life. It corrects the inconstancy of the human heart; it softens down the asperities of temper, and enables each party to bear with each other's defects, with the same indulgence as if they were their own. It causes them to entertain sentiments of mutual respect, to preserve inviolable fidelity towards each other, and to vanquish every unlawful desire. It gives grace to subdue or regulate the motions of concupiscence, and to avoid every impropriety inconsistent with the sanctity of their state. For there is an innocence and purity as necessary in a married, as in a single life. It moreover gives them grace to discharge well that most important duty of training up their children in the fear and love of God. For these duties annexed to the married state cannot be fulfilled without great exertions, nor will those exertions be successful without the blessing and grace of God.

Therefore they who intend to enter into this state ought to proceed with the greatest prudence, and make the best possible preparation, that they may obtain these precious and abundant graces from the Almighty.

1. They ought to implore the Divine assistance, by fervent and devout prayer, to guide them in their choice of a proper person; for on the prudent choice which they make will very much depend their happiness, both in this life and in the next. They should be guided by the good character and virtuous dispositions of the person of their choice, rather than by riches, beauty, or any other worldly considerations, which ought to be but secondary motives.

2. They ought to enter into this holy state with the pure intention of promoting the honour and glory of God, and the sanctification of their own souls; and not from any merely earthly motive, or for sensual gratification.

3. They ought, moreover, to select a person of their own religion; for the Catholic Church has always, by every means in her power, discouraged mixed marriages; and experience shews, that a want of union in faith between the husband and wife is frequently attended with the worst consequences, both to themselves and to their children. A Catholic, on marrying a person of another religion, cannot be allowed to enter into an agreement that any of the children shall be brought up in any other than the Catholic faith.

4. Before they make any advance in a matter of such great importance, they ought to ascertain whether there be any impediment to prevent their lawful union; and parents are in duty bound to prevent too great an intimacy between their children and relations within the prohibited degrees of kindred. *First, second, and third cousins are within the prohibited degrees.*

5. They who intend to marry ought to ask the advice of their parents or guardians, &c.

6. Those who keep company with a view to marriage should be careful never to take or allow any indecent familiarities; for these are sinful, and draw down upon them the just indignation of God, in place of that blessing of which they then stand so much in need.

7. It is also advisable, some time previous to their marriage, to inform their Director of their intentions, that so he may have time and opportunity to point out to them the preparation most useful for them, and instruct them in the duties and obligations of the state of life into which they propose to enter.

8. They must obtain the pardon of their sins by worthily approaching the sacrament of penance; for should they receive Matrimony without purity of conscience, they would deprive themselves of the grace of the sacrament, and be guilty of a sacrilegious profanation of this holy institution.

9. The Church, in the General Council of Trent, sess. 24, c. i., ever

solicitous for the welfare of her children, exhorts the faithful before their marriage to receive with devotion the Holy Communion.

10. At the time of marriage, they ought to approach the altar with the greatest decorum and reverence; (for there, in the presence of God and his Church, they are about to enter into a solemn contract and engagement, not to be broken but by death;) and receive the benediction of God's minister with humble and sincere devotion.

11. When the married couple leave the church, they ought to carry with them feelings of respect for the holy sacrament which they have received, and of gratitude to God for his mercies. They should spend the day in such a manner as not to lose the blessing which they received in the morning. They ought to celebrate their marriage, like holy Tobias, in the fear of the Lord, and strive to conduct themselves amongst their friends with as much sanctity and decorum, as if Jesus Christ were a guest among them, as he was at the marriage-feast at Cana. They should be particularly careful not to profane the day of their marriage by dissipation or intemperance, or any sinful diversions or indelicate allusions, which are unbecoming at all times, but more particularly on so important and sacred an occasion.

12. They ought frequently to reflect on their duties and obligations, as inculcated in the word of God.

"Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it. So also ought men to love their wives as their own bodies." (Ephes. v. 25, 28.) "Dwelling with them according to knowledge, giving honour to the female as to the weaker vessel, and as to the co-heirs of the grace of life." (1 Peter iii. 7.)

"Let women be subject to their husbands, as to the Lord. Because the husband is the head of the wife; as Christ is the head of the Church. Therefore, as the Church is subject to Christ, so also let the wives be subject to their husbands in all things." (Ephes. v. 22-24.)

✠

The Ritual for the Celebration of Matrimony.

The Priest, vested in a surplice and white stole, accompanied by at least one Clerk, to carry the book and a vessel of holy water, and by two or three witnesses, asks the man and the woman separately, as follows, in the vulgar tongue, concerning their consent. And first he asks the Bridegroom, who must stand at the right hand of the woman:

N., wilt thou take N., here present, for thy lawful wife, according to the rite of our holy Mother the Church?

R. I will.

Then the Priest asks the Bride:

N., wilt thou take N., here present, for thy lawful husband, according to the rite of our holy Mother the Church?
R. I will.

Then the woman is given away by her father or friend; and, if she has never been married before, she has her hand uncovered; but if she is a widow, she has it covered. The man receives her to keep in God's faith and his own; and, holding her by the right hand in his own right hand, plights her his troth, saying after the Priest as follows:

I, N., take thee, N., to my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death do us part, if holy Church will it permit; and thereto I plight thee my troth.

Then they loose their hands; and, joining them again, the woman says after the Priest:

I, N., take thee, N., to my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death us do part, if holy Church will it permit; and thereto I plight thee my troth.

Their troth being thus pledged to each other on both sides, and their right hands joined, the Priest says:

Ego conjungo vos in matrimonium, in nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

I join you together in marriage, in the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Then he sprinkles them with holy water.

This done, the Bridegroom places upon the book gold and silver (which are presently to be delivered into the hands of the Bride), and also a ring, which the Priest blesses, saying:

V. Adjutorium nostrum in nomine Domini.	V. Our help is in the name of the Lord.
R. Qui fecit cœlum et terram.	R. Who hath made heaven and earth.
V. Domine, exaudi orationem meam.	V. O Lord, hear my prayer.
R. Et clamor meus ad te veniat.	R. And let my cry come unto thee.
V. Dominus vobiscum.	V. The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.

Oremus.	Let us pray.
Benedic, ✠ Domine, annulum hunc, quem nos in tuo nomine benedicimus, ✠ ut quæ eum gestaverit, fidelitatem integram suo sponso tenens, in pace et voluntate tua permaneat, atque in mutua charitate semper vivat. Per Christum Dominum nostrum.	Bless, ✠ O Lord, this ring, which we bless ✠ in thy name, that she who shall wear it, keeping true faith unto her spouse, may abide in thy peace and will, and ever live in mutual charity. Through Christ our Lord.
R. Amen.	R. Amen.

Then the Priest sprinkles the ring with holy water, in the form of a Cross; and the Bridegroom, having received the ring from the hand of the Priest, gives gold and silver to the Bride, and says:

With this ring I thee wed; this gold and silver I thee give; with my body I thee worship; and with all my worldly goods I thee endow.

Then the Bridegroom places the ring on the thumb of the left hand of the Bride, saying: In the name of the Father; *then on the second finger, saying:* and of the Son; *then on the third finger, saying:* and of the Holy Ghost; *lastly, on the fourth finger, saying:* Amen. *And there he leaves the ring.*

This done, the Priest adds:

V. Confirma hoc, Deus, quod operatus es in nobis.	V. Confirm, O God, that which thou hast wrought in us.
R. A templo sancto tuo, quod est in Jerusalem.	R. From thy holy temple which is in Jerusalem.
Kyrie eleison.	Lord have mercy.
Christe eleison.	Christ have mercy.
Kyrie eleison.	Lord have mercy.
Pater noster, &c. Et ne nos inducas in tentationem.	Our Father, &c. And lead us not into temptation.
R. Sed libera nos a malo.	R. But deliver us from evil.
V. Salvos fac servos tuos.	V. Save thy servants.
R. Deus meus, sperantes in te.	R. Who hope in thee, O my God.
V. Mitte eis, Domine, auxilium de sancto.	V. Send them help, O Lord, from the sanctuary.
R. Et de Sion tuere eos.	R. And defend them out of Sion.
V. Esto eis, Domine, turris fortitudinis.	V. Be unto them, O Lord, a tower of strength.
R. A facie inimici.	R. From the face of the enemy.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Respice, quæsumus, Domine, super hos famulos tuos, et institutis tuis, quibus propagationem humani generis ordinasti, benignus assiste, ut qui te auctore junguntur, te auxiliante serventur. Per Christum Dominum nostrum. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

Look, O Lord, we beseech thee, upon these thy servants, and graciously assist thine own institutions, whereby thou hast ordained the propagation of mankind, that they who are joined together by thy authority may be preserved by thy help. Through Christ our Lord. Amen.

After this, if the nuptial benediction is to be given, a Mass is said, pro sponso et sponsa, *as in the Roman Missal; every thing being observed which is there prescribed, viz.*

After the Pater noster, *the Priest, standing at the Epistle side of the Altar, and turning towards the Bride and Bridegroom, kneeling before the Altar, says over them the following prayers:*

Oremus.

Propitiare, Domine, supplicationibus nostris, et institutis tuis, quibus propagationem humani generis ordinasti, benignus assiste, ut quod te auctore jungitur, te auxiliante servetur. Per Dominum nostrum Jesum Christum.

Let us pray.

Be propitious, O Lord, unto our supplications, and graciously assist thine own institutions, whereby thou hast ordained the propagation of mankind, that that which is joined together by thy authority may be preserved by thy help. Through Jesus Christ our Lord.

Oremus.

Deus, qui potestate virtutis tuæ de nihilo cuncta fecisti: qui dispositis universitatis exordiis, homine ad imaginem Dei facto, ideo inseparabile mulieris adjutorium condidisti, ut fœmineo corpori de virili dares carne principium, docens quod ex uno placuisset institui, nunquam licere disjungi: Deus, qui tam excellenti mysterio conjugalem copulam consecrasti, ut Christi et ecclesiæ sacramentum præsignares in

Let us pray.

O God, who by the might of thy power didst create all things out of nothing; who, when the beginnings of the universe were set in order, and man was made to the image of God, didst ordain the inseparable assistance of woman, in such wise that thou gavest beginning to her body out of the flesh of man, teaching thereby that what it had pleased thee should be formed of one, it should never be law-

fœdere nuptiarum: Deus, per quem mulier jungitur viro, et societas principaliter ordinata, ea benedictione donatur, quæ sola nec per originalis peccati pœnam, nec per diluvii est ablata sententiam; respice propitius super hanc famulam tuam, quæ maritali jungenda consortio, tua se expetit protectione muniri: sit in ea jugum dilectionis et pacis; fidelis et casta nubat in Christo, imitatrixque sanctarum permaneat fœminarum: sit amabilis viro ut Rachel, sapiens ut Rebecca, longæva et fidelis ut Sarah; nihil in ea ex actibus suis ille auctor prævaricationis usurpet; nexa fidei mandatisque permaneat; uni thoro juncta, contactus illicitos fugiat; muniat infirmitatem suam robore disciplinæ; sit verecundia gravis, pudore venerabilis, doctrinis cœlestibus erudita; sit fœcunda in sobole, sit probata et innocens; et ad beatorum requiem, atque ad cœlestia regna perveniat: ut videant ambo filios filiorum usque in tertiam et quartam generationem, et ad optatam perveniant senectutem. Per eumdem Dominum nostrum Jesum Christum.

ful to put asunder; O God, who hast consecrated the bond of matrimony by such an excellent mystery, that in the covenant of marriage thou wouldst signify the sacrament of Christ and his Church; O God, by whom woman is joined to man, and society, as ordained from the beginning, is furnished with a blessing, which alone was not removed, either in punishment of original sin, or by the sentence of the deluge: look mercifully upon this thy handmaid, who, being now to be joined in wedlock, earnestly desires to be fortified with thy protection: may it be to her a yoke of love and peace; may she marry in Christ, faithful and chaste, and remain a follower of holy women; may she be amiable to her husband like Rachel, wise like Rebecca, long-lived and faithful like Sara. In none of her deeds may that author of deceit have any power over her; may she abide firmly knit to the faith and the commandments; joined unto one bed, may she fly all unlawful approaches; may she fortify her weakness by the strength of discipline; may she be in shamefacedness grave, in modesty venerable, in heavenly doctrines learned; may she be fruitful in offspring, approved and innocent; and attain unto the rest of the blessed and unto the heavenly kingdom; that they both may see their children's children unto the third and fourth generation, and arrive at a desired old age. Through the same Jesus Christ our Lord.

Then the Priest, returning to the middle of the Altar, says: Libera nos, &c., *as usual; and, after he has received the Blood, communicates the newly-married couple, and proceeds with the Mass: and having said the* Benedicamus Domino, *or* Ite missa est, *before he blesses the people, he turns to the Bride and Bridegroom, and says:*

Deus Abraham, Deus Isaac, et Deus Jacob sit vobiscum, et ipse adimpleat benedictionem suam in vobis; ut videatis filios filiorum vestrorum, usque ad tertiam et quartam generationem; et postea vitam æternam habeatis sine fine, adjuvante Domino nostro Jesu Christo: qui cum Patre et Spiritu Sancto vivit et regnat Deus, per omnia sæcula sæculorum. Amen.

May the God of Abraham, the God of Isaac, and the God of Jacob be with you, and himself fulfil his blessing upon you; that you may see your children's children unto the third and fourth generation; and may afterwards have everlasting life, without end, by the help of our Lord Jesus Christ; who, with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen.

Then the Priest admonishes them to preserve fidelity towards each other; to observe continency at seasons of devotion, and particularly at the times of fasting and solemn festivals; to love one another, and to persevere, with one heart, in the fear of God. Then he sprinkles them with holy water, and, having said the Placeat tibi sancta Trinitas, &c., *he gives the Benediction, and reads the last Gospel as usual.*

A PRAYER

That may be daily said by a Woman in the state of Pregnancy.

O Lord God Almighty, Creator of heaven and earth, who hast made us all out of nothing, and redeemed us by the precious blood of thy only Son; look down upon thy poor handmaid here prostrate before thee, humbly imploring thy mercy, and begging thy blessing for herself and her child, which thou hast given her to conceive. Preserve, I beseech thee, the work of thy hands; and defend both me and the tender fruit of my womb from all perils and all evils. Grant me in due time a happy delivery, and bring my child safe to

the font of baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully for ever. But, O my God, I have too much reason to fear, lest my great and manifold sins should hinder thee from hearing my prayers, and draw down thy judgments upon me and mine, instead of the mercies for which I pray: and therefore I feel that the first thing I ought to do is, to repent from the bottom of my heart for all my offences, humbly confess them, and continually cry to thee for mercy. I detest, then, all my sins with my whole heart, and desire to lay them all here at thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because they are infinitely odious to thee; and I wish that I could expiate them with tears of blood: I humbly beg thy pardon for them all, and I wish, with all my heart, that I had never committed them. I here offer myself to make what satisfaction I am able for them; and I most willingly accept of whatever I may have to endure in childbearing, and offer it up now beforehand to thee for my sins; firmly resolving, by thy grace, never wilfully to offend thee any more. Look upon my poor heart, O Lord, and if it be not according to my words, at least I desire it should be so: I desire it should be that contrite and humble heart, which thou never despisest. In this disposition of soul, and with a lively confidence in thy mercies, and in the merits of the death and passion of Jesus Christ thy Son, I renew my most humble petition, and once more beg of thee, for myself, thy grace and protection, and a happy delivery; and for my child, that thou wouldest be pleased to preserve it for the grace of holy baptism, sanctify it for thyself, and make it thine for ever. Through the same Jesus Christ thy Son our Lord. Amen.

✠

The Benediction of a Woman after Childbirth.

When a Woman after Childbirth comes to the Church to give thanks to God, and to ask the Priest's Benediction, she kneels at the door or entry of the Church, holding a lighted candle in her hand; and the Priest, vested in a surplice and white stole, sprinkles her with holy water, and then says:

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

Ant. Hæc accipiet benedictionem a Domino, et misericordiam a Deo salutari suo; quia hæc est generatio quærentium Dominum.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

Ant. She shall receive a blessing from the Lord, and mercy from God her Saviour: for this is the generation of them that seek the Lord.

Then follows Psalm xxiii., *with the* Gloria, *for which see* Office of the Blessed Virgin, *p.* 527.

The Antiphon Hæc accipiet *is repeated.*

Then, reaching the end of his stole to the woman's hand, the Priest introduces her into the Church, saying:

Ingredere in templum Dei, adora Filium beatæ Mariæ Virginis, quí tibi fœcunditatem tribuit prolis.

Enter into the temple of God, adore the Son of the blessed Virgin Mary, who giveth thee fruitfulness of offspring.

And she, entering in, kneels before the Altar, and prays, giving thanks to God for the benefits bestowed upon her; and the Priest says:

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord have mercy. Christ have mercy. Lord have mercy.

Pater noster, *secreto*.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Salvam fac ancillam tuam, Domine.

R. Deus meus, sperantem in te.

V. Mitte ei, Domine, auxilium de sancto.

R. Et de Sion tuere eam.

V. Nihil proficiat inimicus in ea.

R. Et filius iniquitatis non apponat nocere ei.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Omnipotens, sempiterne Deus, qui per beatæ Mariæ Virginis partum fidelium parientium dolores in gaudium vertisti: respice propitius super hanc famulam tuam ad templum tuum pro gratiarum actione lætam accedentem: et præsta, ut post hanc vitam, ejusdem beatæ Mariæ meritis et intercessione, ad æternæ beatitudinis gaudia cum prole sua pervenire mereatur. Per Christum Dominum nostrum.

R. Amen.

Our Father, *secretly*.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Save thine handmaid, O Lord.

R. Who hopeth in thee, O my God.

V. Send her help, O Lord, from the sanctuary.

R. And defend her out of Sion.

V. Let not the enemy prevail against her.

R. Nor the son of iniquity approach to hurt her.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

Almighty, everlasting God, who, through the delivery of the blessed Virgin Mary, hast turned into joy the pains of the faithful in childbirth, look mercifully upon this thine handmaid, coming in gladness to thy temple, to offer up her thanks: and grant that, after this life, by the merits and intercession of the same blessed Mary, she may merit to arrive, together with her offspring, at the joys of everlasting happiness. Through Christ our Lord.

R. Amen.

Then he sprinkles her with holy water, in the form of a Cross, saying:

Pax et benedictio Dei omnipotentis, Patris, ✠ et Filii, et Spiritus Sancti, descendat super te, et maneat semper. Amen.

The peace and blessing of God Almighty, the Father, ✠ and the Son, and the Holy Ghost, descend upon thee, and abide for ever. Amen.

NOTE.—*This Benediction is not given except to those in lawful wedlock.*

✠

The Benediction of a Woman in Childbirth, where there is a doubt of her safety.

V. Adjutorium nostrum in nomine Domini.
R. Qui fecit cœlum et terram.
V. Salvam fac ancillam tuam, Domine.
R. Deus meus, sperantem in te.
V. Esto ei, Domine, turris fortitudinis.
R. A facie inimici.
V. Nihil proficiat inimicus in ea.
R. Et filius iniquitatis non apponat nocere ei.
V. Mitte ei, Domine, auxilium de sancto.
R. Et de Sion tuere eam.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Omnipotens, sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare Unitatem; quæsumus, ut ejusdem fidei firmitate, hæc famula tua ab omnibus semper muniatur adversis. Per Dominum nostrum Jesum Christum, &c.

V. Our help is in the name of the Lord.
R. Who hath made heaven and earth.
V. Save thine handmaid, O Lord.
R. Who hopeth in thee, O my God.
V. Be unto her, O Lord, a tower of strength.
R. From the face of the enemy.
V. Let not the enemy prevail against her.
R. Nor the son of iniquity approach to hurt her.
V. Send her help, O Lord, from the sanctuary.
R. And defend her out of Sion.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.
V. The Lord be with you.
R. And with thy spirit.

Let us pray.

Almighty, everlasting God, who hast given to thy servants, in the confession of the true faith, to acknowledge the glory of the eternal Trinity, and, in the power of majesty, to adore the Unity; grant, we beseech thee, that, by steadfastness in the same faith, this thine handmaid may ever be defended from all adversities. Through our Lord, &c.

Oremus.

Domine Deus, omnium Creator, fortis et terribilis, justus atque misericors, qui solus bonus et pius es; qui de omni malo liberas Israel; qui fecisti patres electos quoslibet, et sanctificasti eos munere Spiritus tui; qui gloriosæ Virginis Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu sancto cooperante, præparasti; qui Joannem Baptistam Spiritu Sancto repleri, et in utero matris exultare fecisti; accipe sacrificium cordis contriti, ac fervens desiderium famulæ tuæ N. humiliter supplicantis, pro conservatione prolis debilis, quam ei dedisti concipere; et custodi parientem tuam, et defende ab omni dolo et injuria diri hostis, ut obstetricante manu misericordiæ tuæ, fœtus ejus ad hanc lucem veniat incolumis, ac sanctæ regenerationi servetur, tibi in omnibus jugiter deserviat, et vitam consequi mereatur æternam. Per eumdem Dominum nostrum, &c.

R. Amen.

Let us pray.

Lord God, Creator of all things, strong and terrible, just and merciful, who alone art good and kind; who deliverest Israel from all evil; who madest whom thou wouldest chosen fathers, and sanctifiedst them with the gift of thy Spirit; who, by the co-operation of the Holy Spirit, didst prepare the body and soul of the glorious Virgin Mary, that she might be worthy to be made a fitting habitation of thy Son; who madest John the Baptist to be filled with the Holy Spirit, and to leap in his mother's womb; accept the sacrifice of a contrite heart, and the fervent desire of thine handmaid, N., who humbly beseecheth thee for the preservation of the feeble offspring which thou hast given her to conceive; preserve thine handmaid in childbearing, and defend her from all craft and injury of the direful enemy; that, by the helping hand of thy mercy, her offspring may come safe to this light of day, and may be preserved for holy regeneration, may evermore serve thee in all things, and may merit to attain unto everlasting life. Through the same our Lord, &c.

R. Amen.

Then she is sprinkled with holy water, whilst the 66th Psalm, *with the* Gloria, *is being said; for which see* Office of the Blessed Virgin, *p.* 546.

V. Benedicamus Patrem, et Filium, cum Sancto Spiritu.

V. Let us bless the Father, and the Son, with the Holy Spirit.

R. Laudemus et superexaltemus eum in sæcula.

V. Angelis suis Deus mandet de te.

R. Ut custodiant te in omnibus viis tuis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Visita, quæsumus, Domine, cunctam habitationem istam, et omnes insidias ab ea et præsenti famula tua longe repelle; et Angeli tui sancti habitent in ea, qui eam et ejus prolem in pace custodiant: et benedictio tua sit super eam semper: salva eos omnipotens Deus, et lucem eis tuam concede perpetuam. Per Dominum nostrum, &c.

R. Amen.

Benedictio Dei omnipotentis, Patris ✠, et Filii, et Spiritus Sancti, descendat super te et super prolem tuam, et maneat semper.

R. Amen.

R. Let us praise and highly exalt him for ever.

V. God shall give his Angels charge concerning thee.

R. To keep thee in all thy ways.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Visit, we beseech thee, O Lord, all this habitation, and drive all dangers far from it, and from this thine handmaid; and let thy holy Angels dwell in it, to preserve her and her offspring in peace; and let thy blessing be always upon her: save them, O almighty God, and grant unto them thy perpetual light. Through our Lord, &c.

R. Amen.

May the blessing of God Almighty, of the Father, ✠ and of the Son, and of the Holy Ghost, descend upon thee and upon thy offspring, and abide for ever.

R. Amen.

Instructions and Devotions for the Sick.

If you are attacked by any serious illness, let your first care be to send for your spiritual physician, and settle the state of your soul. This is much better done in the beginning of sickness than afterwards, when the strength of fever, or the nature of the remedies, may render a person absolutely unfit for so great a work. Sickness is often sent for a punishment of sin, and therefore a sincere repentance and confession of sin are often a more effectual means of recovery than any other.

2. If you have not already made your Will, as in prudence you ought, let this also be done in the beginning of your sickness; that so, having settled your temporal affairs, you may apply your soul without disturbance to the spiritual.

3. Engage your best friends to give you timely notice if your illness be dangerous; and not to flatter you with hopes of life, when there are little or no grounds for hope. Make the best you can of that time which, perhaps, is to be your last. Admit but of few visits, nor of any discourse but such as may be for your soul's profit.

4. Take proper care for the discharge of your debts, and all other obligations incumbent upon you; and this as much as may be in the beginning also of your sickness. Forgive all those who have in any way injured you, and ask pardon of those whom you have injured.

5. Receive your sickness from the hand of God, with a perfect resignation to his holy will, as a just punishment of your offences; frequently offer yourself up to him, and beg that he will give you patience, and sanctify your sufferings, and that he will accept of all your pains and uneasiness, in union with the sufferings of your Saviour Jesus Christ, in deduction of the punishment due to your sins.

6. Often procure some friends to read to you such prayers as are most affecting and proper for your present condition, especially the Penitential Psalms, the Litanies, Acts of the Love of God, of Patience and Resignation, &c.

7. Have the Crucifix, or a picture of Christ crucified, always before

your eyes: think often upon his passion, hide yourself in spirit in his wounds, and embrace his feet with all the affection of your soul.

8. Aim, as much as you can, at a penitential spirit during your sickness; often cry to God for mercy, and make frequent acts of contrition for your sins. St. Augustine used to say, that no Christian, however innocent his life might have been, ought to venture to die in any other state than that of a penitent.

A Prayer proper to be daily repeated in time of Sickness.

O Lord Jesus Christ, behold I receive this sickness, with which thou art pleased to visit me, as coming from thy fatherly hand. It is thy will it should be thus with me, and therefore I submit: thy will be done on earth, as it is in heaven. May this sickness be to the honour of thy holy name, and for the good of my soul. For this end, I here offer myself with an entire submission to all thine appointments, to suffer whatever thou pleasest, as long as thou pleasest, and in what manner thou pleasest; for I am thy creature, O Lord, who have most ungratefully offended thee; and since my sins have a long time cried aloud to heaven for justice, why should I now complain if I feel thy hand upon me?

But rebuke me not, O Lord, in thy fury, nor chastise me in thy wrath; but have regard to my weakness. Thou knowest how frail I am; that I am nothing but dust and ashes. Deal not with me, therefore, according to my sins, neither punish me according to mine iniquities; but, according to the multitude of thy most tender mercies, have compassion on me. Oh! let thy justice be tempered with mercy, and let thy heavenly grace come to my assistance, to support me under this my illness. Confirm my soul with strength from above, that I may bear, with a true Christian patience, all the uneasiness, pains, disquiets, and difficulties of my sickness, and that I may cheerfully accept them as the just punishment of my offences. Preserve me from all temptations, and be thou my defence against all the assaults of the enemy, that in this illness I may in no way offend thee; and if this is to be my last, I beseech thee so to direct me by thy grace, that I may not neglect nor be deprived of those helps which, in thy mercy, thou hast ordained

for the good of my soul, to prepare it for its passage into eternity; that, being perfectly cleansed from all my sins, I may believe in thee, put my whole trust in thee, love thee above all things, and, through the merits of thy death and passion, be admitted into the company of the blessed, where I may praise thee for ever. Amen.

Short Acts of the most necessary Virtues proper to be inculcated in the time of Sickness.

Lord, I accept this sickness from thy hands, and entirely resign myself to thy blessed will, whether it be for life or death. Not my will, but thine be done: thy will be done on earth, as it is in heaven.

Lord, I submit to all the pains and uneasiness of this my illness; my sins have deserved infinitely more. Thou art just, O Lord, and thy judgment is right.

Lord, I offer up to thee all that I now suffer, or may have yet to suffer, to be united to the sufferings of my Redeemer, and sanctified by his passion.

I adore thee, O my God and my All, as my first beginning and last end; and I desire to pay thee the best homage I am able, and to bow down all the powers of my soul to thee.

Lord, I desire to praise thee for ever, in sickness as well as in health; I desire to join my heart and voice with the whole Church of heaven and earth, in blessing thee for ever.

I give thee thanks from the bottom of my heart for all the mercies and blessings bestowed upon me and thy whole Church, through Jesus Christ thy Son; and above all, for having loved me from all eternity, and redeemed me with his precious blood. Oh, let not that blood be shed for me in vain!

Lord, I believe all those heavenly truths which thou hast revealed, and which thy holy Catholic Church believes and teaches. Thou art the sovereign Truth, who canst neither deceive nor be deceived; and thou hast promised the Spirit of Truth, to guide thy Church into all truth. "I believe in God the Father Almighty," &c. In this faith I resolve, through thy grace, both to live

and die. O Lord, strengthen and increase this my faith.

O my God, all my hopes are in thee; and through Jesus Christ, my Redeemer, and through his passion and death, I hope for mercy, grace, and salvation from thee. In thee, O Lord, have I put my trust; oh, let me never be confounded!

O sweet Jesus, receive me into thine arms, in this day of my distress; hide me in thy wounds, bathe my soul in thy precious blood.

I love thee, O my God, with my whole heart and soul, above all things; at least, I desire so to love thee. Oh, come now and take full possession of my whole soul, and teach me to love thee for ever!

I desire to be dissolved, and to be with Christ.

Oh, when will thy kingdom come! O Lord, when wilt thou perfectly reign in all hearts! When shall sin be no more!

I desire to embrace every neighbour with perfect charity for the love of thee. I forgive, from my heart, all who have in any way offended or injured me, and ask pardon of all whom I have in any way offended.

Have mercy on me, O God, according to thy great mercy; and according to the multitude of thy tender mercies, blot out mine iniquity.

Oh, who will give water to my head, and a fountain of tears to mine eyes, that night and day I may weep for all my sins!

Oh, that I had never offended so good a God! Oh, that I had never sinned! Happy those souls that have always preserved their baptismal innocence!

Lord, be merciful to me a sinner; sweet Jesus, Son of the living God, have mercy on me.

I commend my soul to God my Creator, who made me out of nothing; to Jesus Christ my Saviour, who redeemed me with his precious blood; to the Holy Ghost, who sanctified me in baptism. Into thy hands, O Lord, I commend my spirit.

I renounce from this moment, and for all eternity, the devil and all his works; and I abhor all his suggestions and temptations. Oh, suffer not, O Lord, this mortal

enemy of my soul to have any power over me, either now or at my last hour. Oh, let thy holy angels defend me from all the powers of darkness.

Holy Mary, pray for me.

Holy Mary, Mother of grace, Mother of mercy, do thou defend me from the enemy, and receive me at the hour of death.

O holy Angel of God, who art my guardian, stand by me and assist me.

O all ye blessed Angels and Saints of God, pray for me, a poor sinner.

Acts of the Love of God.

1. My God, my sovereign good, would that I had always loved thee!
2. My God, I detest the time in which I loved thee not.
3. How have I lived so long without thy holy love?
4. And thou, my God, how hast thou borne with me?
5. I thank thee, O my God, for so much patience.
6. Now I desire to love thee for ever.
7. I would rather die than cease to love thee.
8. My God, deprive me of life rather than permit that I should cease to love thee.
9. The grace I ask of thee is that I may always love thee.
10. With thy love I shall be happy.

Glory be to the Father, &c.

1. My God, I desire to see thee loved by all men.
2. I should consider it a happiness to give my blood, in order that all men may love thee.
3. Blind are they who love thee not.
4. Enlighten them, O my God!
5. Not to love thee, O Sovereign Good, is the only evil to be feared.
6. Never will I be of the number of those blind souls who love thee not.
7. Thou, O my God, art my joy and all my good.
8. I desire to be wholly thine for ever.

9. Who shall ever be able to separate me from thy love?

10. Come, all created beings; come, all of you, and love my God.

Glory be to the Father, &c.

1. My God, would that I had a thousand hearts to love thee.

2. Would that I had the hearts of all men to love thee!

3. How I should rejoice were there many worlds, who might all love thee!

4. I should be happy if I could love thee with the heart of all possible creatures.

5. Thou, indeed, dost merit it, O my God!

6. My heart is too poor and too cold to love thee!

7. O woful insensibility of man, in regard of this Sovereign Good!

8. Oh, the blindness of worldlings, who know not true love!

9. O blessed inhabitants of heaven, who know it and love it!

10. O happy necessity, to love God!

Glory be to the Father, &c.

1. O my God, when shall I burn with love for thee?

2. O how happy would be my lot!

3. But since I know not how to love thee, I can rejoice at this, that so many others love thee with all their hearts.

4. I rejoice at this particularly, that the angels and saints love thee in heaven.

5. I unite my feeble heart to their inflamed hearts.

6. Would that I could love thee as well as those saints who have been most inflamed with love for thee!

7. Would that I had for thee a love similar to that of St. Mary Magdalene, St. Catherine, and St. Teresa!

8. Or such as that of St. Austin, St. Dominic, St. Francis Xavier, St. Philip Neri, St. Aloysius Gonzaga.

9. Or as that which was entertained for thee by the holy Apostles; and particularly by St. Peter, St. Paul, and the beloved disciple.

10. Or, in fine, as that with which the great patriarch St. Joseph loved thee.

Glory be to the Father, &c.

1. Would, moreover, that I could love thee as the blessed Virgin loved thee upon earth!

2. As she loved thee, particularly when she conceived thy divine Son in her virginal womb, when she brought him into the world, when she nourished him with her milk, and when she saw him die.

3. Would that I could love thee as she loves thee now, and as she will love thee for ever in heaven!

4. But to love thee as thou deservest to be loved, O God, infinitely good, even this would not suffice.

5. I should wish, moreover, to love thee as the Divine Word, made Man, loved thee.

6. As he loved thee at his birth.

7. As he loved thee expiring on the cross.

8. As he loves thee continually in the tabernacles where he lies hid.

9. As he loves, and shall love thee for ever.

10. In fine, my God, I wish to love thee as thou lovest us; but since that is impossible, grant that I may love thee as well as I know how, as much as I can, and as much as thou wishest me. Amen.

Glory be to the Father, &c.

Then say the following prayer:

O God, who hast prepared invisible rewards for those who love thee, pour forth some of thy love into our hearts, to the end that, loving thee in all and above all, we may obtain the accomplishment of thy promises, which surpass all desire; through our Lord Jesus Christ, &c.[1]

[1] Pius VII., by a rescript, Aug. 11, 1818, granted an indulgence of three hundred days to all the faithful who should recite, with a contrite heart, a succession of acts of the love of God, arranged in form of a crown, with five "Gloria Patri's," as contained in the *Raccolta*. By saying them ten times a month for a whole year, a person may gain a plenary indulgence on any day he may choose; confession, communion, and prayers according to the Pope's intentions being supposed.

In Suffering.

O Lord Jesus Christ, accept my sufferings, which I desire to unite with thine; sanctify this affliction, so that every pain I feel may purify my soul, and bring it nearer unto thee. O Lord Jesus Christ, I beseech thee to give me such love for thee, that I may love the very sufferings that will take me sooner to thee. Only stand thou by me with thy supporting grace, and then order for me what thou pleasest. Come now to my help, and so purify my soul, that it may not require the cleansing fire of purgatory, but fly to the embraces of thy love for ever. Amen.

A Protestation concerning Death.

O my God, prostrate in thy presence, I worship thee; and I desire to make this declaration as if I were on the point to die, and about to pass from this life to that which shall never end.

O Lord, because thou art the Truth, and canst not lie, but hast revealed it to the Church, I believe the mystery of the most holy Trinity—Father, Son, and Holy Ghost—three Persons, but only one God, who, judging all men according to their works, awardeth heaven to the righteous, and hell to sinners. I believe that the Second Person—the Son of God—became man, and died for our salvation. I believe all that the holy Catholic Church believeth and teacheth. "I believe in God the Father Almighty," &c.

I thank thee, O Lord, that thou hast made me a Christian; and I solemnly declare that in this holy faith I desire to live and to die.

O God, my hope, trusting in thy promises, I hope to receive from thy mercy,—not through my merits, but through the merits of Jesus Christ,—the pardon of my sins, perseverance in thy grace, and, after this wretched life, the glory of heaven. And should Satan at my death tempt me to despair at the sight of my sins, I solemnly declare that I will always hope in thee, my only Lor

and Saviour, and that I desire to die in the arms of thy goodness.

O God, worthy of infinite love, I love thee with my whole heart, and more than I love myself. I desire to die in an act of love, that so I may continue loving thee throughout endless ages in heaven. Therefore I ask this love of thee. And if, O Lord, instead of loving thee, I have hitherto despised thine infinite goodness and mercy, I am now sorry for it with my whole heart, and I will die, if thou wilt help me, bewailing and lamenting, and hating for ever the sins I have committed against thee. I resolve for the future to die rather than to sin against thee. For thy sake I pardon all who have ever offended me. O my God, I cheerfully accept death and the pains which shall accompany death. I desire to unite them to the sorrows and passion of our Lord Jesus Christ, and to offer them to the honour of thy dominion and in satisfaction for my sins. O Lord, for the sake of the great sacrifice of himself which thy Son offered on the altar of the cross, accept this sacrifice of my life, which I offer unto thee. I now, for the moment of my death, resign myself to thy divine will, solemnly affirming that I wish to die saying, "Thy will be done."

O crucified Saviour, who, to obtain a good death for me, didst suffer a most painful death, remember me at my last hour; remember that I am one of thy sheep, which thou hast purchased with thine own blood. O Shepherd of my soul, who alone canst guide and comfort me at that hour, when I walk through the dark valley of the shadow of death—when no one of this earth shall stand by me—when no friend shall be able to profit me—be with me then; suffer me not to lose thee for ever—cast me not off from thee. O beloved Jesus, since I embrace thee now, receive me then—hide my sins in thy holy wounds—wash me in thine immaculate blood. At my last breath, I give thee my heart, my soul, and my spirit.

O happy suffering, to suffer for thee! O happy death, to die in thee!

If thou, O Lord, wilt receive my soul, O death, where is thy sting! O grave, where is thy victory!

It may be proper also, in time of sickness, to read to the sick person leisurely, and as he is able to bear it, the Passion of Christ, or some meditations on his Passion; the *Miserere*, and other Penitential Psalms; devout acts of contrition, &c.; but not too much at once, for that might fatigue him, and do him harm.

The Holy Viaticum.

THE Viaticum is the holy Eucharist administered with the intention of preparing the sick for death. This blessed Sacrament is indeed the bread of life, of which every good Christian frequently partakes during health: but when the soul is about to pass from the body, there arises a new and peculiar obligation of receiving it. This obligation is founded on the abundant graces which this holy Sacrament, above all the rest, is capable of imparting, and which are at that time so necessary. It is the safeguard that must preserve the soul on its journey to heaven, it is the pledge of immortal glory. *He that eateth this bread shall live for ever.* (St. John vi.) And so urgent is the obligation of receiving it at the approach of death, that the Church dispenses with her rule in behalf of those who are dangerously sick, and allows them to communicate after having broken their fast. The sick person will therefore use his best endeavour to make a worthy preparation for this blessed Sacrament.

A short Exercise in preparation for Death, which may be used every day.

1. My heart is ready, O God, my heart is ready; not my will, but thine be done. O my Lord, I resign myself entirely to thee, to receive death at the time and in the manner it shall please thee to send it.

2. I most humbly ask pardon for all my sins committed against thy sovereign goodness, and repent of them all from the bottom of my heart.

3. I firmly believe whatsoever the holy Catholic Church believes and teaches; and, by thy grace, I will die in this belief.

4. I hope to possess eternal life by thy infinite mercy, and by the merits of my Saviour Jesus Christ.

5. O my God, I desire to love thee as my sovereign good above all things, and to despise this miserable

world. I desire to love my neighbour as myself, for the love of thee, and to forgive all injuries from my heart.

6. O my divine Jesus, how great is my desire to receive thy sacred body! Oh, come now into my soul, at least, by a spiritual communion! Oh, grant that I may worthily receive thee before my death! I desire to unite myself to all the worthy Communions which shall be made in thy holy Church, even to the end of the world.

7. Grant me the grace, O my divine Saviour, perfectly to efface all the sins I have committed by any of my senses, by applying daily to my soul thy blessed merits, and the holy unction of thy precious blood.

8. Holy Virgin, Mother of God, defend me from my enemies in my last hour, and present me to thy divine Son. Glorious St. Michael, prince of the heavenly host, and thou, my angel guardian, and you, my blessed patrons, intercede for me, and assist me in this last and dreadful passage.

9. O my God, I renounce all the temptations of the enemy, and whatsoever may in any way displease thee. I adore and accept of thy divine appointments with regard to me, and entirely abandon myself to them as most just and equitable.

10. O Jesus, my divine Saviour, be thou a Jesus to me, and save me. O my God, hiding myself with an humble confidence in thy dear wounds, I give up my soul into thy divine hands. Oh, receive it into the bosom of thy mercy. Amen.

The Order of Administering Holy Communion to a Sick Person.

The Priest, on entering the sick man's room with the most holy Sacrament, says:

Pax huic domui.	Peace be to this house.
R. Et omnibus habitantibus in ea.	R. And to all who dwell therein.

Then placing the holy Sacrament, with the corporal, on a table, when the candles have been lighted, he adores upon his knees, all present doing likewise; after which he takes holy water, and sprinkles the sick man and the bed on which he lies, saying

The Asperges, *as at p.* 203.

After which is said the Confiteor, *as at p.* 207.

Then again adoring on his knees, he takes the Sacrament in his hands, and elevating it, he shews it to the sick man, saying: Ecce Agnus Dei (Behold the Lamb of God, &c.), *and repeating three times, in the usual way:* Domine, non sum dignus (Lord, I am not worthy, &c.).

Then communicating the sick man, he says:

Accipe, frater (*vel* soror), viaticum Corporis Domini nostri Jesu Christi, qui te custodiat ab hoste maligno, et perducat in vitam æternam. Amen.

Receive, brother (*or* sister), the viaticum of our Lord Jesus Christ, that he may preserve thee from the malignant enemy, and bring thee to life everlasting. Amen.

But if Communion is not given in the way of Viaticum, *he pronounces the usual words,* Corpus Domini nostri (May the body of our Lord, &c.).

The Priest then washes his fingers in silence, and the ablution is given to the sick man; after which he says:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Domine sancte, Pater omnipotens, æterne Deus, te fideliter deprecamur, ut accipienti fratri nostro (*vel* sorori nostræ) sacrosanctum Corpus Domini nostri Jesu Christi, Filii tui, tam corpori quam animæ prosit ad remedium sempiternum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum. Amen.

V. The Lord be with you.
R. And with thy spirit.

Let us pray.

O holy Lord, almighty Father, eternal God, we earnestly beseech thee, that the most sacred Body of our Lord Jesus Christ thy Son, which our brother (*or* our sister) has now received, may be to *him* an eternal remedy, both of body and soul: who liveth and reigneth with thee, in the unity of the Holy Spirit, God for ever and ever. Amen.

These things done, if any particle of the Sacrament remains, he genuflects, rises, and taking the Sacrament in its receptacle,

he makes with it the sign of the Cross over the sick man in silence. Returning to the Church, he recites Psalm cxlviii., and other psalms and hymns, as time allows. If no particle of the Sacrament remains, the Priest blesses the sick man with his hand, in the usual way.

A Form of Thanksgiving after Communion.

Glory and thanksgiving be to thee, O Lord, who, in thy sweetness, hast been pleased to visit and refresh my poor soul. Now let thy servant depart in peace, according to thy word.

Now thou art come to me, and I will not let thee go; now I willingly bid farewell to the world, and with joy I come to thee, my God.

Nothing more, O good Jesus, nothing more shall separate me from thee. Now I am united to thee, in thee will I live, and in thee will I die, and in thee I hope to abide for ever.

Now life seems uneasy to me; I desire to be dissolved and be with Christ; for Christ is my life, and to die will be my gain.

Now I will fear no evils, though I walk in the shadow of death, because thou art with me, O Lord. As the hart panteth after the fountains of water, so doth my soul thirst after thee, O God. My soul is athirst for the fountain of living water; oh, when shall I come and appear before the face of my God!

What have I more to do with the world! and in heaven, what have I to desire but only thee, my God!

Into thy hands I commend my spirit; receive me, sweet Jesus; in thee may I rest, and in thy happiness rejoice without end. Amen.

The Sacrament of Extreme Unction.

Our Lord and Saviour Jesus Christ, in his tender solicitude for those whom he has redeemed by his precious blood, has been pleased to institute another Sacrament, to help us at that most important hour on which eternity depends,—the hour of death. This Sacrament is called Extreme Unction, or the Last Anointing.

Of this blessed Sacrament St. James the Apostle thus speaks: *Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him* (v. 14, 15). These words shew the great and salutary graces bestowed by this Sacrament.

The Priest, in administering this Sacrament, anoints the five principal senses of the body; the eyes, the ears, the nostrils, the lips, the hands, and the feet, because these may have been employed, during life, in offending God. At each anointing he pronounces these words: "By this holy unction, and by his own most tender mercy, may the Lord pardon thee whatever sin thou hast committed by thy sight, hearing," &c.

The sick person should endeavour to prepare himself to receive this Sacrament by acts of sincere contrition for all his sins, by great confidence in the tender mercies of his Redeemer, and by a perfect resignation of himself to the holy will of God.

A Prayer before Extreme Unction.

O Lord, thou hast mercifully provided remedies for all our necessities; grant me thy grace so to use them, that my soul may receive all those good effects which thou didst intend in their institution. I desire now to be anointed, as thou hast commanded by thine Apostle; grant, I beseech thee, that by this holy unction, and the prayers of the Church, I may partake of that spirit with which Christ suffered on the cross, for thy glory, and for the destruction of sin. Give me true patience to support all the pains and trouble of my illness; give me an inward strength to resist all the temptations of the enemy; give me grace for the pardon of all my failings; give me that true light, by which I may be conducted through the shadow of death to eternal happiness; and if my health be expedient for thy glory, let this be the means to restore it. Behold, I approach to this holy ordinance with a firm faith and confidence in thy goodness, that thou wilt not forsake me in this time of my distress; but that thou wilt stand by me with thy grace, and defend me from all evil, and prepare my soul for a happy passage.

[1] My eyes have seen vanities; but now let them be shut to the world, and open to thee alone, my Jesus; and pardon me all the sins which I have committed by my seeing.

My ears have been open to detraction, profaneness, and unprofitable discourses; let me now give ear to thy word, to thy commandments, to thy calls; and pardon me, O Jesus, all the sins which I have committed by my hearing.

I have taken delight in the perfumes of this world, which are all nothing but corruptions; now let my heart and prayers ascend like incense in thy sight; and pardon me, O Jesus, all the sins which I have committed by my smelling.

My tongue hath in many ways offended both in speaking and tasting; now let its whole business be to cry for mercy; and pardon me, dear Jesus, all the sins which I have committed by words, or by excesses in eating or in drinking.

My hands have been full of evil; they have wrought many follies, injurious to myself and to my neighbour; now let them be lifted up to heaven, in testimony of a penitent heart; and pardon me, O Lord, all the sins which I have committed by the ill use of my hands.

My feet have gone astray in the paths of vanity and sin; now let me walk in the way of thy commandments; and forgive me, O Lord, all the sins which I have committed by my disordered steps.

Let my heart be now thy temple, the temple of thy Holy Spirit; and pardon me all the sins by which I have banished thee from my heart, and defiled my soul.

By this holy anointing, and the power of thy grace, O God, forgive me all my sins, and convert my heart wholly to thee, that I may cheerfully submit to death, in punishment of my offences, and so enter into thy eternal rest. Amen.

[1] While the Priest is administering the Sacrament to the sick person, one of the assistants may, before each anointing, read one of the above short prayers, corresponding to the organ of sense that is next to be anointed, that it may be repeated by the sick person.

The Order of Administering the Sacrament of Extreme Unction.

On arriving at the place where the sick man lies, the Priest, with the holy oil, entering the chamber, says:

Pax huic domui.

R. Et omnibus habitantibus in ea.

Peace be to this house.

R. And to all who dwell therein.

Then, after placing the oil on a table, being vested in a surplice and violet-coloured stole, he offers the sick man a crucifix piously to kiss; after which he sprinkles both the chamber and the bystanders with holy water in the form of a cross, saying the Asperges, *as at* *p.* 203. *Then he says:*

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Introeat, Domine Jesu Christe, domum hanc sub nostræ humilitatis ingressu, æterna felicitas, divina prosperitas, serena lætitia, charitas fructuosa, sanitas sempiterna: effugiat ex hoc loco accessus dæmonum, adsint Angeli pacis domumque hanc deserat omnis maligna discordia. Magnifica, Domine, super nos nomen sanctum tuum, et benedic ✠ nostræ conversationi: sanctifica nostræ humilitatis ingressum, qui sanctus et pius es, et permanes cum Patre et Spiritu Sancto in sæcula sæculorum. Amen.

Oremus et deprecemur Dominum nostrum Jesum Christum, ut benedicendo benedicat ✠ hoc tabernaculum, et

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Let there enter, O Lord Jesus Christ, into this house, at the entrance of our humility, everlasting felicity, divine prosperity, serene gladness, fruitful charity, perpetual health: let the approach of devils flee from this place, let the Angels of peace be present therein, and let all malignant discord depart from this house. Magnify, O Lord, upon us thy holy name, and bless ✠ our conversation: sanctify the entrance of our humility, who art holy and good, and abidest with the Father and the Holy Ghost for ever and ever. Amen.

Let us pray and beseech our Lord Jesus Christ, that blessing he may bless ✠ this tabernacle, and all who dwell

omnes habitantes in eo, et det eis Angelum bonum custodem, et faciat eos sibi servire, ad considerandum mirabilia de lege sua: avertat ab eis omnes contrarias potestates: eripiat eos ab omni formidine et ab omni perturbatione, ac sanos in hoc tabernaculo custodire dignetur. Qui cum Patre et Spiritu Sancto vivit et regnat Deus in sæcula sæculorum. Amen.

therein, and give unto them a good Angel for a guardian, and make them serve him, that they may consider the wonderful things out of his law. May he avert from them all adverse powers: may he deliver them from all fear and from all disquiet, and vouchsafe to keep them in health in this tabernacle. Who, with the Father and the Holy Ghost, liveth and reigneth God for ever and ever. Amen.

Oremus.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus, et mittere digneris sanctum Angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

Let us pray.

Hear us, O holy Lord, almighty Father, eternal God, and vouchsafe to send thy holy Angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

(*These prayers, if time will not permit, may be either wholly or in part omitted.*) *After which is said the* Confiteor, *&c as at p.* 207, *except when the Sacrament of Extreme Unction is administered immediately after the receiving of the holy Viaticum.*

(*Before the Priest begins to anoint the sick person, he admonishes the bystanders to pray for him; and when it is convenient to do so, they recite for him the Penitential Psalms, with Litanies or other prayers, whilst the Priest is administering the Sacrament of unction;*) *then he says:*

In nomine Patris, ✠ et Filii, ✠ et Spiritus ✠ Sancti, extinguatur in te omnis virtus diaboli, per impositionem manuum nostrarum et per invocationem omnium sanctorum Angelorum, Archangelorum, Patriarcharum, Prophetarum, Apostolorum, Martyrum, Confessorum, Virginum, atque omnium simul sanctorum. Amen.

In the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost, may all the power of the devil be extinguished in thee, by the imposition of our hands, and by the invocation of all the holy Angels, Archangels, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Virgins, and all the Saints. Amen.

Then dipping a pen or his thumb in the holy oil, he anoints the sick man in the form of a cross on the parts mentioned below, applying the words of the form as follows:

On the eyes.

Per istam sanctam unctionem + et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per visum deliquisti. Amen.

Through this holy unction + and through his most tender mercy, may the Lord pardon thee whatever sins thou hast committed by seeing. Amen.

After every unction he wipes the anointed parts.

On the ears.

Per istam sanctam unctionem + et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per auditum deliquisti. Amen.

Through this holy unction + and through his most tender mercy, may the Lord pardon thee whatever sins thou hast committed by hearing. Amen.

On the nostrils.

Per istam sanctam unctionem + et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per odoratum deliquisti. Amen.

Through this holy unction + and through his most tender mercy, may the Lord pardon thee whatever sins thou hast committed by smelling. Amen.

On the mouth, the lips being closed.

Per istam sanctam unctionem + et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per gustum et locutionem deliquisti. Amen.

Through this holy unction + and through his most tender mercy, may the Lord pardon thee whatever sins thou hast committed by taste and speech. Amen.

On the hands.

Per istam sanctam unctionem + et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per tactum deliquisti. Amen.

Through this holy unction + and through his most tender mercy, may the Lord pardon thee whatever sins thou hast committed by touch. Amen.

On the feet.

Per istam sanctam unctionem + et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per gressum deliquisti. Amen.	Through this holy unction + and through his most loving mercy, may the Lord pardon thee whatever sins thou hast committed by walking. Amen.

Which being done, the Priest says:

Kyrie eleison. Christe eleison. Kyrie eleison.	Lord have mercy. Christ have mercy. Lord have mercy.
Pater noster, *secreto*.	Our Father, *secretly*.
Et ne nos inducas in tentationem.	And lead us not into temptation.
R. Sed libera nos a malo.	R. But deliver us from evil.
V. Salvum fac servum tuum, Domine.	V. O Lord, save thy servant.
R. Deus meus, sperantem in te.	R. Who hopeth in thee, O my God.
V. Mitte ei, Domine, auxilium de sancto.	V. Send him help, O Lord, from the sanctuary.
R. Et de Sion tuere eum.	R. And defend him out of Sion.
V. Esto ei, Domine, turris fortitudinis.	V. Be unto him, O Lord, a tower of strength.
R. A facie inimici.	R. From the face of the enemy.
V. Nihil proficiat inimicus in eo.	V. Let not the enemy prevail against him.
R. Et filius iniquitatis non apponat nocere ei.	R. Nor the son of iniquity approach to hurt him.
V. Domine, exaudi orationem meam.	V. O Lord, hear my prayer.
R. Et clamor meus ad te veniat.	R. And let my cry come unto thee.
V. Dominus vobiscum.	V. The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.
Oremus.	Let us pray.
Domine Deus omnipotens, qui per Apostolum tuum Jacobum locutus es, dicens: "Infirmatur quis in vobis, inducat presbyteros ecclesiæ, et orent super eum, ungentes eum oleo in nomine Domini, et oratio fidei salvabit infir-	Lord God almighty, who hast spoken by thine Apostle James, saying: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord,

mum, et alleviabit eum Dominus, et si in peccatis sit, remittentur ei:" cura quæsumus, Redemptor noster, gratia Sancti Spiritus languores istius infirmi, ejusque sana vulnera, et dimitte peccata, atque dolores cunctos mentis et corporis ab eo expelle, plenamque interius et exterius sanitatem misericorditer redde, ut ope misericordiæ tuæ restitutus, ad pristina reparetur officia. Qui cum Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

and the prayer of faith shall save the sick man; and the Lord shall raise him up: and if he be in sins, they shall be forgiven him:" cure, we beseech thee, O our Redeemer, by the grace of the Holy Spirit, the languors of this sick man; heal his wounds, and forgive his sins: drive out from him all pains of body and mind, and mercifully restore to him full health, inwardly and outwardly, that, being recovered by the help of thy mercy, he may return to his former duties. Who, with the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

Oremus.

Respice, quæsumus, Domine, famulum tuum N., infirmitate sui corporis fatiscentem, et animam refove quam creasti: ut castigationibus emendatus, se tua sentiat medicina salvatum. Per Christum Dominum nostrum. Amen.

Let us pray.

Look down, O Lord, we beseech thee, upon thy servant N., fainting in the infirmity of his body, and refresh the soul which thou hast created, that, being amended by chastisements, he may feel himself saved by thy medicine. Through Christ our Lord. Amen.

Oremus.

Domine sancte, Pater omnipotens, æterne Deus, qui benedictionis tuæ gratiam ægris infundendo corporibus, facturam tuam multiplici pietate custodis: ad invocationem tui nominis benignus assiste, ut famulum tuum ab ægritudine liberatum et sanitate donatum dextera tua erigas, virtute confirmes, potestate tuearis, atque ecclesiæ tuæ sanctæ cum omni desiderata prosperitate restituas. Per Christum Dominum nostrum. Amen.

Let us pray.

O holy Lord, almighty Father, eternal God, who, by pouring the grace of thy blessing upon sick bodies, dost preserve, by thy manifold goodness, the work of thy hands, graciously draw near at the invocation of thy name, that, delivering thy servant from sickness, and bestowing health upon him, thou mayest raise him up by thy right hand, strengthen him by thy might, defend him by thy power, and restore him

to thy holy Church, with all desired prosperity. Through Christ our Lord. Amen.

Lastly, the Priest may add some short and salutary admonitions, according to the condition of the person, whereby the sick man may be confirmed to die in the Lord, and may be strengthened to put to flight all the temptations of devils.

A Prayer after Extreme Unction.

O my God, by whom I have been created, redeemed, and sanctified; who hast preserved me from many dangers, both of soul and body; who hast nourished me with the adorable Sacrament of thy Body and Blood, and granted me the grace to receive the rites of thy Church, in preference to so many others who are carried off by sudden death; for these and all other blessings which I have received from thee, I give thee most humble thanks from the bottom of my heart. And I beseech the blessed Virgin Mary, and all Saints and Angels, with me and for me, to give thanks unto thee for all thy mercies. To thee I resign my heart. Into thy hands, O Lord, I commend my spirit. Receive me, O dear Jesus, in thy mercy, into those loving arms, which were extended on the cross for my redemption, and admit me into the embraces of thine infinite charity. I desire not to be freed from my pains, since thou knowest what is best for me. Suffer me never to murmur; but grant me patience to bear whatever thou wilt, and as long as thou wilt. Should it be thy will to inflict greater punishments on my weak body and languishing soul than those which I now suffer, my heart is ready, O Lord, to accept them, and to suffer in whatever manner and whatever measure may be most conformable to thy divine will.

This one grace I most humbly beg of thee, that I may die the death of the just, and be admitted, after the sufferings and tribulations of this transitory and sinful life, into the kingdom of thy glory, there to see and enjoy thee in the company of the blessed, for a never-ending eternity. Amen.

The Last Blessing and Plenary Indulgence.

As the hour of death approaches—that awful hour on which so much depends—the pious Christian should fervently prepare to receive the Last Blessing and Plenary Indulgence granted to those who are near their end. For our Lord Jesus Christ promised to St. Peter (Matt. xvi.), *the keys of the kingdom of heaven;* assuring him that *whatsoever he should bind on earth should be bound in heaven, and whatsoever he should loose on earth should be loosed also in heaven.* By this power of binding and loosing, derived from St. Peter to his successors, and by them communicated (by faculty) to the pastors of souls, the latter are authorised to grant a plenary indulgence, together with a solemn blessing, to all such as are in or near their last agony. But then the dying Christian should remember well, that, in order to receive the benefit of this plenary indulgence and blessing, it is requisite that he concur on his part, by renouncing and detesting all his sins, both known and unknown, mortal and venial; by accepting with patience and resignation whatever he may have yet to suffer, and offering up his pains and death, in union with the sufferings and death of his Redeemer, in satisfaction for his sins.

To this end the Church directs the Priest that ministers to the sick person, to put him in mind frequently to invoke the name of Jesus, and to exhort him:

1. That he firmly believe all the articles of the faith, and whatever the holy Roman Catholic and Apostolic Church believes and teaches.

2. That he confidently hope that our Lord Jesus Christ, in his boundless compassion, will have mercy on him; and that, by the merits of his most holy Passion, and through the intercession of the blessed Virgin Mary and all the Saints, he will obtain everlasting life.

3. That he love the Lord God with all his heart, and that he desire to love him more and more perfectly, with that love wherewith all the Saints and blessed in heaven love him.

4. That, for the love of God, he grieve from the heart for all offences whatsoever that he has committed against God and his neighbour.

5. That, for the love of God, he forgive from the heart his enemies, and all that have in any way injured him and done him wrong.

6. That he beg forgiveness of those whom he has at any time offended in word or deed.

7. That he patiently endure all the pains and discomfort of sickness, for God's sake, in penance for his sins.

8. That if God shall vouchsafe to restore him to his bodily health, he resolve henceforth, to the best of his power, to guard against sin, and to keep his commandments.

While the Priest is conferring the solemn Blessing, the following prayer may be repeated:

O my God, I once more renounce and detest all my sins. Have mercy on me, O God, according to thy great mercy. I cast myself into the arms of thy holy love, and I resign myself to thy blessed will. Receive me, I beseech thee, into the number of thy servants, that I may praise thee for ever. Father, into thy hands I commend my spirit. Lord Jesus, receive my soul. Amen.

The Form of conferring the Last Blessing and Plenary Indulgence.

On entering the dying man's room, the Priest says:

V. Pax huic domui.	V. Peace be to this house.
R. Et omnibus habitantibus in ea.	R. And to all who dwell therein.

Then is said the Asperges, *as at* *p.* 203, *after which the Priest says:*

V. Adjutorium nostrum in nomine Domini.	V. Our help is in the name of the Lord.
R. Qui fecit cœlum et terram.	R. Who hath made heaven and earth.

The Antiphon.

Ne reminiscaris, Domine, delicta famuli tui (*vel* ancillæ tuæ), neque vindictam sumas de peccatis ejus.	Remember not, O Lord, the offences of thy servant (*or* thy handmaid), and take not revenge of *his* sins.
Kyrie eleison. Cnriste eleison. Kyrie eleison.	Lord have mercy. Christ have mercy. Lord have mercy.
Pater noster, &c.	Our Father, &c.
V. Et ne nos inducas in tentationem.	V. And lead us not into temptation.
R. Sed libera nos a malo.	R. But deliver us from evil.
V. Salvum (salvam) fac servum tuum (ancillam tuam).	V. O Lord, save thy servant (thy handmaid).
R. Deus meus, sperantem in te.	R. Who hopeth in thee, O my God.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Clementissime Deus, Pater misericordiarum, et Deus totius consolationis, qui neminem vis perire in te credentem atque sperantem, secundum multitudinem miserationum tuarum respice propitius famulum tuum (famulam tuam) N., quem (quam) tibi vera fides et spes Christiana commendant. Visita eum (eam) in salutari tuo, et per Unigeniti tui passionem et mortem, omnium ei delictorum suorum remissionem et veniam clementer indulge, ut ejus anima in hora exitus sui te judicem propitiatum inveniat, et in sanguine ejusdem Filii tui ab omni macula abluta, transire ad vitam mereatur perpetuam. Per eumdem Christum Dominum nostrum.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O most gracious God, Father of mercies and God of all consolation, who wouldest that none should perish who believe and hope in thee; according to the multitude of thy mercies, look favourably upon thy servant N., whom a true Christian faith and hope commend unto thee. Visit *him* in thy salvation; and through the passion and death of thy Only-begotten, graciously grant unto *him* the pardon and remission of all *his* sins, that *his* soul at the hour of its departure may find in thee a most merciful judge; and, cleansed from every stain in the blood of the same thy Son, may be worthy to pass to everlasting life. Through the same Christ our Lord.

Then the Confiteor *being repeated by one of the attendant Clerks, the Priest says,* Misereatur, *&c. as at p.* 207, *and then proceeds thus:*

Dominus noster Jesus Christus Filius Dei vivi, qui beato Petro Apostolo suo dedit potestatem ligandi atque solvendi, per suam piissimam misericordiam recipiat confessionem tuam, et restituat tibi stolam primam, quam in baptismate recepisti; et ego, fa-

May our Lord Jesus Christ, Son of the living God, who gave to his blessed Apostle Peter the power of binding and loosing, in his most loving mercy receive thy confession, and restore to thee that first robe which thou didst receive in baptism; and by the faculty

cultate mihi ab Apostolica Sede tributa, indulgentiam plenariam et remissionem omnium peccatorum tibi concedo; In nomine Patris, et Filii, et Spiritus Sancti.

R. Amen.

Per Sacrosancta humanæ reparationis mysteria, remittat tibi omnipotens Deus præsentis et futuræ vitæ pœnas, paradisi portas aperiat, et ad gaudia sempiterna perducat. Amen.

Benedicat te omnipotens Deus; Pater, et Filius, et Spiritus Sanctus. Amen.

given to me by the Apostolic See, I grant to thee a plenary indulgence and remission of all thy sins. In the name of the Father, and of the Son, and of the Holy Ghost.

R. Amen.

Through the most sacred mysteries of man's redemption, may God almighty remit to thee the pains of the present and the future life, open to thee the gates of Paradise, and bring thee to everlasting joys. Amen.

May God Almighty bless thee; Father, and Son, and Holy Ghost. Amen.

The Recommendation of a Departing Soul.

See Litany for the Dying, *in page* 637.

Proficiscere, anima christiana, de hoc mundo, in nomine Dei Patris omnipotentis, qui te creavit; in nomine Jesu Christi, Filii Dei vivi, qui pro te passus est; in nomine Spiritus Sancti, qui in te effusus est; in nomine Angelorum et Archangelorum; in nomine Thronorum et Dominationum: in nomine Principatuum et Potestatum; in nomine Cherubim et Seraphim; in nomine Patriarcharum et Prophetarum; in nomine sanctorum Apostolorum et Evangelistarum; in nomine sanctorum Martyrum et Confes-

Go forth, O Christian soul, from this world, in the name of God the Father almighty, who created thee; in the name of Jesus Christ, the Son of the living God, who suffered for thee; in the name of the Holy Ghost, who was poured out upon thee; in the name of the Angels and Archangels; in the name of the Thrones and Dominations; in the name of the Principalities and Powers; in the name of the Cherubim and Seraphim; in the name of the Patriarchs and Prophets; in the name of the holy Apostles and Evange-

sorum; in nomine sanctorum Monachorum et Eremitarum; in nomine sanctarum Virginum et omnium Sanctorum et Sanctarum Dei: hodie sit in pace locus tuus, et habitatio tua in sancta Sion. Per eumdem Christum Dominum nostrum. Amen.

lists; in the name of the holy Martyrs and Confessors; in the name of the holy Monks and Hermits; in the name of the holy Virgins and of all the Saints of God: may thy place be this day in peace, and thine abode in holy Sion. Through Christ our Lord. Amen.

Deus misericors, Deus clemens, Deus, qui secundum multitudinem miserationum tuarum peccata pœnitentium deles, et præteritorum criminum culpas venia remissionis evacuas; respice propitius super hunc famulum tuum, N., et remissionem omnium peccatorum suorum tota cordis confessione poscentem deprecatus exaudi. Renova in eo, piissime Pater, quidquid terrena fragilitate corruptum, vel quidquid diabolica fraude violatum est; et unitati corporis Ecclesiæ membrum redemptionis annecte. Miserere, Domine, gemituum, miserere lacrymarum ejus; et non habentem fiduciam, nisi in tua misericordia, ad tuæ sacramentum reconciliationis admitte. Per Christum Dominum nostrum. Amen.

O God most merciful, O God most loving kind, O God, who, according to the multitude of thy mercies, blottest out the sins of the penitent, and graciously remittest the guilt of their past offences; look favourably upon this thy servant, N., and in thy mercy hear *him* begging, with the whole confession of *his* heart, for the remission of all *his* sins. Renew in *him*, O most loving Father, whatsoever hath been corrupted through human frailty, or violated through the deceit of the devil; and associate *him*, as a member of redemption, to the unity of the body of the Church. Have pity, Lord, on *his* sighs; have pity on *his* tears; and admit *him*, whose only hope is in thy mercy, to the sacrament of thy reconciliation. Through Christ our Lord. Amen.

Commendo te omnipotenti Deo, charissime frater, et ei, cujus es creatura, committo: ut cum humanitatis debitum morte interveniente persolveris, ad Auctorem tuum, qui

I commend thee to almighty God, dearest *brother*, and commit thee to him whose creature thou art: that, when thou shalt have paid the debt of humanity by death, thou

te de limo terræ formaverat, revertaris. Egredienti itaque animæ tuæ de corpore, splendidus Angelorum cœtus occurrat: judex Apostolorum tibi senatus adveniat; candidatorum tibi Martyrum triumphator exercitus obviet; liliata rutilantium te Confessorum turba circumdet; jubilantium te Virginum chorus excipiat; et beatæ quietis in sinu Patriarcharum te complexus astringat; mitis atque festivus Christi Jesu tibi aspectus appareat, qui te inter assistentes sibi jugiter interesse decernat. Ignores omne quod horret in tenebris, quod stridet in flammis, quod cruciat in tormentis. Cedat tibi teterrimus Satanas cum satellitibus suis: in adventu tuo te comitantibus Angelis contremiscat, atque in æternæ noctis chaos immane diffugiat. Exurgat Deus, et dissipentur inimici ejus; et fugiant qui oderunt eum, a facie ejus. Sicut deficit fumus, deficiant; sicut fluit cera a facie ignis, sic pereant peccatores a facie Dei; et justi epulentur, et exultent in conspectu Dei. Confundantur igitur et erubescant omnes tartareæ legiones, et ministri Satanæ iter tuum impedire non audeant. Liberet te a cruciatu Christus, qui pro te crucifixus est. Liberet te ab æterna morte Christus, qui pro te mori dignatus est. Constituat te

mayest return to thy Maker, who formed thee of the dust of the earth. As thy soul goeth forth from the body, may the bright company of Angels meet thee; may the judicial senate of Apostles greet thee; may the triumphant army of white-robed Martyrs come out to welcome thee; may the band of glowing Confessors, crowned with lilies, encircle thee; may the choir of Virgins, singing jubilees, receive thee; and the embrace of a blessed repose fold thee in the bosom of the Patriarchs: mild and festive may the aspect of Jesus Christ appear to thee, and may he award thee a place among them that stand before him for ever. Mayest thou never know whatever is terrifying in darkness, dismal in the roaring of flames, or excruciating in torments. May foulest Satan, with his crew, give way before thee; may he tremble at thy coming among Angels that attend thee, and flee away into the vast chaos of eternal night. Let God arise, and let his enemies be scattered; let them also that hate him flee before his face. Like as the smoke vanisheth, so let them fall away; and like as wax melteth before the fire, so let the wicked perish at the presence of God; but let the just revel and exult before Him. May then all the legions of hell be confounded

Christus, Filius Dei vivi, intra paradisi sui semper amœna virentia, et inter oves suas te verus ille Pastor agnoscat. Ille ab omnibus peccatis tuis te absolvat; atque ad dexteram suam in electorum suorum te sorte constituat. Redemptorem tuum facie ad faciem videas, et præsens semper assistens, manifestissimam beatis oculis aspicias veritatem. Constitutus igitur inter agmina beatorum, contemplationis divinæ dulcedine potiaris in sæcula sæculorum. Amen.

and put to shame, and the ministers of Satan never dare to stop thy way. May Christ, who was crucified for thee, deliver thee from torments. May Christ, who vouchsafed to die for thee, deliver thee from everlasting death. May Christ, the Son of the living God, place thee within the ever-verdant gardens of his paradise, and may he, the true Shepherd, acknowledge thee among his sheep. May he absolve thee from all thy sins, and place thee at his right hand in the lot of his elect. Mayest thou behold thy Redeemer face to face; and, standing always in his presence, gaze with blessed eyes on the open vision of truth. And set thus among the troops of the blessed, mayest thou enjoy the sweetness of divine contemplation for ever and ever. Amen.

Suscipe, Domine, servum tuum in locum sperandæ sibi salvationis a misericordia tua.

R. Amen.

Receive, O Lord, thy servant into the place of salvation, of which *he* hath no hope but in thy mercy.

R. Amen.

Libera, Domine, animam servi tui ex omnibus periculis inferni, et de laqueis pœnarum, et ex omnibus tribulationibus.

R. Amen.

Deliver, O Lord, the soul of thy servant from all the dangers of hell, and from the snares of torment, and from all tribulations.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Henoch et Eliam de communi morte mundi.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias from the common death of the world.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Noe de diluvio.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Abraham de Ur Chaldæorum.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Job de passionibus suis.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Isaac de hostia, et de manu patris sui Abrahæ.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Loth de Sodomis et de flamma ignis.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Moysen de manu Pharaonis regis Ægyptiorum.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Danielem de lacu leonum.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti tres pueros de camino ignis ardentis, et de manu regis iniqui.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Noah from the flood.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Abraham from Ur of the Chaldeans.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Job from all his sufferings.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Isaac from being sacrificed by the hand of his father Abraham.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom and from the flame of fire.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Moses from the hands of Pharaoh, king of the Egyptians.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Daniel from the den of lions.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst the three children from the burning fiery furnace, and from the hands of the wicked king.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Susannam de falso crimine.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Susanna from false accusation.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti David de manu regis Saul, et de manu Goliæ.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst David from the hand of King Saul and from the hand of Goliah.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Petrum et Paulum de carceribus.

R. Amen.

Deliver, O Lord, the soul « thy servant, as thou deliveredst Peter and Paul out of prison.

R. Amen.

Et sicut beatissimam Theclam Virginem et Martyrem tuam de tribus atrocissimis tormentis liberasti, sic liberare digneris animam hujus servi tui, et tecum facias in bonis congaudere cœlestibus.

R. Amen.

And like as thou deliveredst thy most blessed Virgin and Martyr, Thecla, from three most cruel torments, so vouchsafe to deliver the soul of this thy servant, and make it to rejoice with thee in the delights of heaven.

R Amen.

Commendamus tibi, Domine, animam famuli tui, N., precamurque te, Domine Jesu Christe Salvator mundi, ut propter quam ad terram misericorditer descendisti, Patriarcharum tuorum sinibus insinuare non renuas. Agnosce, Domine, creaturam tuam, non a diis alienis creatam, sed a te solo Deo vivo et vero: quia non est alius Deus præter te, et non est secundum opera tua. Lætifica, Domine, animam ejus in conspectu tuo, et ne memineris iniquitatum ejus

We commend to thee, O Lord, the soul of thy servant N., and we beseech thee, O Lord Jesus Christ, Saviour of the world, that thou wouldst not refuse to receive into the bosom of thy Patriarchs, a soul for whose sake thou didst mercifully come down upon earth. Acknowledge, O Lord, thy creature, not made by strange gods, but by thee, the only living and true God: for there is no other God beside thee, and none that doeth according to thy works. Re-

antiquarum, et ebrietatum, quas suscitavit furor, sive fervor mali desiderii. Licet enim peccaverit, tamen Patrem, et Filium, et Spiritum Sanctum non negavit, sed credidit, et zelum Dei in se habuit, et Deum, qui fecit omnia, fideliter adoravit.

joice *his* soul, O Lord, with thy presence, and remember not the iniquities and excesses which, through the violence of anger, or the heat of evil passion, *he* hath at any time committed. For although *he* hath sinned, *he* hath not denied the Father, and the Son, and the Holy Ghost, but hath believed, and hath had a zeal for God, and hath faithfully adored the Creator of all things.

Delicta juventutis, et ignorantias ejus, quæsumus, ne memineris, Domine; sed secundum magnam misericordiam tuam memor esto illius in gloria claritatis tuæ. Aperiantur ei cœli, collætentur illi Angeli. In regnum tuum, Domine, servum tuum suscipe. Suscipiat eum sanctus Michael, Archangelus Dei, qui militiæ cœlestis meruit principatum. Veniant illi obviam sancti Angeli Dei, et perducant eum in civitatem cœlestem Jerusalem. Suscipiat eum beatus Petrus Apostolus, cui a Deo claves regni cœlestis traditæ sunt. Adjuvet eum sanctus Paulus Apostolus, qui dignus fuit esse vas electionis. Intercedat pro eo sanctus Joannes electus Dei Apostolus, cui revelata sunt secreta cœlestia. Orent pro eo omnes sancti Apostoli, quibus a Domino data est potestas ligandi atque solvendi.

Remember not, O Lord, we beseech thee, the sins of *his* youth, and *his* ignorances; but, according to thy great mercy, be mindful of *him* in the brightness of thy glory. Let the heavens be opened to *him*, let the angels rejoice with *him*. Receive thy servant, O Lord, into thy kingdom. Let St. Michael, the Archangel of God, prince of the armies of heaven, receive *him*. Let the holy angels of God come forth to meet *him*, and conduct *him* to the city of the heavenly Jerusalem. Let the blessed Peter the Apostle, to whom God gave the keys of the kingdom of heaven, receive *him*. Let St. Paul the Apostle, who was counted worthy to be a vessel of election, assist *him*. Let St. John, the chosen Apostle of God, to whom were revealed the secrets of heaven, intercede for *him*. Let all the

Intercedant pro eo omnes Sancti et Electi Dei, qui pro Christi nomine tormenta in hoc sæculo sustinuerunt: ut vinculis carnis exutus, pervenire mereatur ad gloriam regni cœlestis, præstante Domino nostro Jesu Christo, qui, cum Patre et Spiritu Sancto, vivit et regnat in sæcula sæculorum. Amen.

holy Apostles, to whom the Lord gave the power of binding and loosing, pray for *him*. Let all the Saints and Elect of God, who, in this world, have suffered torments for the name of Christ, intercede for *him*, that, loosed from the bonds of the flesh, *he* may attain unto the glory of the heavenly kingdom, through the grace of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth for ever and ever. R. Amen.

Here may be read John xvii. xviii. *and* xix.

After which may be said the Versicle, We adore thee, *&c. and the Prayer,* O God, who, for the redemption of the world, *&c. at the end of the* Litany of the Passion, *p.* 649.

After which may be recited the following Psalms.

Psalm cxvii. *Confitemini Domino.*

Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

1 O praise ye the Lord, for he is good: for his mercy endureth for ever.

Dicat nunc Israel, quoniam bonus: quoniam in sæculum misericordia ejus.

2 Let Israel now say, that he is good: that his mercy endureth for ever.

Dicat nunc domus Aaron: quoniam in sæculum misericordia ejus.

3 Let the house of Aaron now say: that his mercy endureth for ever.

Dicant nunc qui timent Dominum: quoniam in sæculum misericordia ejus.

4 Let them that fear the Lord now say: that his mercy endureth for ever.

De tribulatione invocavi Dominum: et exaudivit me in latitudine Dominus.

5 In my trouble I called upon the Lord: and the Lord heard and enlarged me.

Dominus mihi adjutor: non timebo quid faciat mihi homo.

6 The Lord is my helper: I will not fear what man can do unto me.

Dominus mihi adjutor: et ego despiciam inimicos meos.

7 The Lord is my helper: and I will look down upon mine enemies.

Bonum est confidere in

8 It is better to trust in

Domino, quam confidere in homine.	the Lord, than to put confidence in man.
Bonum est sperare in Domino, quam sperare in principibus.	9 It is better to trust in the Lord, than to put confidence in princes.
Omnes gentes circuierunt me; et in nomine Domini quia ultus sum in eos.	10 All nations compassed me about; and in the name of the Lord I have been revenged upon them.
Circumdantes circumdederunt me: et in nomine Domini quia ultus sum in eos.	11 Surrounding me, they compassed me about: and in the name of the Lord I have been revenged upon them.
Circumdederunt me sicut apes, et exarserunt sicut ignis in spinis: et in nomine Domini quia ultus sum in eos.	12 They gathered about me like bees, and burned like fire among thorns: and in the name of the Lord I have been revenged upon them.
Impulsus eversus sum ut caderem: et Dominus suscepit me.	13 I was sore pressed and overthrown that I might fall: but the Lord held me up.
Fortitudo mea, et laus mea Dominus: et factus est mihi in salutem.	14 The Lord is my strength and my praise: and he is become my salvation.
Vox exultationis et salutis, in tabernaculis justorum.	15 The voice of joy and salvation, is in the tabernacles of the just.
Dextera Domini fecit virtutem, dextera Domini exaltavit me: dextera Domini fecit virtutem.	16 The right hand of the Lord hath done mightily, the right hand of the Lord hath exalted me: the right hand of the Lord hath done mightily.
Non moriar, sed vivam: et narrabo opera Domini.	17 I shall not die but live: and shall declare the works of the Lord.
Castigans castigavit me Dominus: et morti non tradidit me.	18 The Lord hath chastened and corrected me: but he hath not given me over unto death.
Aperite mihi portas justitiæ; ingressus in eas confitebor Domino: hæc porta Domini, justi intrabunt in eam.	19 Open to me the gates of justice; I will go in to them, and give praise unto the Lord: this is the gate of the Lord, the just shall enter into it.
Confitebor tibi, quoniam exaudisti me: et factus es mihi in salutem.	20 I will praise thee, for thou hast heard me: and art become my salvation.
Lapidem, quem reprobaverunt ædificantes, hic factus est in caput anguli.	21 The stone which the builders rejected, the same is become the head of the corner.

A Domino factum est istud, et est mirabile in oculis nostris.	22 This is the Lord's doing, and it is marvellous in our eyes.
Hæc est dies, quam fecit Dominus: exultemus, et lætemur in ea.	23 This is the day which the Lord hath made: let us be glad, and rejoice therein.
O Domine, salvum me fac: O Domine, bene prosperare: benedictus qui venit in nomine Domini.	24 O Lord, save me: O Lord, give good success: blessed be he that cometh in the name of the Lord.
Benediximus vobis de domo Domini: Deus Dominus, et illuxit nobis.	25 We have blessed you out of the house of the Lord: the Lord is God, and he hath shone upon us.
Constituite diem solemnem in condensis, usque ad cornu altaris.	26 Appoint a solemn day, with shady boughs, even to the horn of the altar.
Deus meus es tu, et confitebor tibi: Deus meus es tu, et exaltabo te.	27 Thou art my God, and I will praise thee: thou art my God, and I will exalt thee.
Confitebor tibi, quoniam exaudisti me: et factus es mihi in salutem.	28 I will praise thee, for thou hast heard me: and art become my salvation.
Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.	29 O praise ye the Lord, for he is good: for his mercy endureth for ever.
Gloria Patri, &c.	Glory be, &c.

Psalm cxviii. *Beati immaculati.*

Beati immaculati in via: qui ambulant in lege Domini.	1 Blessed are the undefiled in the way: that walk in the law of the Lord.
Beati qui scrutantur testimonia ejus: in toto corde exquirunt eum.	2 Blessed are they that search his testimonies: that seek him with their whole heart.
Non enim qui operantur iniquitatem, in viis ejus ambulaverunt.	3 For they that work iniquity, have not walked in his ways.
Tu mandasti mandata tua custodiri nimis.	4 Thou hast commanded thy commandments to be kept most diligently.
Utinam dirigantur viæ meæ, ad custodiendas justificationes tuas!	5 Oh, that my ways may be directed, to keep thy justifications!
Tunc non confundar, cum	6 Then shall I not be con-

perspexero in omnibus mandatis tuis.	founded, when I shall have looked into all thy commandments.
Confitebor tibi in directione cordis: in eo quod didici judicia justitiæ tuæ.	7 I will praise thee in uprightness of heart: because I have learned the judgments of thy justice.
Justificationes tuas custodiam: non me derelinquas usquequaque.	8 I will keep thy justifications: oh, do not thou forsake me utterly.
In quo corrigit adolescentior viam suam? in custodiendo sermones tuos.	9 By what doth a young man correct his way? Even by observing thy words.
In toto corde meo exquisivi te: ne repellas me a mandatis tuis.	10 With my whole heart have I sought thee: let me not go astray from thy commandments.
In corde meo abscondi eloquia tua: ut non peccem tibi.	11 Thy words have I hidden in my heart: that I may not sin against thee.
Benedictus es, Domine: doce me justificationes tuas.	12 Blessed art thou, O Lord: oh, teach me thy justifications.
In labiis meis pronuntiavi omnia judicia oris tui.	13 With my lips have I pronounced all the judgments of thy mouth.
In via testimoniorum tuorum delectatus sum, sicut in omnibus divitiis.	14 In the way of thy testimonies have I been delighted, as in all manner of riches.
In mandatis tuis exercebor, et considerabo vias tuas.	15 I will exercise myself in thy commandments, and will consider thy ways.
In justificationibus tuis meditabor: non obliviscar sermones tuos.	16 I will think upon thy justifications: I will not forget thy words.
Gloria Patri, &c.	Glory be, &c.
Retribue servo tuo, vivifica me: et custodiam sermones tuos.	17 Give freely to thy servant, and quicken thou me: and I shall keep thy words.
Revela oculos meos: et considerabo mirabilia de lege tua.	18 Open thou mine eyes: and I shall consider the wondrous things of thy law.
Incola ego sum in terra: non abscondas a me mandata tua.	19 I am a sojourner on the earth: oh, hide not thy commandments from me.
Concupivit anima mea desiderare justificationes tuas, in omni tempore.	20 My soul hath ardently longed for thy justifications, at all times.

Increpasti superbos: maledicti, qui declinant a mandatis tuis.

21 Thou hast rebuked the proud: cursed are they who decline from thy commandments.

Aufer a me opprobrium, et contemptum: quia testimonia tua exquisivi.

22 Remove from me reproach and contempt: for I have sought thy testimonies.

Etenim sederunt principes, et adversum me loquebantur: servus autem tuus exercebatur in justificationibus tuis.

23 For princes sat and spake against me: but thy servant was employed in thy justifications.

Nam et testimonia tua meditatio mea est: et consilium meum justificationes tuæ.

24 For thy testimonies are my meditation: and thy justifications are my counsel.

Adhæsit pavimento anima mea: vivifica me secundum verbum tuum.

25 My soul hath cleaved to the pavement: quicken thou me according to thy word.

Vias meas enuntiavi, et exaudisti me: doce me justificationes tuas.

26 I have declared my ways, and thou hast heard me: oh, teach me thy justifications.

Viam justificationum tuarum instrue me: et exercebor in mirabilibus tuis.

27 Instruct me in the way of thy justifications: and I shall exercise myself in thy marvellous works.

Dormitavit anima mea præ tædio: confirma me in verbis tuis.

28 My soul hath slumbered through heaviness: strengthen thou me in thy words.

Viam iniquitatis amove a me: et de lege tua miserere mei.

29 Remove from me the way of iniquity: and out of thy law have mercy upon me.

Viam veritatis elegi: judicia tua non sum oblitus.

30 I have chosen the way of truth: and thy judgments I have not forgotten.

Adhæsi testimoniis tuis, Domine: noli me confundere.

31 I have cleaved to thy testimonies, O Lord: confound me not.

Viam mandatorum tuorum cucurri, cum dilatasti cor meum.

32 I have run the way of thy commandments, for thou hast enlarged my heart.

Gloria Patri, &c.

Glory be, &c.

Three devout and profitable Prayers,

TOGETHER WITH THREE OUR FATHERS AND THREE HAIL MARYS, TO BE RECITED FOR THE DYING IN THEIR LAST AGONY.

Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster. Ave Maria.

Lord have mercy. Christ have mercy. Lord have mercy. Our Father. Hail Mary.

Domine Jesu Christe, per tuam sanctissimam agoniam, et orationem, qua orasti pro nobis in Monte Oliveti, quando factus est sudor tuus sicut guttæ sanguinis decurrentis in terram; obsecro te, ut multitudinem sudoris tui sanguinei, quem præ timoris angustia copiosissime pro nobis effudisti, offerre et ostendere digneris Deo Patri omnipotenti, contra multitudinem omnium peccatorum hujus famuli tui N., et libera eum in hac hora mortis suæ ab omnibus pœnis et angustiis, quas pro peccatis suis se timet meruisse. Qui cum Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum.

R. Amen.

O Lord Jesus Christ, through thy most sacred agony and prayer, wherein thou madest supplication for us on Mount Olivet, when thy sweat became as drops of blood trickling down upon the ground; vouchsafe, I beseech thee, to offer and present to God the Father almighty, for the abundance of all the sins of this thy servant N., the abundance of thy bloody sweat, which, from anguish of fear, thou sheddest so profusely for us; and deliver *him* at this *his* hour of death from all the pain and anguish which, for *his* sins, *he* fears *he* hath deserved. Who, with the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster. Ave Maria.

Lord have mercy. Christ have mercy. Lord have mercy. Our Father. Hail Mary.

Domine Jesu Christe, qui pro nobis mori dignatus es in cruce; obsecro te, ut omnes amaritudines passionum, et pœnarum tuarum, quas pro nobis miseris peccatoribus sustinuisti in cruce, maxime in illa hora, quando sanctissima anima tua egressa est de sanctissimo corpore tuo, offerre et ostendere digneris Deo Patri omnipotenti pro anima hujus famuli tui N., et libera eum in hac hora mortis ab omnibus pœnis et passionibus, quas pro peccatis suis se timet meruisse. Qui cum Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum.

R. Amen.

O Lord Jesus Christ, who didst vouchsafe to die upon the cross for us; vouchsafe, I beseech thee, to offer and present to God the Father almighty, for the soul of this thy servant N., all the bitternesses of thy pains and sufferings, which thou enduredst on the cross for us miserable sinners, and chiefly at that hour when thy most holy soul departed out of thy sacred body; and deliver *him* at this *his* hour of death from all the pains and sufferings which, for *his* sins, *he* fears *he* hath deserved. Who, with the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster. Ave Maria.

Lord have mercy. Christ have mercy. Lord have mercy. Our Father. Hail Mary.

Domine Jesu Christe, qui per os prophetæ dixisti: In charitate perpetua dilexi te, ideo attraxi te miserans tui; obsecro te, ut eamdem charitatem tuam, quæ te de cœlis in terram ad tolerandas omnium passionum tuarum amaritudines attraxit, offerre et ostendere digneris Deo Patri omnipotenti pro anima hujus famuli tui N., et libera eum ab omnibus

O Lord Jesus Christ, who, by the mouth of the prophet, hast said: I have loved thee with an everlasting love, therefore have I drawn thee to myself, taking pity on thee,—vouchsafe, I beseech thee, to offer and present to God the Father almighty, for the soul of this thy servant N., that same love which drew thee down from heaven to earth, to bear the

passionibus et pœnis, quas pro peccatis suis timet se meruisse. Et salva animam ejus in hac hora exitus sui. Aperi ei januam vitæ, et fac eum gaudere cum Sanctis tuis in gloria æterna. Et tu, piissime Domine Jesu Christe, qui redemisti nos pretiosissimo sanguine tuo, miserere animæ hujus famuli tui, et eam introducere digneris ad semper virentia et amœna loca Paradisi, ut vivat tibi amore indivisibili, qui a te, et ab electis tuis numquam separari potest. Qui cum Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum.

R. Amen.

bitternesses of thy sufferings; and deliver *him* from all the pains and sufferings which, for *his* sins, *he* fears *he* hath deserved. Oh, save *his* soul at this hour of its departure. Open to *him* the gate of life, and make *him* to rejoice with thy Saints in glory everlasting. O Lord Jesus Christ, most merciful, who didst redeem us by thy most precious blood, have mercy on the soul of this thy servant, and vouchsafe to admit it into the ever-verdant gardens of Paradise, that it may live to thee in that inseparable love, by which thou art bound to thine elect, and they to thee eternally. Who, with the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

The Last Agony.

When the soul is about to depart from the body, then more than ever ought they who are by to pray earnestly upon their knees around the sick man's bed; and if the dying man be unable to speak, the name of Jesus should constantly be invoked, and such words as the following again and again repeated in his ear:

In manus tuas, Domine, commendo spiritum meum.

Into thy hands, O Lord, I commend my spirit.

Domine Jesu Christe, suscipe spiritum meum.

O Lord Jesus Christ, receive my spirit.

Sancta Maria, ora pro me.

Maria, mater gratiæ, mater misericordiæ, tu me ab hoste protege, et hora mortis suscipe.

Holy Mary, pray for me.

Holy Mary, mother of grace, mother of mercy, do thou defend me from the enemy, and receive me at the hour of death.

The soul being departed, the following Responsory may be said:

R. Subvenite Sancti Dei; occurrite Angeli Domini, suscipientes animam ejus, offerentes eam in conspectu Altissimi.

R. Come to *his* assistance, ye Saints of God; come forth to meet *him*, ye Angels of the Lord, receiving *his* soul, offering it in the sight of the Most High.

V. Suscipiat te Christus, qui vocavit te, et in sinum Abrahæ Angeli deducant te.

V. May Christ receive thee, who hath called thee, and may the Angels conduct thee to Abraham's bosom.

R. Suscipientes animam ejus, offerentes eam in conspectu Altissimi.

R. Receiving *his* soul, offering it in the sight of the Most High.

V. Requiem æternam dona ei, Domine, et lux perpetua luceat ei.

V. Eternal rest give unto *him*, O Lord, and let perpetual light shine upon *him*.

R. Offerentes eam in conspectu Altissimi.

R. Offering it in the sight of the Most High.

V. Kyrie eleison.

R. Christe eleison.

V. Kyrie eleison.

V. Lord have mercy.

R. Christ have mercy.

V. Lord have mercy.

Pater noster.

Our Father.

V. Et ne nos inducas in tentationem.

V. And lead us not into temptation.

R. Sed libera nos a malo.

R. But deliver us from evil.

V. Requiem æternam dona ei, Domine.

V. Eternal rest give unto *him*, O Lord.

R. Et lux perpetua luceat ei.

R. And let perpetual light shine upon *him*.

V. A porta inferi.

V. From the gate of hell.

R. Erue, Domine, animam ejus.

R. Deliver *his* soul, O Lord.

V. Requiescat in pace.

R. Amen.

V. May *he* rest in peace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Tibi, Domine, commendamus animam famuli tui N., ut defunctus sæculo tibi vivat, et quæ per fragilitatem humanæ conversationis peccata commisit, tu venia misericordissimæ pietatis absterge. Per Christum Dominum nostrum.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

To thee, O Lord, we commend the soul of thy servant N., that being dead to the world *he* may live to thee; and the sins *he* hath committed, through the frailty of *his* mortal nature, do thou, in thy most merciful goodness, forgive and wash away. Amen.

The body is then decently laid out, and a light placed before it. A small Crucifix is put in the hands of the deceased, upon his breast, or the hands are themselves placed crosswise, while the body is sprinkled with holy water.

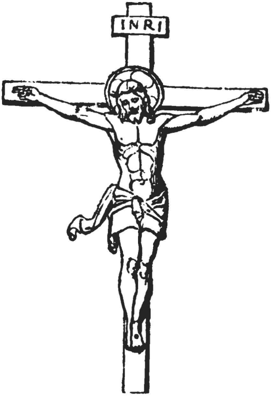
Prayers that may be used by surviving Friends.

Grant, O Lord, we beseech thee, that while we lament the departure of this thy servant, we may always remember that we are most certainly to follow *him*. Give us grace to prepare for that last hour by a good and holy life, that we may not be taken unprepared by sudden death, but may be ever on the watch, that, when thou shalt call, we may go forth to meet the Bridegroom, and enter with him into glory everlasting. Through the same Jesus Christ our Lord. Amen.

O most wise and merciful Lord, who hast ordained this life as a passage to the future, confining our repentance to the time of our pilgrimage here, and reserving for hereafter the state of punishment and reward; vouchsafe to us who are yet alive, and have still the opportunity of reconciliation with thee, the grace so to watch over all our actions, and to correct every slightest wandering from the true way to heaven, that we may not be surprised with our sins uncancelled, or our duties unful-

filled; but when our bodies shall go down into the grave, our souls may ascend to thee, and dwell with thee for ever in the mansions of eternal bliss. Through Jesus Christ our Lord and only Saviour. Amen.

The Litany for the Faithful Departed *will be found in its place, p.* 682.



✠

The Burial of the Dead.

[The parts within brackets refer to solemn obsequies.]

The Priest, being vested in a surplice and black stole, standing at the feet of the deceased, sprinkles the corpse with holy water, and then says the antiphon :

Ant. Si iniquitates observaveris, Domine; Domine, quis sustinebit?

Ant. If thou, O Lord, shalt mark iniquities; Lord, who shall abide it?

Psalm cxxix. *De profundis* (Out of the depths, &c.), see p. 596.

Ant. Si iniquitates observaveris, Domine; Domine, quis sustinebit?

Ant. If thou, O Lord, shalt mark iniquities; Lord, who shall abide it?

Ant. Exultabunt Domino ossa humiliata.

Ant. The bones that were humbled shall rejoice in the Lord.

Psalm l. *Miserere mei* (Have mercy on me, &c.), p. 730.

Requiem æternam, &c.

Eternal rest, &c.

Ant. Exultabunt Domino ossa humiliata.

Ant. The bones that were humbled shall rejoice in the Lord.

[*At solemn obsequies, the following Responsory is said or sung in the church, the corpse being there.*]

Subvenite, Sancti Dei; occurrite, Angeli Domini, suscipientes animam ejus, offerentes eam in conspectu Altissimi.

Come to *his* assistance, ye Saints of God; come forth to meet *him*, ye Angels of the Lord, receiving *his* soul, offering it in the sight of the Most High.

V. Suscipiat te Christus, qui vocavit te, et in sinum Abrahæ Angeli deducant te.

V. May Christ receive thee, who called thee; and may the Angels conduct thee to Abraham's bosom.

R. Suscipientes animam ejus, offerentes eam in conspectu Altissimi.

R. Receiving *his* soul, offering it in the sight of the Most High.

Requiem æternam dona ei, Domine; et lux perpetua luceat ei.

Eternal rest give unto *him*, O Lord; and let perpetual light shine upon *him*.

Offerentes eam in conspectu Altissimi.

Offering it in the sight of the Most High.

[*Then are said the Matins for the Dead, with three Nocturns and Lauds; and at the end of the Office, the antiphon* Ego sum resurrectio (I am the resurrection, &c.) *having been repeated after the canticle* Benedictus], *the* Pater noster *is said secretly.*

Et ne nos inducas in tentationem.

And lead us not into temptation.

R. Sed libera nos a malo.

R. But deliver us from evil.

V. A porta inferi.

V. From the gate of hell.

R. Erue, Domine, animam ejus.

R. Deliver *his* soul, O Lord.

V. Requiescat in pace.

V. May *he* rest in peace.

R. Amen.

R. Amen.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us pray.

Absolve, quæsumus, Domine, animam famuli tui N. ab omni vinculo delictorum, ut in resurrectionis gloria inter sanctos et electos tuos resuscitatus respiret.

Absolve, we beseech thee, O Lord, the soul of thy servant N. from all the bonds of *his* sins, that, rising again in the glory of the resurrection, *he* may enjoy repose among thy saints and elect.

R. Amen.

R. Amen.

[*If the deceased was a priest or a bishop, the name of his dignity is expressed in the prayers.*

Then Mass is celebrated; at the end of which the Priest, placing himself before the Crucifix, at the foot of the deceased, proceeds to say the prayer, Non intres in judicium, &c., *as given below.*

But in private funerals, after repeating the antiphon Exultabunt Domino ossa humiliata, *the Priest says,* Subvenite, Sancti Dei, *as above, p.* 482 (*without saying the Office for the Dead*) *as far as the prayer, inclusively; and then proceeds to say the following prayer:*]

Non intres in judicium cum servo tuo, Domine, quia nullus apud te justificabitur homo, nisi per te omnium peccatorum ei tribuatur remissio. Non ergo eum, quæsumus, tua judicialis sententia premat, quem tibi vera supplicatio fidei Christianæ commendat: sed gratia tua illi succurrente, mereatur evadere judicium ultionis, qui, dum vixerit, insignitus est signaculo Sanctæ Trinitatis: qui vivis et regnas in sæcula sæculorum.

R. Amen.

Enter not into judgment with thy servant, O Lord, for in thy sight shall no man be justified, unless through thee remission of all his sins be granted unto him. Let not, therefore, we beseech thee, the sentence of thy judgment weigh upon *him*, whom the true supplication of Christian faith doth commend unto thee: but by the succour of thy grace, may *he* merit to escape the judgment of vengeance, who, while *he* lived, was marked with the seal of the Holy Trinity: who livest and reignest for ever and ever.

R. Amen.

Then, a chorister beginning, the clergy standing round chant the following Response:

Libera me, Domine, de morte æterna, in die illa tremenda: Quando cœli movendi sunt et terra: Dum veneris judicare sæculum per ignem.

V. Tremens factus sum ego, et timeo, dum discussio venerit, atque ventura ira. R. Quando cœli movendi sunt et terra: Dum veneris judicare sæculum per ignem.

V. Dies illa, dies iræ, calamitatis et miseriæ, dies magna et amara valde: R. Dum veneris judicare sæculum per ignem. Requiem æternam dona ei, Domine, et lux perpetua luceat ei.

Deliver me, O Lord, from eternal death, in that tremendous day: When the heavens shall be moved, and the earth: When thou shalt come to judge the world by fire.

V. I am in fear and trembling, until the trial cometh, and the wrath to come. R. When the heavens shall be moved, and the earth: When thou shalt come to judge the world by fire.

V. That day, a day of wrath, calamity, and misery; a day great and very bitter: R. When thou shalt come to judge the world by fire. Eternal rest give unto *him*, O Lord, and let perpetual light shine upon *him*.

V. Libera me, Domine, de morte æterna, in die illa tremenda: Quando cœli movendi sunt et terra: Dum veneris judicare sæculum per ignem.

V. Deliver me, O Lord, from eternal death, in that tremendous day: When the heavens shall be moved, and the earth: When thou shalt come to judge the world by fire.

Whilst the above Responsory is being sung, the Priest puts incense in the thurible; and, the Responsory being ended, a chorister with the first choir says, Kyrie eleison; *and the second choir answers,* Christe eleison. *Then they all say together,* Kyrie eleison.

Next, the Priest says in a loud voice, Pater noster, *which is said secretly by all: meanwhile he receives from the assistant the asperge of holy water; and having made a profound inclination to the Crucifix opposite him, he goes round the bier, and sprinkles the body of the deceased thrice on each side, viz. at the feet, at the middle, and at the head: then, returning to his place, he receives the thurible from the assistant, and in like manner goes round the bier, and incenses the corpse in the same way as he sprinkled it; or if the place is inconvenient for that purpose, he sprinkles and incenses the corpse standing in his own place: then, returning the thurible to the assistant, he says:*

V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
V. A porta inferi.
R. Erue, Domine, animam ejus.
V. Requiescat in pace.
R. Amen.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. And lead us not into temptation.
R. But deliver us from evil.
V. From the gate of hell.
R. Deliver *his* soul, O Lord.
V. May *he* rest in peace.
R. Amen.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.
V. The Lord be with you.
R. And with thy spirit.

Oremus.

Deus, cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui N., quam hodie de hoc sæculo migrare jussisti: ut non tradas eam in manus inimici, neque obliviscaris in

Let us pray.

O God, whose property is always to have mercy and to spare, we humbly beseech thee for the soul of thy servant N., which thou hast this day commanded to depart out of this world: that thou deliver it not

finem, sed jubeas eam a sanctis Angelis suscipi, et ad patriam Paradisi perduci: ut, quia in te speravit et credidit, non pœnas inferni sustineat, sed gaudia sempiterna possideat.

R. Amen.

into the hands of the enemy, nor forget it unto the end; but command it to be received by the holy Angels, and conducted into Paradise, our true country: that, as it trusted and believed in thee, it may not suffer the pains of hell, but attain unto everlasting joys.

R. Amen.

The prayer being ended, the clerks sing:

In Paradisum deducant te Angeli, in tuo adventu suscipiant te Martyres, et perducant te in civitatem sanctam Jerusalem. Chorus Angelorum te suscipiat, et cum Lazaro quondam paupere æternam habeas requiem.

May the Angels conduct thee into Paradise; at thy coming may the Martyrs receive thee, and lead thee to Jerusalem, the holy city. May the Angelic choir receive thee, and with Lazarus, once a beggar, mayest thou have eternal rest.

Benediction of the Sepulchre, if it has not previously been blessed.

Oremus.

Deus, cujus miseratione animæ fidelium requiescunt, hunc tumulum benedicere ✠ dignare, eique Angelum tuum sanctum deputa custodem; et quorum corpora hic sepeliuntur, animas eorum ab omnibus absolve vinculis delictorum, ut in te semper cum Sanctis tuis sine fine lætentur. Per Christum Dominum nostrum.

R. Amen.

Let us pray.

O God, by whose compassion the souls of the faithful find rest, vouchsafe to bless ✠ this grave, and assign thereto thy holy Angel for a guard; and absolve from all the bonds of sin the souls of those whose bodies are here buried, that with thy Saints they may ever rejoice in thee to all eternity. Through Jesus Christ our Lord.

R. Amen.

The prayer being said, the priest sprinkles with holy water, and afterwards incenses, the body of the deceased and the grave. Then he intones the antiphon:

Ant. Ego sum resurrectio et vita: qui credit in me, etiam si mortuus fuerit vivet: et omnis qui vivit, et credit in me, non morietur in æternum.

Ant. I am the resurrection and the life: he that believeth in me, although he be dead, shall live: and every one that liveth and believeth in me shall not die for ever.

And whilst blessed earth is being placed in the coffin, the Benedictus (p. 552) *is sung. After which is said,* Requiem æternam : *and the antiphon* Ego sum resurrectio *is repeated.*

Then the Priest says :

Kyrie eleison.	Lord have mercy.
Christe eleison.	Christ have mercy.
Kyrie eleison.	Lord have mercy.
Pater noster, &c.	Our Father, &c.

In the mean time, standing in his place, he sprinkles the corpse.

V. Et ne nos inducas in tentationem.	V. And lead us not into temptation.
R. Sed libera nos a malo.	R. But deliver us from evil.
V. A porta inferi.	V. From the gate of hell.
R. Erue, Domine, animam ejus.	R. Deliver *his* soul, O Lord.
V. Requiescat in pace.	V. May *he* rest in peace.
R. Amen.	R. Amen.
V. Domine, exaudi orationem meam.	V. O Lord, hear my prayer.
R. Et clamor meus ad te veniat.	R. And let my cry come unto thee.
V. Dominus vobiscum.	V. The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.
Oremus.	Let us pray.
Fac, quæsumus, Domine, hanc cum servo tuo defuncto misericordiam, ut factorum suorum in pœnis non recipiat vicem, qui tuam in votis tenuit voluntatem : ut sicut hic eum vera fides junxit fidelium turmis, ita illic eum tua miseratio societ angelicis choris. Per Christum Dominum nostrum.	Grant, O Lord, we beseech thee, this mercy unto thy servant deceased, that, having in intention kept thy will, *he* may not suffer in requital of *his* deeds : but that, as here a true faith joined *him* unto the company of the faithful, so there thy compassion may associate *him* with the choirs of Angels. Through Christ our Lord.
R. Amen.	R. Amen.
V. Requiem æternam dona ei, Domine.	V. Eternal rest give unto *him*, O Lord.
R. Et lux perpetua luceat ei.	R. And let perpetual light shine upon *him*.
V. Requiescat in pace.	V. May *he* rest in peace.
R. Amen.	R. Amen.

V. Anima ejus, et animæ omnium fidelium defunctorum, per misericordiam Dei requiescant in pace.

R. Amen.

V. May *his* soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.

R. Amen.

On returning from the burial is said the antiphon Si iniquitates observaveris (If thou, O Lord, shalt mark iniquities, &c.), *p. 482, with the Psalm* De profundis, *p. 596; after which the antiphon* Si iniquitates *is repeated.*

The Order of the Burial of Infants.

The Priest, vested in a surplice and white stole, first sprinkles the corpse with holy water, then he says:

Ant. Sit nomen Domini benedictum: ex hoc nunc, et usque in sæculum.

Ant. Blessed be the name of the Lord: from this time forth for evermore.

Psalm cxii. *Laudate pueri* (Praise the Lord, ye children, &c.), p. 502.

Gloria Patri, &c.

Ant. Sit nomen Domini benedictum: ex hoc nunc, et usque in sæculum.

Glory be to the Father, &c.

Ant. Blessed be the name of the Lord: from this time forth for evermore.

Then is said:

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster, &c. *secreto.*

Lord have mercy.
Christ have mercy.
Lord have mercy.
Our Father, &c. *secretly.*

Meanwhile he sprinkles the corpse.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Me autem propter innocentiam suscepisti.

R. Et confirmasti me in conspectu tuo in æternum.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. And lead us not into temptation.

R. But deliver us from evil.

V. But me hast thou received, because of mine innocence.

R. And hast confirmed me in thy sight for ever.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

Omnipotens et mitissime Deus, qui omnibus parvulis renatis fonte baptismatis, dum migrant a sæculo, sine ullis eorum meritis vitam illico largiris æternam, sicut animæ hujus parvuli hodie credimus te fecisse: fac nos, quæsumus, Domine, per intercessionem beatæ Mariæ semper Virginis, et omnium Sanctorum tuorum, hic purificatis tibi mentibus famulari, et in Paradiso cum beatis parvulis perenniter sociari. Per Christum Dominum nostrum.

R. Amen.

Ant. Juvenes et virgines, senes cum junioribus, laudent nomen Domini.

Let us pray.

Almighty and most merciful God, who, unto all little children born again in the fountain of baptism, dost immediately, without any merits of theirs, give eternal life, when they depart out of this world, even as we believe thou hast done to the soul of this little child this day; grant unto us, we beseech thee, O Lord, through the intercession of the blessed Mary ever Virgin, and all thy Saints, that we may serve thee here with pure minds, and be companions of the blessed little ones in Paradise for ever. Through Christ our Lord.

R. Amen.

Ant. Young men and maidens, old men and children, let them praise the name of the Lord.

Psalm cxlviii. *Laudate Dominum de cœlis* (Praise ye the Lord from the heavens, &c.), p. 549.

Gloria Patri, &c.

Ant. Juvenes et virgines, senes cum junioribus, laudent nomen Domini.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster, &c.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Sinite parvulos venire ad me.

R. Talium est enim regnum cœlorum.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Omnipotens sempiterne De-

Glory be to the Father, &c.

Ant. Young men and maidens, old men and children, let them praise the name of the Lord.

Lord have mercy.

Christ have mercy.

Lord have mercy.

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Suffer little children to come unto me.

R. For of such is the kingdom of heaven.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Almighty, everlasting God,

us, sanctæ puritatis amator, qui animam hujus parvuli ad cœlorum regnum hodie misericorditer vocare dignatus es; digneris etiam, Domine, ita nobiscum misericorditer agere, ut meritis tuæ sanctissimæ Passionis, et intercessione beatæ Mariæ semper Virginis et omnium Sanctorum tuorum, in eodem regno nos cum omnibus Sanctis et Electis tuis semper facias congaudere. Qui vivis et regnas, cum Deo Patre, in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

lover of holy purity, who hast this day mercifully vouchsafed to call the soul of this little one unto the kingdom of heaven; vouchsafe also, O Lord, to deal so mercifully with us, that, by the merits of thy most holy Passion, and by the intercession of blessed Mary ever Virgin, and all thy Saints, we also may evermore rejoice in the same kingdom with all thy Saints and Elect. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God for ever and ever.

R. Amen.

Then the Priest sprinkles the corpse, as also the grave, with holy water, and incenses it: after which it is buried.

Lastly, when he returns from the burial to the church, he says the Song of the Three Children, Benedicite omnia opera, *p. 547, with the* Gloria Patri *at the end, and the Antiphon:*

Benedicite Dominum, omnes electi ejus, agite dies lætitiæ et confitemini illi.

Bless the Lord, all ye his elect, keep days of rejoicing, and give praise unto him.

Then the Priest says before the Altar.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Deus, qui miro ordine Angelorum ministeria hominumque dispensas; concede propitius, ut a quibus tibi ministrantibus in cœlo semper assistitur, ab his in terra vita nostra muniatur. Per Christum Dominum nostrum.

R. Amen.

V. The Lord be with you.
R. And with thy spirit.

Let us pray.

God, who dost dispense the services of Angels and men in a wonderful order; mercifully grant, that they who ever stand ministering before thee in heaven, may defend our life on earth. Through Christ our Lord.

R. Amen.

Prayers for the Dead.

THE Psalm *Miserere* and the Psalm *De profundis* may be used, saying, at the end of each, instead of "Glory be to the Father," &c., the versicle:

℣. Eternal rest give unto them, O Lord.
℟. And let perpetual light shine upon them.

A Prayer for the Faithful departed.

O God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins, that, through pious supplications, they may obtain the pardon which they have always desired. Who livest and reignest with God the Father, in the unity of the Holy Ghost, world without end. Amen.

On the day of a person's decease or burial.

O God, whose property is always to have mercy and to spare, we humbly beseech thee for the soul of thy servant N., which thou hast this day commanded to depart out of this world, that thou wouldst not deliver it into the hands of the enemy, nor forget it unto the end, but wouldst command it to be received by thy holy Angels, and conducted to Paradise, its true country; that, as in thee it hath hoped and believed, it may not suffer the pains of hell, but may take possession of eternal joys. Through Christ our Lord. Amen.

On the third, seventh, or thirtieth day after burial.

Vouchsafe, we beseech thee, O Lord, to admit the soul of thy servant N., the *third* (*seventh*, or *thirtieth*) day of whose burial we commemorate, into the fellowship of thy Saints and Elect, and to pour down upon it the perpetual dew of thy mercy. Through Christ our Lord. Amen.

On the anniversary of a person's burial.

O God, the Lord of mercy and pardon, grant to the soul of thy servant N., the anniversary of whose burial we commemorate, the place of refreshment, the blessedness of rest, and the brightness of light. Through Christ our Lord. Amen.

For one lately deceased.

Absolve, we beseech thee, O Lord, the soul of thy servant N. from every bond of sin, that, being raised in the glory of the resurrection, *he* may be refreshed among thy Saints and Elect. Through Christ our Lord. Amen.

For a Bishop or Priest.

O God, who, amongst apostolic priests, hast adorned thy servant N. with the pontifical (*or* sacerdotal) dignity, grant, we beseech thee, that he may also be associated with them in everlasting fellowship. Through Christ our Lord. Amen.

For Father and Mother.

O God, who hast commanded us to honour our father and mother, have compassion, in thy mercy, on the souls of my *father and mother;* forgive *them their* sins, and grant that I may see *them* in the joy of eternal brightness. Through Christ our Lord. Amen.

For Friends and Benefactors.

O God, bountiful in forgiving, and lovingly desirous of man's salvation, we humbly beseech thy mercy in behalf of our friends, relations, and benefactors, who have passed from this world, that, through the intercession of blessed Mary ever Virgin and all the Saints, thou wouldst permit them to come to the full participation of everlasting happiness. Through Christ our Lord. Amen.

For all that lie in a church or churchyard.

O God, by whose mercy the souls of the faithful find rest, mercifully grant to thy servants N. N., and to all that, here and every where, have slept in Christ, the pardon of their sins, that, absolved from all guilt, they may rejoice with thee for all eternity. Through the same Christ our Lord. Amen.

For a Man deceased.

Incline thine ear, O Lord, to our prayers, wherewith we humbly beseech thy mercy, that thou wouldst grant to the soul of thy servant N., which thou hast commanded to depart out of this world, a place in the region of light and peace, and wouldst make it the associate of thy Saints. Through Christ our Lord. Amen.

For a Woman deceased.

Have mercy, we beseech thee, O Lord, according to thy goodness, on the soul of thy servant N., that, being delivered from the corruptions of mortality, it may be restored to the inheritance of everlasting salvation. Through our Lord Jesus Christ, &c.

For many deceased.

We offer to thee, O Lord, our most humble supplications in behalf of the souls of thy servants; beseeching thee, that whatever defilements they have contracted in this mortal life, thou wouldst mercifully pardon, and wouldst set them in the abode of thy redeemed and blessed ones. Through our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

An Invocation of the Most Holy Trinity for the Souls in Purgatory.

O God of all goodness, Father of mercies, who, at the prayers and fastings of thy faithful people, didst vouchsafe to send thy Angels to break asunder the fetters of thy holy apostle Peter, and to open the doors of his prison; hear even also on this day the prayers and supplications of thy Church, and send thy Angel to the souls for whom we pray, that, the doors of their prison being

opened wide, they may be happily received into the bosom of thy mercy. Pater, Ave, Gloria.

O Son of God, Saviour of souls, who didst refresh the three children in the burning fiery furnace, pour down upon the souls, that cry to thee from the flames, thy heavenly dew. Thy precious blood alone can quench the flames of purgatory; oh, let it now flow down upon these suffering souls, and do thou, O Lord, have mercy upon them. Pater, Ave, Gloria.

O Spirit of love, have compassion on the cruel torment which these souls endure, that are filled with the purest charity, and, aspiring without ceasing towards their God, cry aloud in their distress, "I thirst: I thirst after my God!" and yet cannot attain unto the object of their love, nor receive the least drop of that torrent of pure delights. O Holy Spirit, grant that, having felt the fiercest pangs of love, they may taste its heavenly delights in a blessed eternity. Amen. Pater, Ave, Gloria.

Seven Supplications for the holy Souls in Purgatory,

THROUGH THE MOST BITTER PASSION AND DEATH OF CHRIST.

For every Day of the Week.

Sunday.

O Jesus, our defence and health, who for our sakes didst endure so great agonies in the garden, that thy sweat became as drops of blood, trickling down upon the ground; through this thy most precious blood, I humbly beseech thee, have mercy on the holy souls in purgatory, especially [*that soul which is most destitute*]. Deliver them from all their torments, and wipe away all tears from their eyes. (Apoc. vii. 17.) Pater, Ave, De profundis.

Monday.

O Jesus, our Redeemer and Saviour, who wast taken captive for our sins; through these thy most cruel bonds, I humbly beseech thee, have mercy on the holy souls in purgatory, especially [*that soul which is nearest entering into heaven*]. Loose all the bonds of their sins, wherewith human frailty hath entangled them in this life, that with joy they may sacrifice to thee the sacrifice of praise. (Ps. cxv. 17.) Pater, Ave, De profundis.

Tuesday.

O Jesus, joy of my heart, who didst permit thy blessed countenance, on which Angels desire to look, to be blindfolded, spit upon, and struck with blows; through this thy incomprehensible patience, I humbly beseech thee, have mercy on the holy souls in purgatory, especially [*that soul which was to be delivered last*]. Admit them into the brightness of thy light, and fill them with joy with thy countenance. (Ps. xv. 11.) Pater, Ave, De profundis.

Wednesday.

O Jesus, crown of our glory, who for our pride wast lacerated with scourges, and ignominiously crowned with cruel thorns; through this thy extreme humility, I humbly beseech thee, have mercy on the holy souls in purgatory, especially [*that soul for which I am most bound to pray*]. Vouchsafe to grant that they may speedily obtain the crown of eternal glory; for thou art he that crowneth us with mercy and compassion. (Ps. cii. 4.) Pater, Ave, De profundis.

Thursday.

O Jesus, our life and resurrection, who, departing out of this world, didst leave us thy flesh and blood for meat and drink; through this thy infinite love, I humbly beseech thee, have mercy on the holy souls in purgatory, especially [*that soul which was most devout to this sacrament of love*]. Conduct them to the fountains of life, and grant that they may speedily eat and drink at thy table in thy kingdom. (Luke xxii. 30.) Pater, Ave, De profundis.

Friday.

O Jesus, our advocate and judge, who, by a most unjust judgment, wast condemned to a most bitter death, that thou mightest deliver us from eternal damnation; through the abyss of thy mercy, I humbly beseech thee, have mercy on the holy souls in purgatory, especially [*that soul which was most devout to thy Sacred Heart*]. Let them hear that word of consolation: Your iniquity is forgiven. (Is. xl. 2.) Pater, Ave, De profundis.

Saturday.

O Jesus, our highest, our only good, who didst thyself bear our sins in thy body on the wood; through this thy immense benefit, I humbly beseech thee, have mercy on the holy souls in purgatory, especially [*that soul which was most devout to Mary*]. Let the entrance to eternal glory speedily be opened to them, and let them hear with joy: Come, ye blessed of my Father, possess ye the kingdom prepared for you from the foundation of the world. (Matt. xxv. 34.) Pater, Ave, De profundis.

An Invocation to be made after the preceding Prayers.

O ye holy Angels, and all ye Elect of God, succour with your assistance the souls of the faithful departed. And do thou, above all, intercede in their behalf, and shew to them thy blessed Son, O merciful, O kind, O sweet Virgin Mary. Amen.

To thee, most holy Virgin Mary, my Mother, do I turn in humble supplication, confidently praying to thee, and entreating thee, that, for that sword which pierced thy heart, when thou sawest thy beloved Son Jesus bow his head and give up the ghost, thou wouldst succour the poor souls in purgatory, and those especially of which particular mention hath here been made. O Mother of sorrows, O Queen of martyrs, for the love of Jesus, who died for us on the cross, help us also with thy powerful prayers, who are in danger not only of falling into purgatory, but even of being lost eternally. O Mary, our

dear Mother, Mother of grace, Mother of mercy, take pity upon us.

A Prayer that may be said daily.

O most gracious God, Father of mercies, God of infinite goodness, behold me humbly prostrate before thy throne: I pray and beseech thee to have mercy upon the holy souls in purgatory; cast a propitious look upon them, especially N. and N.; deliver them from their sufferings, and put them in possession of their everlasting inheritance. Remember that they are the works of thy hand, purchased by the most precious blood of thy divine Son Jesus, and shew thy infinite mercy upon them. Hear, O Lord, the prayers that I put up to thee with confidence, through the merits of the passion and death of Jesus, thy most beloved Son, that they may receive their consolation, and enjoy without delay that immortal glory which thou hast prepared for thine elect. So I hope, and so let it be.

O eternal Father, for the most precious blood of Jesus, and for the most bitter dolours of Mary, have pity and compassion upon the souls in purgatory. Amen.

A Chaplet for the Souls in Purgatory.[1]

To be said on an ordinary Rosary, by repeating the De profundis *at the cross; the* Pater *at the larger beads; and at the smaller, the following invocation:*

O good Jesus, have mercy on the souls in purgatory (or the soul, or souls of N.), and grant to them eternal rest.

When the chaplet is addressed to the blessed Virgin, the *Ave Maria* is said at the larger beads; and at the smaller, the following invocation:

O Mary, mother of grace, mother of mercy, pray for . . . . and obtain for them eternal rest.

[1] The chaplet is the third part of the Rosary.

Each decade may be offered with a particular intention, by using the following or similar forms:

1*st decade.* I offer thee, O my Saviour, this first decade for the souls of all my relations: through the precious blood which thou didst shed for them in thy agony in the Garden of Olives, O good Jesus, have mercy on them.

2*d.* I offer thee, O my Saviour, this second decade for the souls of all those who have shewn me kindness: through the precious blood which thou didst shed for them in thy scourging, O good Jesus, have mercy on them.

3*d.* I offer thee, O my Saviour, this third decade for the souls of those whom I have at any time offended (*or* for the soul that is most destitute: *or* for the souls that were the most devout to the most holy Virgin . . .): through the precious blood which thou didst shed for them in carrying thy cross to Calvary, O good Jesus, have mercy on them.

4*th.* I offer thee, O my Saviour, this fourth decade for the souls of my friends and companions: through the precious blood which thou didst pour forth upon the cross, and through the dolours which Mary, our tender mother, endured at the foot of the cross, O good Jesus, have mercy on us.

5*th.* I offer thee, O my Saviour, this fifth decade for the soul of my father (*or* of my mother: *or* of N. . . .): I offer thee for this soul so dear to me, the precious blood and the sacred water that flowed for it from thy heart, transfixed by the lance: through the mysterious wound in thy divine heart, O good Jesus, open to this soul the gate of heaven, and grant me grace to be re-united with it for ever in the bosom of thy goodness.

Numerous indulgenced prayers, applicable to the souls in purgatory, will be found in the list given at p. 190, &c., and in their proper places.

Vespers for Sundays and Festivals.

Pater noster, Ave Maria, *in secret.*

V. Deus, in adjutorium meum intende.
R. Domine, ad adjuvandum me festina.
V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Alleluia.

V. O God, come to my assistance.
R. O Lord, make haste to help me.
V. Glory be to the Father, and to the Son, and to the Holy Ghost.
R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima to Palm Sunday, inclusively, is said:

Laus tibi, Domine, Rex æternæ gloriæ.
Ant. Dixit Dominus.

Praise be to thee, O Lord, King of everlasting glory.
Ant. The Lord said.

In Paschal Time, the Psalms are all said under this one Antiphon: Alleluia.

Psalm cix. *Dixit Dominus.*

Dixit Dominus Domino meo: Sede a dextris meis:
Donec ponam inimicos tuos: scabellum pedum tuorum.
Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ in splendoribus Sanctorum: ex utero ante lu-

1 The Lord said to my Lord: Sit thou at my right hand:
2 Until I make thine enemies: thy footstool.
3 The Lord shall send forth the rod of thy power from out of Sion: rule thou in the midst of thine enemies.
4 Thine shall be the dominion in the day of thy power, amid the brightness of the

ciferum genui te.

Saints: from the womb, before the day-star, have I begotten thee.

Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedech.

5 The Lord hath sworn, and will not repent: Thou art a priest for ever according to the order of Melchisedec.

Dominus a dextris tuis: confregit in die iræ suæ reges.

6 The Lord upon thy right hand: hath overthrown kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

7 He shall judge among the nations, he shall fulfil destructions: he shall smite in sunder the heads in the land of many.

De torrente in via bibet: propterea exaltabit caput.

8 He shall drink of the brook in the way: therefore shall he lift up his head.

Gloria Patri, &c.

Ant. Dixit Dominus Domino meo: Sede a dextris meis.

Glory be to the Father, &c.

Ant. The Lord said to my Lord: Sit thou at my right hand.

Ant. Fidelia.

Ant. Faithful.

Psalm cx. *Confitebor tibi.*

Confitebor tibi, Domine, in toto corde meo: in consilio iustorum, et congregatione.

1 I will praise thee, O Lord, with my whole heart: in the assembly of the just, and in the congregation.

Magna opera Domini: exquisita in omnes voluntates ejus.

2 Great are the works of the Lord: sought out are they unto all his pleasure.

Confessio et magnificentia opus ejus: et justitia ejus manet in sæculum sæculi.

3 His work is his praise, and his honour: and his justice endureth for ever and ever.

Memoriam fecit mirabilium suorum misericors et miserator Dominus: escam dedit timentibus se.

4 The merciful and gracious Lord hath left a memorial of his marvellous works: he hath given meat to them that fear him.

Memor erit in sæculum testamenti sui: virtutem operum suorum annuntiabit populo suo:

5 He shall ever be mindful of his covenant: he shall shew forth unto his people the power of his works:

Ut det illis hæreditatem gentium: opera manuum ejus ve-

6 That he may give them the heritage of the gentiles:

ritas et judicium. | the works of his hands are judgment and truth.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: facta in veritate et æquitate.

7 Faithful are all his commandments; they stand fast for ever and ever: they are done in truth and equity.

Redemptionem misit populo suo: mandavit in æternum testamentum suum.

8 He hath sent redemption unto his people: he hath commanded his covenant for ever.

Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

9 Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

10 A good understanding have all they that do thereafter: his praise endureth for ever and ever.

Gloria Patri, &c.

Glory be to the Father, &c.

Ant. Fidelia omnia mandata ejus, confirmata in sæculum sæculi.

Ant. Faithful are all his commandments; they stand fast for ever and ever.

Ant. In mandatis.

Ant. In his commandments.

Psalm cxi. *Beatus vir.*

Beatus vir, qui timet Dominum: in mandatis ejus volet nimis.

1 Blessed is the man, that feareth the Lord: in his commandments he shall have great delight.

Potens in terra erit semen ejus: generatio rectorum benedicetur.

2 His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

3 Glory and riches shall be in his house: and his justice endureth for ever and ever.

Exortum est in tenebris lumen rectis: misericors, et miserator, et justus.

4 Unto the righteous there hath risen up light in the darkness: he is merciful, compassionate, and just.

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: quia in æternum non commovebitur.

5 Acceptable is the man who is merciful and lendeth, he shall order his words with judgment: for he shall not be moved for ever.

In memoria æterna erit justus: ab auditione mala non timebit.

6 The just man shall be in everlasting remembrance: he shall not be afraid for evil report.

Paratum cor ejus sperare in

7 His heart is prepared to

Domino, confirmatum est cor ejus: non commovebitur donec despiciat inimicos suos.

hope in the Lord; his heart is fixed: he shall not be moved until he look down upon his enemies.

Dispersit, dedit pauperibus; justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria.

8 He hath dispersed abroad, he hath given to the poor; his justice endureth for ever and ever: his horn shall be exalted in glory.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: desiderium peccatorum peribit.

9 The sinner shall see it and be wroth; he shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

Gloria Patri, &c.

Ant. In mandatis ejus cupit nimis.

Ant. Sit nomen Domini.

Glory be to the Father, &c.

Ant. In his commandments he hath great delight.

Ant. Blessed be the name.

Psalm cxii. *Laudate pueri.*

Laudate, pueri, Dominum: laudate nomen Domini.

1 Praise the Lord, ye children: praise ye the name of the Lord.

Sit nomen Domini benedictum: ex hoc nunc, et usque in sæculum.

2 Blessed be the name of the Lord: from this time forth for evermore.

A solis ortu usque ad occasum: laudabile nomen Domini.

3 From the rising up of the sun unto the going down of the same: the name of the Lord is worthy to be praised.

Excelsus super omnes gentes Dominus: et super cœlos gloria ejus.

4 The Lord is high above all nations: and his glory above the heavens.

Quis sicut Dominus Deus noster, qui in altis habitat: et humilia respicit in cœlo et in terra?

5 Who is like unto the Lord our God, who dwelleth on high: and regardeth the things that are lowly in heaven and in earth?

Suscitans a terra inopem: et de stercore erigens pauperem:

6 Who raiseth up the needy from the earth: and lifteth the poor from off the dunghill:

Ut collocet eum cum principibus: cum principibus populi sui.

7 That he may set him with the princes: even with the princes of his people.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

8 Who maketh the barren woman to dwell in her house: the joyful mother of children.

Gloria Patri, &c.	Glory be to the Father, &c.
Ant. Sit nomen Domini benedictum in sæcula.	*Ant.* Blessed be the name of the Lord for ever.
Ant. Nos qui vivimus.	*Ant.* We who live.

Psalm cxiii. *In exitu Israel.*

In exitu Israel de Ægypto: domus Jacob de populo barbaro.	1 When Israel came out of Egypt: the house of Jacob from among a strange people.
Facta est Judæa sanctificatio ejus: Israel potestas ejus.	2 Judah was made his sanctuary: and Israel his dominion.
Mare vidit, et fugit: Jordanis conversus est retrorsum.	3 The sea beheld, and fled: Jordan was turned back.
Montes exultaverunt ut arietes: et colles sicut agni ovium.	4 The mountains skipped like rams: and the little hills like the lambs of the flock.
Quid est tibi, mare, quod fugisti: et tu Jordanis, quia conversus es retrorsum?	5 What aileth thee, O thou sea, that thou fleddest: and thou Jordan, that thou wast turned back?
Montes exultastis sicut arietes: et colles sicut agni ovium?	6 Ye mountains, that ye skipped like rams: and ye little hills like the lambs of the flock?
A facie Domini mota est terra: a facie Dei Jacob.	7 At the presence of the Lord the earth was moved: at the presence of the God of Jacob.
Qui convertit petram in stagna aquarum: et rupem in fontes aquarum.	8 Who turned the rock into a standing water: and the stony hill into a flowing stream.
Non nobis, Domine, non nobis: sed nomini tuo da gloriam.	9 Not unto us, O Lord, not unto us: but unto thy name give the glory.
Super misericordia tua, et veritate tua: nequando dicant gentes, Ubi est Deus eorum?	10 For thy mercy and for thy truth's sake: lest the gentiles should say, Where is their God?
Deus autem noster in cœlo: omnia quæcumque voluit, fecit.	11 But our God is in heaven: he hath done whatsoever he would.
Simulacra gentium argentum et aurum: opera manuum hominum.	12 The idols of the gentiles are silver and gold: the work of the hands of men.
Os habent, et non loquentur: oculos habent, et non videbunt.	13 They have mouths, and they shall not speak: they have eyes, and they shall not see.
Aures habent, et non audi-	14 They have ears, and they

ent: nares habent, et non odorabunt.

Manus habent, et non palpabunt; pedes habent, et non ambulabunt: non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: et omnes qui confidunt in eis.

Domus Israel speravit in Domino: adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: adjutor eorum et protector eorum est.

Qui timent Dominum, speraverunt in Domino: adjutor eorum et protector eorum est.

Dominus memor fuit nostri: et benedixit nobis.

Benedixit domui Israel: benedixit domui Aaron.

Benedixit omnibus, qui timent Dominum: pusillis cum majoribus.

Adjiciat Dominus super vos: super vos, et super filios vestros.

Benedicti vos a Domino: qui fecit cœlum et terram.

Cœlum cœli Domino: terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: ex hoc nunc et usque in sæculum

Gloria Patri.

Ant. Nos qui vivimus, benedicimus Domino.

shall not hear: they have noses, and they shall not smell.

15 They have hands, and they shall not feel; they have feet, and they shall not walk: neither shall they speak through their throat.

16 Let those that make them become like unto them: and all such as put their trust in them.

17 The house of Israel hath hoped in the Lord: he is their helper and protector.

18 The house of Aaron hath hoped in the Lord: he is their helper and protector.

19 They that fear the Lord, have hoped in the Lord: he is their helper and protector.

20 The Lord hath been mindful of us: and hath blessed us.

21 He hath blessed the house of Israel: he hath blessed the house of Aaron.

22 He hath blessed all that fear the Lord: the least together with the greatest.

23 May the Lord add blessings upon you: upon you, and upon your children.

24 Blessed be ye of the Lord: who hath made heaven and earth.

25 The heaven of heavens is the Lord's: but the earth hath he given to the children of men.

26 The dead shall not praise thee, O Lord: neither all they that go down into hell.

27 But we who live, bless the Lord: from this time forth for ever more.

Glory be to the Father, &c.

Ant. We who live, bless the Lord.

In Paschal time:—Ant. Alleluia, alleluia, alleluia.

Then follow the Little Chapter *and the* Hymn; *after which is said, with its proper Antiphon:*

The Magnificat, *or* Canticle of the Blessed Virgin.

Magnificat: anima mea Dominum.	1 My soul doth magnify: the Lord.
Et exultavit spiritus meus: in Deo salutari meo.	2 And my spirit hath rejoiced: in God my Saviour.
Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.	3 For he hath regarded the lowliness of his handmaid: for behold from henceforth all generations shall call me blessed.
Quia fecit mihi magna qui potens est: et sanctum nomen ejus.	4 For he that is mighty hath done great things unto me: and holy is his name.
Et misericordia ejus a progenie in progenies: timentibus eum.	5 And his mercy is from generation to generation: unto them that fear him.
Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.	6 He hath shewed strength with his arm: he hath scattered the proud in the imagination of their heart.
Deposuit potentes de sede: et exaltavit humiles.	7 He hath put down the mighty from their seat: and hath exalted the humble.
Esurientes implevit bonis: et divites dimisit inanes.	8 He hath filled the hungry with good things: and the rich he hath sent empty away.
Suscepit Israel puerum suum: recordatus misericordiæ suæ.	9 He hath holpen his servant Israel: being mindful of his mercy.
Sicut locutus est ad patres nostros: Abraham, et semini ejus in sæcula.	10 As he spake unto our fathers: to Abraham and his seed for ever.
Gloria Patri, &c.	Glory be to the Father, &c.

Here follow the proper Collect, *and the* Commemorations, *if any; after which one of the* Antiphons of the Blessed Virgin *is sung, as at p.* 558.

Common of Apostles and Evangelists.

FIRST VESPERS.

Psalms as on Sundays, with the exception of the last, for which Psalm cxvi., Laudate Dominum, *is used, as follows:*

Psalm cxvi. *Laudate Dominum.*

Laudate Dominum, omnes gentes: laudate eum, omnes populi:	1 Praise the Lord, all ye gentiles : praise him, all ye people :
Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.	2 For his mercy is confirmed upon us: and the truth of the Lord endureth for ever.

SECOND VESPERS.

Psalm cix. Dixit Dominus. *Psalm* cxii. Laudate pueri. *Then the three following:*

Psalm cxv. *Credidi.*

Credidi, propter quod locutus sum: ego autem humiliatus sum nimis.	1 I believed, and therefore did I speak: but I was humbled exceedingly.
Ego dixi in excessu meo: Omnis homo mendax.	2 I said in my excess: All men are liars.
Quid retribuam Domino: pro omnibus quæ retribuit mihi?	3 What shall I render unto the Lord: for all he hath rendered unto me?
Calicem salutaris accipiam: et nomen Domini invocabo.	4 I will take the chalice of salvation: and call upon the name of the Lord.
Vota mea Domino reddam coram omni populo ejus: pretiosa in conspectu Domini mors sanctorum ejus.	5 I will pay my vows unto the Lord in the presence of all his people: precious in the sight of the Lord is the death of his saints.
O Domine, quia ego servus tuus: ego servus tuus, et filius ancillæ tuæ.	6 O Lord, I am thy servant: I am thy servant, and the son of thy handmaid.
Dirupisti vincula mea: tibi sacrificabo hostiam laudis, et	7 Thou hast broken my bonds in sunder: I will offer

nomen Domini invocabo.

unto thee the sacrifice of praise, and will call upon the name of the Lord.

Vota mea Domino reddam in conspectu omnis populi ejus: in atriis domus Domini, in medio tui, Jerusalem.

8 I will pay my vows unto the Lord in the sight of all his people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

Psalm cxxv. *In convertendo.*

In convertendo Dominus captivitatem Sion: facti sumus sicut consolati:

1 When the Lord turned again the captivity of Sion: we became like men that are comforted:

Tunc repletum est gaudio os nostrum: et lingua nostra exultatione.

2 Then was our mouth filled with gladness: and our tongue with joy.

Tunc dicent inter gentes: Magnificavit Dominus facere cum eis.

3 Then shall they say among the gentiles: The Lord hath done great things for them.

Magnificavit Dominus facere nobiscum: facti sumus lætantes.

4 The Lord hath done great things for us: we are become very joyful.

Converte, Domine, captivitatem nostram: sicut torrens in austro.

5 Turn again our captivity, O Lord: as a river in the south.

Qui seminant in lacrymis: in exultatione metent.

6 They that sow in tears: shall reap in joy.

Euntes ibant et flebant: mittentes semina sua.

7 Going on their way, they went and wept: scattering their seed.

Venientes autem venient cum exultatione: portantes manipulos suos.

8 But returning, they shall come with joyfulness: bringing their sheaves with them.

Psalm cxxxviii. *Domine, probasti.*

Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam.

1 O Lord, thou hast proved me and known me: thou hast known my sitting down and my rising up.

Intellexisti cogitationes meas de longe: semitam meam, et funiculum meum investigasti.

2 Thou hast understood my thoughts long before: my path and my line hast thou searched out.

Et omnes vias meas prævidisti: quia non est sermo in lingua mea.

3 And thou hast foreseen all my ways: for there is not a word in my tongue.

Ecce, Domine, tu cognovisti omnia novissima et antiqua: tu formasti me, et posuisti super me manum tuam.	4 Behold, O Lord, thou hast known all things, new and old: thou hast formed me, and laid thine hand upon me.
Mirabilis facta est scientia tua ex me: confortata est, et non potero ad eam.	5 Thy knowledge is become too wonderful for me: it is strong and high, and I cannot attain unto it.
Quo ibo a spiritu tuo: et quo a facie tua fugiam?	6 Whither shall I go from thy spirit: and whither shall I flee from thy face?
Si ascendero in cœlum, tu illic es: si descendero in infernum, ades.	7 If I go up into heaven, thou art there: if I go down into hell, thou art there also.
Si sumpsero pennas meas diluculo: et habitavero in extremis maris:	8 If I take to me the wings of the morning: and dwell in the uttermost parts of the sea:
Etenim illuc manus tua deducet me: et tenebit me dextera tua.	9 Even there also shall thy hand lead me: and thy right hand shall hold me.
Et dixi, Forsitan tenebræ conculcabunt me: et nox illuminatio mea in deliciis meis.	10 And I said, Peradventure the darkness shall cover me: and night shall be my light in my pleasures.
Quia tenebræ non obscurabuntur a te, et nox sicut dies illuminabitur: sicut tenebræ ejus, ita et lumen ejus.	11 But darkness shall not be dark to thee, and night shall be as light as the day: the darkness thereof and the light thereof are alike to thee.
Quia tu possedisti renes meos: suscepisti me de utero matris meæ.	12 For thou hast possessed my reins: thou hast holpen me from my mother's womb.
Confitebor tibi quia terribiliter magnificatus es: mirabilia opera tua, et anima mea cognoscit nimis.	13 I will praise thee, for thou art fearfully magnified: marvellous are thy works, and my soul knoweth them right well.
Non est occultatum os meum a te, quod fecisti in occulto: et substantia mea in inferioribus terræ.	14 My bones are not hid from thee, which thou didst fashion in secret: and my substance in the lower parts of the earth.
Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur: dies formabuntur, et nemo in eis.	15 Thine eyes did see my imperfect being, and in thy book shall all men be written: day by day shall they be formed, while yet there is no one.
Mihi autem nimis honorificati sunt amici tui, Deus:	16 But to me thy friends, O God, are made exceedingly

nimis confortatus est principatus eorum.

honourable: most firmly is their dominion established.

Dinumerabo eos, et super arenam multiplicabuntur: exsurrexi, et adhuc sum tecum.

17 I will tell them, and they shall be more in number than the sand: I have risen up, and am still with thee.

Si occideris, Deus, peccatores: viri sanguinum declinate a me:

18 Wilt thou not slay the wicked, O God: ye men of blood, depart from me:

Quia dicitis in cogitatione: Accipient in vanitate civitates tuas.

19 For ye say in your thoughts: They shall take thy cities in vain.

Nonne qui oderunt te, Domine, oderam: et super inimicos tuos tabescebam?

20 Have I not hated them, O Lord, that hated thee: and pined away because of thine enemies?

Perfecto odio oderam illos: et inimici facti sunt mihi.

21 I have hated them with a perfect hatred: and they became as enemies unto me.

Proba me, Deus, et scito cor meum: interroga me, et cognosce semitas meas.

22 Prove me, O God, and try my heart: examine me, and search out my paths.

Et vide, si via iniquitatis in me est: et deduc me in via æterna.

23 And look well, if there be in me the way of iniquity: and lead me in the way everlasting.

COMMON OF MARTYRS.

First Vespers: last Psalm, Laudate Dominum, *p.* 506. *Second Vespers: last Psalm,* Credidi, *ibid.*

COMMON OF A CONFESSOR AND BISHOP.

First Vespers: last Psalm, Laudate Dominum, *p.* 506. *Second Vespers: last Psalm,* Memento, Domine, *as follows:*

Psalm cxxxi. *Memento, Domine.*

Memento, Domine, David: et omnis mansuetudinis ejus.

1 O Lord, remember David: and all his meekness.

Sicut juravit Domino: votum vovit Deo Jacob:

2 How he sware unto the Lord: and vowed a vow unto the God of Jacob:

Si introiero in tabernaculum

3 I will not enter into the

domus meæ: si ascendero in lectum strati mei:	tabernacle of mine house: I will not go up into my bed:
Si dedero somnum oculis meis: et palpebris meis dormitationem,	4 I will not give sleep to mine eyes: nor slumber to mine eyelids,
Et requiem temporibus meis: donec inveniam locum Domino, tabernaculum Deo Jacob.	5 Nor rest unto the temples of my head: until I find a place for the Lord, a tabernacle for the God of Jacob.
Ecce audivimus eam in Ephrata: invenimus eam in campis silvæ.	6 Lo, we heard of it in Ephrata: we found it in the fields of the wood.
Introibimus in tabernaculum ejus: adorabimus in loco, ubi steterunt pedes ejus.	7 We will go into his tabernacle: we will worship in the place, where his feet have stood.
Surge, Domine, in requiem tuam: tu et arca sanctificationis tuæ.	8 Arise, O Lord, into thy resting-place: thou, and the ark of thy holiness.
Sacerdotes tui induantur justitiam: et sancti tui exultent.	9 Let thy priests be clothed with justice: and let thy saints rejoice.
Propter David servum tuum: non avertas faciem Christi tui.	10 For thy servant David's sake: turn not away the face of thine Anointed.
Juravit Dominus David veritatem, et non frustrabitur eam: De fructu ventris tui ponam super sedem tuam.	11 The Lord hath sworn the truth unto David, and he will not make it void: Of the fruit of thy body I will set upon thy throne.
Si custodierint filii tui testamentum meum: et testimonia mea hæc quæ docebo eos:	12 If thy children will keep my covenant: and these my testimonies which I shall teach them:
Et filii eorum usque in sæculum: sedebunt super sedem tuam.	13 Their children also for evermore: shall sit upon thy throne.
Quoniam elegit Dominus Sion: elegit eam in habitationem sibi.	14 For the Lord hath chosen Sion: he hath chosen her for his dwelling.
Hæc requies mea in sæculum sæculi: hic habitabo, quoniam elegi eam.	15 This is my rest for ever and ever: here will I dwell, for I have chosen her.
Viduam ejus benedicens benedicam: pauperes ejus saturabo panibus.	16 With blessing, I will bless her widows; I will satisfy her poor with bread.
Sacerdotes ejus induam salutari: et sancti ejus exultatione exultabunt.	17 I will clothe her priests with salvation: and her saints shall rejoice with exceeding joy.

Illuc producam cornu David: paravi lucernam Christo meo.	18 There will I bring forth a horn unto David: I have prepared a lamp for mine Anointed.
Inimicos ejus induam confusione: super ipsum autem efflorebit sanctificatio mea.	19 His enemies will I clothe with confusion: but upon himself shall my sanctification flourish.

The Vespers of the Blessed Virgin Mary *will be found in the* Little Office; *which are also the* Common of Virgins and Holy Women, *and the Vespers for* New Year's Day.

CHRISTMAS DAY.

First Vespers: last Psalm, Laudate Dominum, *p.* 506. *Second Vespers* (and through the Octave): *4th Psalm,* De profundis, *p.* 592. *Last do.,* Memento, Domine, *p.* 509.

THE EPIPHANY.

First Vespers: last Psalm, Laudate Dominum, *p.* 506. *Second Vespers:* as on Sundays.

SS. PETER AND PAUL.

First Vespers: last Psalm, Laudate Dominum, *p.* 506. *Second Vespers: as in* Common of Apostles.

ALL SAINTS.

First Vespers: last Psalm, Laudate Dominum, *p.* 506. *Second Vespers: last Psalm,* Credidi, *ibid.*

ASCENSION DAY.

Second Vespers: last Psalm, Laudate Dominum, *p.* 506.

CORPUS CHRISTI AND FEAST OF SACRED HEART.

Second Vespers: 3d Psalm, Credidi, p. 506. *4th do.,* Beati omnes, *p.* 578. *Last do.,* Lauda Jerusalem, *p.* 585.

Compline.

The Reader begins.

V. Jube, domne, benedicere.

V. Pray, sir, a blessing.

The Blessing.

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens.
R. Amen.

May the Lord Almighty grant us a quiet night, and a perfect end.
R. Amen.

Short Lesson. 1 *St. Pet.* v.

Fratres, sobrii estote, et vigilate: quia adversarius vester diabolus tamquam leo rugiens circuit, quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

Brethren, be sober, and watch: because your adversary, the devil, as a roaring lion goeth about, seeking whom he may devour; whom resist ye strong in faith. But do thou, O Lord, have mercy on us.

R. Deo gratias.
V. Adjutorium nostrum in nomine Domini.
R. Qui fecit cœlum et terram.
Pater noster. (*Dicitur totum secreto.*)

R. Thanks be to God.
V. Our help is in the name of the Lord.
R. Who hath made heaven and earth.
Our Father, &c. (*All in secret.*)

Then the Hebdomadarius makes the Confession.

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis fratres: quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, brethren: that I have sinned exceedingly in thought, word, and deed:

culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelum Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum.

through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray to the Lord our God for me.

The Choir answers :

Misereatur tui omnipotens Deus, et dimissis peccatis tuis perducat te ad vitam æternam.

R. Amen.

May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

R. Amen.

Then the Choir repeats the Confession.

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, pater: quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, father: that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, father, to pray to the Lord our God for me.

The Hebdomadarius says :

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

R. Amen.

May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

R. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

Then is said:

V. Converte nos, Deus salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri.

Sicut erat.

Alleluia, *vel* Laus tibi, Domine, Rex æternæ gloriæ.

Ant. Miserere.

V. Convert us, O God our Saviour.

R. And turn away thy anger from us.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

As it was in the beginning, &c.

Alleluia, *or* Praise be to thee, O Lord, King of everlasting glory.

Ant. Have mercy.

In Paschal time. Ant. Alleluia.

Psalm iv. *Cum invocarem.*

Cum invocarem, exaudivit me Deus justitiæ meæ: in tribulatione dilatasti mihi.

Miserere mei: et exaudi orationem meam.

Filii hominum usquequo gravi corde: ut quid diligitis vanitatem, et quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino:

1 When I called upon him, the God of my justice heard me: when I was in distress, thou didst enlarge me.

2 Have mercy upon me: and hear my prayer.

3 O ye sons of men, how long will ye be dull of heart: why do ye love vanity, and seek after lying?

4 Know ye also that the Lord hath exalted his holy one: the Lord will hear me, when I cry unto him.

5 Be ye angry, and sin not: the things which ye say in your hearts, be sorry for upon your beds.

6 Offer up the sacrifice of justice, and hope in the Lord:

multi dicunt, Quis ostendit nobis bona?

there are many that say, Who sheweth us good things?

Signatum est super nos lumen vultus tui, Domine: dedisti lætitiam in corde meo.

7 The light of thy countenance, O Lord, is signed upon us: thou hast put gladness in my heart.

A fructu frumenti vini, et olei sui: multiplicati sunt.

8 By the fruit of their corn and wine and oil: are they multiplied.

In pace in idipsum: dormiam, et requiescam.

9 In peace in the self-same: I will sleep and take my rest.

Quoniam tu, Domine, singulariter in spe: constituisti me.

10 For thou only, O Lord: hast established me in hope.

Gloria Patri.

Glory be to the Father, &c.

Psalm xxx. *In te, Domine, speravi.*

In te, Domine, speravi, non confundar in æternum: in justitia tua libera me.

1 In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

Inclina ad me aurem tuam: accelera ut eruas me.

2 Incline thine ear unto me: make haste to deliver me.

Esto mihi in Deum, protectorem, et in domum refugii: ut salvum me facias.

3 Be thou, my God, my protector, and a house of refuge: that thou mayest save me.

Quoniam fortitudo mea, et refugium meum es tu: et propter nomen tuum deduces me, et enutries me.

4 For thou art my strength and my refuge: and for thy name's sake, thou wilt lead me and nourish me.

Educes me de laqueo hoc, quem absconderunt mihi: quoniam tu es protector meus.

5 Thou wilt bring me out of this snare, that they have laid for me: for thou art my protector.

In manus tuas commendo spiritum meum: redemisti me, Domine, Deus veritatis.

6 Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

Gloria Patri.

Glory be to the Father, &c.

Psalm xc. *Qui habitat.*

Qui habitat in adjutorio Altissimi: in protectione Dei cœli commorabitur.

1 He that dwelleth in the help of the Most High: shall abide under the protection of the God of heaven.

Dicet Domino, Susceptor meus es tu, et refugium meum: Deus meus, sperabo in eum.

2 He shall say unto the Lord, Thou art my upholder, and my refuge: my God, in him will I hope.

Quoniam ipse liberavit me de laqueo venantium: et a verbo aspero.

3 For he hath delivered me from the snare of the hunters: and from the sharp word.

Scapulis suis obumbrabit tibi: et sub pennis ejus sperabis.

4 He shall overshadow thee with his shoulders: and under his wings shalt thou trust.

Scuto circumdabit te veritas ejus: non timebis a timore nocturno:

5 His truth shall compass thee with a shield: thou shalt not be afraid for the terror of the night:

A sagitta volante in die, a negotio perambulante in tenebris: ab incursu et dæmonio meridiano.

6 For the arrow that flieth in the day, for the plague that walketh in the darkness: for the assault of the evil one in the noon-day.

Cadent a latere tuo mille, et decem millia a dextris tuis: ad te autem non appropinquabit.

7 A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

Verumtamen oculis tuis considerabis: et retributionem peccatorum videbis.

8 But with thine eyes shalt thou behold: and shalt see the reward of the wicked.

Quoniam tu es, Domine, spes mea: Altissimum posuisti refugium tuum.

9 For thou, O Lord, art my hope: thou hast set thy refuge very high.

Non accedet ad te malum: et flagellum non appropinquabit tabernaculo tuo.

10 There shall no evil approach unto thee: nor shall the scourge come nigh thy dwelling.

Quoniam angelis suis mandavit de te: ut custodiant te in omnibus viis tuis.

11 For he hath given his angels charge over thee: to keep thee in all thy ways.

In manibus portabunt te: ne forte offendas ad lapidem pedem tuum.

12 In their hands shall they bear thee up: lest haply thou dash thy foot against a stone.

Super aspidem et basiliscum ambulabis: et conculcabis leonem et draconem.

13 Thou shalt walk upon the asp and the basilisk: the lion and the dragon shalt thou tread under thy feet.

Quoniam in me speravit, liberabo eum: protegam eum, quoniam cognovit nomen meum.

14 Because he hath hoped in me, I will deliver him: I will protect him, because he hath known my name.

Clamabit ad me, et ego ex-

15 He shall cry unto me, and

audiam eum: cum ipso sum in tribulatione, eripiam eum, et glorificabo eum.

Longitudine dierum replebo eum; et ostendam illi salutare meum.

Gloria Patri.

I will hear him: I am with him in trouble, I will deliver him, and glorify him.

16 With length of days will I fill him: and I will shew unto him my salvation.

Glory be to the Father, &c.

Psalm cxxxiii. *Ecce nunc.*

Ecce nunc benedicite Dominum: omnes servi Domini.

Qui statis in domo Domini: in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: et benedicite Dominum.

Benedicat te Dominus ex Sion: qui fecit cœlum et terram.

Gloria Patri.

Ant. Miserere mihi, Domine, et exaudi orationem meam.

1 Behold now, bless ye the Lord: all ye servants of the Lord.

2 Who stand in the house of the Lord: in the courts of the house of our God.

3 Lift up your hands by night to the holy places: and bless the Lord.

4 May the Lord out of Sion bless thee: who hath made heaven and earth.

Glory be to the Father, &c.

Ant. Have mercy on me, O Lord, and graciously hear my prayer.

HYMN.

Te lucis ante terminum,
Rerum Creator, poscimus;
Ut pro tua clementia,
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

Now with the fast-departing light,
Maker of all! we ask of thee,
Of thy great mercy, through the night
Our guardian and defence to be.

Far off let idle visions fly;
No phantom of the night molest;
Curb thou our raging enemy,
That we in chaste repose may rest.

Father of mercies! hear our cry;
Hear us, O sole-begotten Son!
Who, with the Holy Ghost most high,
Reignest while endless ages run.

Little Chapter.—Jer. xiv.

Tu autem in nobis es, Dómine, et nomen sanctum tuum

Thou, O Lord, art among us, and thy holy name is in-

invocatum est super nos, ne derelinquas nos, Domine Deus noster.

voked upon us, forsake us not, O Lord our God.

℟. Deo gratias.

℟. Thanks be to God.

Resp. brev.

Short Responsory.

In manus tuas, Domine, commendo spiritum meum.

Into thy hands, O Lord, I commend my spirit.

Chor. In manus tuas, Domine, commendo spiritum meum.

Choir. Into thy hands, O Lord, I commend my spirit.

℣. Redemisti nos, Domine, Deus veritatis.

℣. Thou hast redeemed us, O Lord, the God of truth.

Chor. Commendo spiritum meum.

Choir. I commend my spirit.

℣. Gloria Patri, et Filio, et Spiritui Sancto.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost.

Chor. In manus tuas, Domine, commendo spiritum meum.

Choir. Into thy hands, O Lord, I commend my spirit.

℣. Custodi nos, Domine, ut pupillam oculi.

℣. Keep us, O Lord, as the apple of an eye.

℟. Sub umbra alarum tuarum protege nos.

℟. Protect us under the shadow of thy wings.

In Paschal time, the above are said thus:

In manus tuas, Domine, commendo spiritum meum. Alleluia, alleluia.

Into thy hands, O Lord, I commend my spirit. Alleluia, alleluia.

Chor. In manus tuas, Domine, commendo spiritum meum. Alleluia, alleluia.

Choir. Into thy hands, O Lord, I commend my spirit. Alleluia, alleluia.

℣. Redemisti nos, Domine, Deus veritatis.

℣. Thou hast redeemed us, O Lord, the God of truth.

Chor. Alleluia, alleluia.

Choir. Alleluia, alleluia.

℣. Gloria Patri, &c.

℣. Glory be to the Father, &c.

Chor. In manus tuas, Domine, commendo spiritum meum. Alleluia, alleluia.

Choir. Into thy hands, O Lord, I commend my spirit. Alleluia, alleluia.

℣. Custodi nos, Domine, ut pupillam oculi. Alleluia.

℣. Keep us, O Lord, as the apple of an eye. Alleluia.

℟. Sub umbra alarum tuarum protege nos. Alleluia.

℟. Protect us under the shadow of thy wings. Alleluia.

The Nunc Dimittis, *or Canticle of Simeon.*

Nunc dimittis servum tuum, Domine: secundum verbum tuum in pace:

1 Now dost thou dismiss thy servant, Lord, in peace: according to thy word:

Quia viderunt oculi mei: salutare tuum.	2 For mine eyes have seen: thy salvation.
Quod parasti: ante faciem omnium populorum:	3 Which thou hast prepared: before the face of all people:
Lumen ad revelationem gentium: et gloriam plebis tuæ Israel.	4 A light to enlighten the gentiles: and the glory of thy people Israel.
Gloria Patri.	Glory be to the Father, &c.
Ant. Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace. (*Tempore Paschali,* Alleluia.)	*Ant.* Save us, O Lord, waking, and keep us while we sleep: that we may watch with Christ, and rest in peace. (*In Paschal time,* Alleluia.)

[*The following Prayers are omitted on Doubles, and within Octaves:*

Kyrie eleison.	Lord have mercy.
Christe eleison.	Christ have mercy.
Kyrie eleison.	Lord have mercy.
Pater noster. *Secreto.*	Our Father, &c. *In secret.*
V. Et ne nos inducas in tentationem.	V. And lead us not into temptation.
R. Sed libera nos a malo.	R. But deliver us from evil.
Credo in Deum. *Secreto.*	I believe in God, &c. *In secret.*
V. Carnis resurrectionem.	V. The resurrection of the body.
R. Vitam æternam. Amen.	R. And life everlasting. Amen.
V. Benedictus es, Domine, Deus patrum nostrorum.	V. Blessed art thou, O Lord, the God of our fathers.
R. Et laudabilis et gloriosus in sæcula.	R. And worthy to be praised and glorious for ever.
V. Benedicamus Patrem et Filium cum Sancto Spiritu.	V. Let us bless the Father and the Son with the Holy Ghost.
R. Laudemus, et superexaltemus eum in sæcula.	R. Let us praise and exalt him above all for ever.
V. Benedictus es, Domine, in firmamento cœli.	V. Blessed art thou, O Lord, in the firmament of heaven.
R. Et laudabilis, et gloriosus, et superexaltatus in sæcula.	R. And worthy to be praised, and glorious, and exalted above all for ever.
V. Benedicat et custodiat	V. May the almighty and

nos omnipotens et misericors Dominus.

R. Amen.

V. Dignare, Domine, nocte ista.

R. Sine peccato nos custodire.

V. Miserere nostri, Domine.

R. Miserere nostri.

V. Fiat misericordia tua, Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

merciful Lord bless and preserve us.

R. Amen.

V. Vouchsafe, O Lord, this night.

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, be upon us.

R. As we have hoped in thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.]

Oremus.

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

Let us pray.

Visit, we beseech thee, O Lord, this habitation, and drive far from it all snares of the enemy: let thy holy angels dwell herein, to preserve us in peace: and may thy blessing be always upon us. Through our Lord, &c.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

The Blessing.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.

R. Amen.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.

R. Amen.

The Order of the Exposition and Benediction of the Most Holy Sacrament.

When the Priest opens the Tabernacle, and incenses the Blessed Sacrament, is sung the Hymn, O salutaris hostia, p. 710.

After which follows the Litany of the Blessed Virgin, *p.* 634, *or some Psalm, or Antiphon, or Hymn appropriate to the Feast, or in honour of the Most Holy Sacrament. Here also are recited the corresponding Versicles and Prayers, as also any Prayer enjoined by the Bishop.*

N.B. *If the* Te Deum, *p.* 538, *be recited, the persons present stand until the words,* Te ergo quæsumus (We pray thee therefore, &c.), *when they kneel.*

Then is sung the Hymn, Tantum ergo Sacramentum, *p.* 711, *all present making a profound inclination (not prostration) while the words* Veneremur cernui *are being said. To which succeed the following Versicle and Prayer:*

V. Panem de cœlo præstitisti eis. [Alleluia.]
R. Omne delectamentum in se habentem. [Alleluia.]

V. Thou didst give them bread from heaven. [Alleluia.]
R. Containing in itself all sweetness. [Alleluia.]

Alleluia *is said in Paschal time, and during the Octave of* Corpus Christi.

Oremus.

Deus, qui nobis sub sacramento mirabili Passionis tuæ memoriam reliquisti; tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tui fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum. Amen.

Let us pray.

O God, who in this wonderful Sacrament hast left us a memorial of thy Passion; grant, we beseech thee, that we may so worthily reverence the sacred mysteries of thy Body and Blood, that we may continually find in our souls the fruit of thy redemption. Who livest and reignest for ever and ever. Amen.

When Te Deum *is used as a thanksgiving :—*

℣. Benedictus es Domine, Deus Patrum nostrorum.

℟. Et laudabilis, et gloriosus in sæcula.

℣. Benedicamus Patrem et Filium, cum Sancto Spiritu.

℟. Laudemus et superexaltemus eum in sæcula.

℣. Benedictus es, Domine Deus, in firmamento cœli.

℟. Et laudabilis, et gloriosus, et superexaltatus in sæcula.

℣. Benedic anima mea Dominum.

℟. Et noli oblivisci retributiones ejus.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Blessed art thou, O Lord, the God of our fathers.

℟. And worthy to be praised and glorious for ever.

℣. Let us bless the Father and the Son, with the Holy Ghost.

℟. Let us praise and magnify him above all for ever.

℣. Blessed art thou, O Lord, in the firmament of heaven.

℟. And worthy to be praised, glorious and exalted above all for ever.

℣. Bless the Lord, O my soul.

℟. And forget not all his benefits.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy Spirit.

Oremus.

Deus, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus: piissimæ majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes: ut qui petentibus postulata concedis, eosdem non deserens, ad præmia futura disponas.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.

Deus, qui neminem in te sperantem nimium affligi permittis, sed pium precibus præstas auditum: pro postulationibus nostris, votisque susceptis gratias agimus, te piissime deprecantes, ut a cunctis semper muniamur adversis. Per Christum Dominum nostrum.

℟. Amen.

Let us pray.

O God, whose mercies are without number, and the treasure of whose goodness is infinite: we render thanks to thy most gracious Majesty for the gifts thou hast bestowed upon us, evermore beseeching thy clemency; that as thou grantest the petitions of them that ask thee, thou wilt never forsake them, but wilt prepare them for the rewards to come.

O God, who hast taught the hearts of the faithful by the light of the Holy Spirit; grant us, by the same Spirit, to have a right judgment in all things, and evermore to rejoice in his consolation.

O God, who sufferest none that hope in thee to be afflicted over much, but dost afford a gracious ear unto their prayers: we render thee thanks for that thou hast heard our supplications and vows; and we most humbly beseech thee, that we may evermore be protected from all adversities. Through Christ our Lord.

℟. Amen.

The Little Office of the Blessed Virgin.

PRAYERS THAT MAY BE SAID BEFORE EACH OFFICE.

N.B. *These, as also similar prayers at the commencement of the subsequent hours, form no part of the Office.*

Aperi, Domine, os meum ad benedicendum nomen sanctum tuum: munda quoque cor meum ab omnibus vanis, perversis, et alienis cogitationibus; intellectum illumina, affectum inflamma: ut digne, attente, ac devote hoc Officium beatæ Virginis Mariæ recitare valeam et exaudiri merear ante conspectum divinæ Majestatis tuæ; per Christum Dominum nostrum. Amen.

Domine, in unione illius divinæ intentionis, qua ipse in terris laudes, Deo persolvisti, has tibi Horas persolvo.

Open thou my mouth, O Lord, to bless thy holy name: cleanse my heart also from all vain, perverse, and distracting thoughts; enlighten my understanding, inflame my affections, that I may recite this Office of the blessed Virgin Mary with worthy attention and devotion, and may deserve to be heard in the sight of thy divine Majesty; through Christ our Lord. Amen.

O Lord, I offer these Hours unto thee, in union with that divine intention wherewith thou didst thyself offer praises to God, whilst thou wast on earth.

AFTER EACH OFFICE.

Sacrosanctæ et individuæ Trinitati, crucifixi Domini nostri Jesu Christi Humanitati, beatissimæ et gloriosissimæ, semperque Virginis Mariæ fœcundæ integritati, et omnium Sanctorum univer-

Everlasting praise, honour, power, and glory be given by all creatures to the most holy and undivided Trinity, to the Humanity of our crucified Lord Christ Jesus, to the fruitful purity of the most blessed and

sitati, sit sempiterna laus, honor, virtus, et gloria ab omni creatura, nobisque remissio omnium peccatorum, per infinita sæcula sæculorum. Amen.

most glorious Mary ever Virgin, and to the company of all the Saints; and may we obtain the remission of all our sins through all eternity. Amen.

V. Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium.

R. Et beata ubera quæ lactaverunt Christum Dominum.

V. Blessed is the womb of the Virgin Mary, that bore the Son of the eternal Father.

R. And blessed are the paps that gave suck to Christ our Lord.

Pater. Ave.

BEFORE MATINS AND LAUDS.

O divine and adorable Lord Jesus Christ, who hast graciously redeemed us by thy bitter passion and death; I offer these Matins and Lauds to thy honour and glory; and most humbly beseech thee, through the vile treatment thou didst receive from the Jews, who dragged thee to the courts of the impious high priests, where thou wast falsely accused, smitten on the face, called a blasphemer, and declared guilty of death; through the cruel torments, the blows, the bruises, and unheard-of injuries, which thou enduredst during the whole night; to grant us resignation and silence under all calumnies, detractions, and sufferings, for the love of thee, and to give us grace never to return injury for injury, but to practise the truly Christian revenge of overcoming evil with good, to do good to those who hate us, to bless those who curse us, and to pray for those who persecute and calumniate us. Amen.

Matins.

Ave Maria.

V. Domine, + labia mea aperies.

R. Et os meum annuntiabit laudem tuam.

V. Deus, + in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri. Sicut erat. Alleluia ad omnes horas.

Hail Mary.

V. Thou shalt open my lips, + O Lord.

R. And my mouth shall shew forth thy praise.

V. O God, + come to my assistance.

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia at all the hours.

From Septuagesima to Easter, instead of Alleluia, *is said,*

Laus tibi, Domine, Rex æternæ gloriæ.

Praise be to thee, O Lord, King of everlasting glory.

Invitatory. *Twice repeated.*

Ave Maria, gratia plena, Dominus tecum.

Hail Mary, full of grace, the Lord is with thee.

In the time of Easter, Alleluia *is added at the end of the* Invitatory, Antiphons, Versicles, *and* Responsories.

Psalm xciv. *Venite, exultemus.*

Venite, exultemus Domino, jubilemus Deo salutari nostro; præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

O come, let us sing unto the Lord, let us rejoice before God our Saviour: let us come into his presence with thanksgiving, and with psalms rejoice before him.

Ave Maria, gratia plena, Dominus tecum.

Hail Mary, full of grace, the Lord is with thee.

Quoniam Deus magnus Dominus, et Rex magnus super omnes deos: quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitudines montium ipse conspicit.

For the Lord is a great God, and a great King above all gods: the Lord will not cast off his people; in his hands are all the ends of the earth, and he beholdeth the heights of the mountains.

Dominus tecum.

The Lord is with thee.

Quoniam ipsius est mare, et ipse fecit illud, et aridam fundaverunt manus ejus: venite, adoremus, et procidamus ante Deum; ploremus coram Domino qui fecit nos; quia ipse est Dominus Deus noster: nos autem populus ejus, et oves pascuæ ejus.

The sea is his, and he made it, and his hands founded the dry land: come, let us adore and fall down before God; let us lament before the Lord who made us; for he is the Lord our God: we are his people, and the sheep of his pasture.

Ave Maria, gratia plena, Dominus tecum.

Hail Mary, full of grace, the Lord is with thee

Hodie si vocem ejus audieritis, nolite obdurare corda vestra, sicut in exacerbatione secundum diem tentationis in deserto: ubi tentaverunt me patres vestri, probaverunt, et viderunt opera mea.

To-day if ye shall hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness; where your fathers tempted me, proved me, and saw my works.

Dominus tecum.	The Lord is with thee.
Quadraginta annis proximus fui generationi huic, et dixi: Semper hi errant corde; ipsi vero non cognoverunt vias meas: quibus juravi in ira mea: Si introibunt in requiem meam.	Forty years long was I nigh unto this generation, and said: They do always err in their heart; for they have not known my ways: unto whom I sware in my wrath, that they should not enter into my rest.
Ave Maria, gratia plena, Dominus tecum.	Hail Mary, full of grace, the Lord is with thee.
Gloria Patri, &c.	Glory be to the Father, &c.
Amen.	Amen.
Dominus tecum.	The Lord is with thee.
Ave Maria, gratia plena, Dominus tecum.	Hail Mary, full of grace, the Lord is with thee.

HYMN.

Quem terra, pontus, sidera Colunt, adorant, prædicant, Trinam regentem machinam Claustrum Mariæ bajulat.	The Lord, whom earth, and sea, and sky, With one adoring voice proclaim; Who rules them all in majesty; Enclos'd himself in Mary's frame.
Cui luna, sol, et omnia Deserviunt per tempora, Perfusa cœli gratia Gestant puellæ viscera.	Lo! in a humble Virgin's womb, O'ershadowed by Almighty power; He whom the stars, and sun, and moon, Each serve in their appointed hour.
Beata Mater, munere Cujus supernus artifex, Mundum pugillo continens, Ventris sub arca clausus est.	O Mother blest! to whom was given Within thy body to contain The Architect of earth and heaven, Whose hands the universe sustain.
Beata cœli nuntio, Fœcunda Sancto Spiritu, Desideratus gentibus Cujus per alvum fusus est.	To thee was sent an angel down; In thee the Spirit was enshrin'd; Of thee was born that mighty one, The long-desir'd of all mankind.
Jesu, tibi sit gloria, Qui natus es de Virgine, Cum Patre, et almo Spiritu, In sempiterna sæcula. Amen.	O Jesu! born of Virgin bright, Immortal glory be to thee; Praise to the Father infinite, And Holy Ghost eternally.

Then are said three Psalms, according to the day of the week.

FIRST NOCTURN.

On Sunday, Monday, and Thursday.

Ant. Benedicta tu.

Ant. Blessed art thou.

Psalm viii. *Domine, Dominus noster.*

Domine, Dominus noster: quam admirabile est nomen tuum in universa terra!

1 O Lord, our Lord: how wonderful is thy name in all the earth!

Quoniam elevata est magnificentia tua: super cœlos.

2 For thy greatness is exalted: above the heavens.

Ex ore infantium et lactentium perfecisti laudem, propter inimicos tuos: ut destruas inimicum et ultorem.

3 Out of the mouths of babes and sucklings hast thou perfected praise, because of thine enemies: that thou mayest destroy the enemy and the avenger.

Quoniam videbo cœlos tuos, opera digitorum tuorum: lunam et stellas, quæ tu fundasti.

4 For I will behold thy heavens, the works of thy fingers: the moon and the stars, which thou hast founded.

Quid est homo, quod memor es ejus: aut filius hominis, quoniam visitas eum?

5 What is man, that thou art mindful of him: or the son of man, that thou visitest him?

Minuisti eum paulo minus ab angelis, gloria et honore coronasti eum: et constituisti eum super opera manuum tuarum.

6 Thou hast made him a little lower than the angels, thou hast crowned him with glory and honour: and hast set him over the works of thy hands.

Omnia subjecisti sub pedibus ejus: oves et boves universas, insuper et pecora campi.

7 Thou hast put all things in subjection under his feet: all sheep and oxen, yea and the beasts of the field.

Volucres cœli, et pisces maris: qui perambulant semitas maris.

8 The birds of the air, and the fishes of the sea: that walk through the paths of the sea.

Domine, Dominus noster: quam admirabile est nomen tuum in universa terra!

9 O Lord, our Lord: how wonderful is thy name in all the earth!

Gloria &c.

Glory &c.

Ant. Benedicta tu in mulieribus, et benedictus fructus ventris tui.

Ant. Blessed art thou among women, and blessed is the fruit of thy womb.

Ant. Sicut myrrha.

Ant. Like the choicest myrrh.

Psalm xviii. *Cœli enarrant.*

Cœli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum.

1 The heavens declare the glory of God: and the firmament proclaimeth the works of his hands.

Dies diei eructat verbum: et nox nocti indicat scientiam.

2 Day unto day uttereth speech: and night unto night sheweth knowledge.

Non sunt loquelæ, neque sermones: quorum non audiantur voces eorum.

3 There is neither tongue nor language: in which their voices are not heard.

In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum.

4 Their sound is gone forth into all the earth: and their words unto the ends of the world.

In sole posuit tabernaculum suum: et ipse, tanquam sponsus procedens de thalamo suo.

5 He hath set his tabernacle in the sun: and he cometh forth as a bridegroom from his chamber.

Exultavit ut gigas ad currendam viam: a summo cœlo egressio ejus.

6 He hath rejoiced as a giant to run his course: his going forth is from the topmost part of the heaven.

Et occursus ejus usque ad summum ejus: nec est qui se abscondat a calore ejus.

7 And his circuit even unto the height thereof: neither is there any that can hide himself from his heat.

Lex Domini immaculata, convertens animas: testimonium Domini fidele, sapientiam præstans parvulis.

8 The law of the Lord is undefiled, converting souls: the testimony of the Lord is faithful, giving wisdom unto little ones.

Justitiæ Domini rectæ, lætificantes corda: præceptum Domini lucidum, illuminans oculos.

9 The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is clear, enlightening the eyes.

Timor Domini sanctus, permanens in sæculum sæculi: judicia Domini vera, justificata in semetipsa.

10 The fear of the Lord is holy, enduring for ever and ever: the judgments of the Lord are true, justified in themselves.

Desiderabilia super aurum, et lapidem pretiosum multum: et dulciora super mel et fa-

11 More to be desired are they than gold, and all precious stones: sweeter also

vum.

than honey and the honeycomb.

Etenim servus tuus custodit ea: in custodiendis illis retributio multa.

12 For thy servant keepeth them: and in keeping them there is great reward.

Delicta quis intelligit? Ab occultis meis munda me: et ab alienis parce servo tuo.

13 Who understandeth sins? cleanse thou me from my secret faults: and from the sins of others spare thy servant.

Si mei non fuerint dominati, tunc immaculatus ero: et emundabor a delicto maximo.

14 If they have had no dominion over me, then shall I be undefiled: and shall be cleansed from the greatest sin.

Et erunt ut complaceant eloquia oris mei: et meditatio cordis mei in conspectu tuo semper.

15 And the words of my mouth shall be pleasing to thee: and the meditation of my heart shall be always in thy sight.

Domine, adjutor meus: et redemptor meus.

16 O Lord, my helper: and my redeemer.

Gloria &c.

Glory &c.

Ant. Sicut myrrha electa, odorem dedisti suavitatis, sancta Dei Genitrix.

Ant. Like the choicest myrrh, thou hast yielded an odour of sweetness, O holy Mother of God.

Ant. Ante thorum.

Ant. Before the couch.

Psalm xxiii. *Domini est terra.*

Domini est terra, et plenitudo ejus: orbis terrarum, et universi qui habitant in eo.

1 The earth is the Lord's, and the fulness thereof: the compass of the world, and all that dwell therein.

Quia ipse super maria fundavit eum: et super flumina præparavit eum.

2 For he hath founded it upon the seas: and prepared it upon the floods.

Quis ascendet in montem Domini: aut quis stabit in loco sancto ejus?

3 Who shall ascend into the mountain of the Lord: or who shall stand in his holy place?

Innocens manibus et mundo corde: qui non accepit in vano animam suam, nec juravit in dolo proximo suo.

4 He that hath clean hands and a pure heart: that hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

Hic accipiet benedictionem a Domino: et misericordiam a Deo salutari suo.

5 He shall receive blessing from the Lord: and mercy from God his Saviour.

Hæc est generatio quærentium eum: quærentium faciem

6 This is the generation of them that seek him: of them

Dei Jacob.

Attollite portas, principes, vestras, et elevamini, portæ æternales: et introibit Rex gloriæ.

Quis est iste Rex gloriæ: Dominus fortis et potens; Dominus potens in prælio.

Attollite portas, principes, vestras, et elevamini, portæ æternales: et introibit Rex gloriæ.

Quis est iste Rex gloriæ: Dominus virtutum, ipse est Rex gloriæ.

Gloria &c.

Ant. Ante thorum hujus Virginis frequentate nobis dulcia cantica dramatis.

that seek the face of the God of Jacob.

7 Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is this King of glory: the Lord, strong and mighty; the Lord, mighty in battle.

9 Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is this King of glory? the Lord of hosts, he is the King of glory.

Glory &c.

Ant. Before the couch of this Virgin sing often unto us sweet chants with solemnity.

The Versicles, Absolution, Lessons, *&c., as at the end of the third Nocturn,* p. 535.

SECOND NOCTURN.

On Tuesday and Friday.

Ant. Specie tua.

Ant. In thy comeliness.

Psalm xliv. *Eructavit cor meum.*

Eructavit cor meum verbum bonum: dico ego opera mea regi.

Lingua mea calamus scribæ: velociter scribentis.

Speciosus forma præ filiis hominum, diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum.

Accingere gladio tuo super femur tuum: potentissime.

Specie tua et pulchritudine tua: intende, prospere procede, et regna.

Propter veritatem, et man-

1 My heart hath uttered a good word: I tell of my works unto the king.

2 My tongue is the pen of a scribe: that writeth very swiftly.

3 Thou art beautiful above the sons of men, grace is poured forth on thy lips: therefore hath God blessed thee for ever.

4 Gird thy sword upon thy thigh: O thou most mighty.

5 In thy comeliness and thy beauty: go forth, proceed prosperously and reign.

6 Because of truth, and

suetudinem, et justitiam: et deducet te mirabiliter dextera tua.

meekness, and justice : and thy right hand shall lead thee on wonderfully.

Sagittæ tuæ acutæ, populi sub te cadent : in corda inimicorum regis.

7 Thine arrows are sharp, the people shall fall before thee : they shall pierce the hearts of the king's enemies.

Sedes tua, Deus, in sæculum sæculi : virga directionis, virga regni tui.

8 Thy throne, O God, is for ever and ever : a sceptre of uprightness is the sceptre of thy kingdom.

Dilexisti justitiam, et odisti iniquitatem : propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis.

9 Thou hast loved justice, and hated iniquity : therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Myrrha, et gutta, et casia a vestimentis tuis, a domibus eburneis: ex quibus delectaverunt te filiæ regum in honore tuo.

10 Myrrh, aloes, and cassia perfume thy garments, from the ivory palaces : whence the daughters of kings have made thee glad in thine honour.

Astitit regina a dextris tuis in vestitu deaurato : circumdata varietate.

11 Upon thy right hand stood the queen in a vesture of gold: wrought about with variety.

Audi, filia, et vide, et inclina aurem tuam: et obliviscere populum tuum, et domum patris tui.

12 Hearken, O daughter, and consider, and incline thine ear : forget also thine own people, and thy father's house.

Et concupiscet rex decorem tuum : quoniam ipse est Dominus Deus tuus, et adorabunt eum.

13 And so shall the king desire thy beauty : for he is the Lord thy God, and him shall they adore.

Et filiæ Tyri in muneribus: vultum tuum deprecabuntur omnes divites plebis.

14 And the daughters of Tyre, with gifts : yea, all the rich among the people shall entreat thy countenance.

Omnis gloria ejus filiæ regis ab intus: in fimbriis aureis, circumamicta varietatibus.

15 All the glory of the king's daughter is from within : with borders of gold, and clothed about with varieties.

Adducentur regi virgines post eam: proximæ ejus afferentur tibi.

16 After her shall virgins be brought unto the king : her companions shall be brought unto thee.

Afferentur in lætitia et exultatione: adducentur in templum regis.

17 With joy and gladness shall they be brought : they shall be led into the temple of the king.

Pro patribus tuis nati sunt tibi filii: constitues eos principes super omnem terram.	18 Instead of thy fathers, sons are born unto thee: thou shalt make them princes over all the earth.
Memores erunt nominis tui: in omni generatione et generationem.	19 They shall be mindful of thy name: from generation to generation.
Propterea populi confitebuntur tibi in æternum: et in sæculum sæculi.	20 Therefore shall the people praise thee for ever: yea, for ever and ever.
Gloria &c.	Glory &c.
Ant. Specie tua et pulchritudine tua intende, prospere procede, et regna.	*Ant.* In thy comeliness and thy beauty go forth, proceed prosperously and reign.
Ant. Adjuvabit eam Deus.	*Ant.* God shall help her.

Psalm xlv. *Deus noster refugium.*

Deus noster, refugium et virtus: adjutor in tribulationibus quæ invenerunt nos nimis.	1 Our God is our refuge and strength: our helper in troubles which have fallen on us heavily.
Propterea non timebimus dum turbabitur terra: et transferentur montes in cor maris.	2 Therefore will we not fear when the earth shall be troubled: and the mountains shall be removed into the heart of the sea.
Sonuerunt, et turbatæ sunt aquæ eorum: conturbati sunt montes in fortitudine ejus.	3 Their waters roared and were troubled: the mountains were troubled at the violence thereof.
Fluminis impetus lætificat civitatem Dei: sanctificavit tabernaculum suum Altissimus.	4 The swelling of the stream maketh glad the city of God: the Most High hath sanctified his tabernacle.
Deus in medio ejus, non commovebitur: adjuvabit eam Deus mane diluculo.	5 God is in the midst of her, she shall not be moved: God shall help her in the morning early.
Conturbatæ sunt gentes, et inclinata sunt regna: dedit vocem suam, mota est terra.	6 Nations were troubled, and kingdoms bowed down: he gave forth his voice, and the earth was moved.
Dominus virtutum nobiscum: susceptor noster Deus Jacob.	7 The Lord of hosts is with us: the God of Jacob is our helper.
Venite, et videte opera Domini, quæ posuit prodigia super terram: auferens bella	8 O come and behold the works of the Lord, what wonders he hath wrought upon

usque ad finem terræ.

the earth : making wars to cease, even unto the ends of the earth.

Arcum conteret, et confringet arma: et scuta comburet igni.

9 He shall break the bow, and knap the weapons in sunder : and the shields shall he burn with fire.

Vacate, et videte quoniam ego sum Deus: exaltabor in gentibus, et exaltabor in terra.

10 Be still, and see that I am God : I will be exalted among the nations, and I will be exalted in the earth.

Dominus virtutum nobiscum: susceptor noster Deus Jacob.

11 The Lord of hosts is with us : the God of Jacob is our helper.

Gloria &c.

Glory &c.

Ant. Adjuvabit eam Deus vultu suo: Deus in medio ejus, non commovebitur.

Ant. God shall help her with his countenance: God is in the midst of her, she shall not be moved.

Ant. Sicut lætantium.

Ant. Our dwelling in thee.

Psalm lxxxvi. *Fundamenta ejus.*

Fundamenta ejus in montibus sanctis: diligit Dominus portas Sion super omnia tabernacula Jacob.

1 Her foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the tabernacles of Jacob.

Gloriosa dicta sunt de te: civitas Dei.

2 Glorious things are spoken of thee : O thou city of God.

Memor ero Rahab et Babylonis : scientium me.

3 I will be mindful of Rahab and Babylon: even of them that know me.

Ecce alienigenæ, et Tyrus, et populus Æthiopum: hi fuerunt illic.

4 Behold strangers, and Tyre, and the people of Ethiopia : all these were there.

Numquid Sion dicet; Homo et homo natus est in ea: et ipse fundavit eam Altissimus?

5 Shall not Sion say; This man and that were born in her: and the Most High himself hath founded her?

Dominus narrabit in scripturis populorum et principum: horum qui fuerunt in ea.

6 The Lord shall declare it in the writings of people and of princes: of all who were in her.

Sicut lætantium omnium: habitatio est in te.

7 The dwelling in thee: is as of all those that rejoice.

Gloria &c.

Glory &c.

Ant. Sicut lætantium omnium nostrum habitatio est in te, sancta Dei genitrix.

Ant. Our dwelling in thee is as of all those that rejoice, O holy mother of God.

The Versicles, Absolution, Lessons, *&c., as at the end of the third Nocturn, p. 535.*

THIRD NOCTURN.

On Wednesday and Saturday.

Ant. Gaude, Maria Virgo.	*Ant.* Rejoice, O Virgin Mary.

Psalm xcv. *Cantate Domino.*

Cantate Domino canticum novum: cantate Domino, omnis terra.	1 Sing unto the Lord a new song: sing unto the Lord, all the earth.
Cantate Domino et benedicite nomini ejus: annuntiate de die in diem salutare ejus.	2 Sing unto the Lord, and bless his name: tell forth his salvation from day to day.
Annuntiate inter gentes gloriam ejus: in omnibus populis mirabilia ejus.	3 Tell forth his glory among the gentiles: his wonders among all people.
Quoniam magnus Dominus, et laudabilis nimis: terribilis est super omnes deos.	4 For the Lord is great, and highly to be praised: he is more to be feared than all gods.
Quoniam omnes dii gentium dæmonia: Dominus autem cœlos fecit.	5 For all the gods of the gentiles are devils: but the Lord made the heavens.
Confessio et pulchritudo in conspectu ejus: sanctimonia et magnificentia in sanctificatione ejus.	6 Praise and beauty are before him: holiness and majesty in his sanctuary.
Afferte Domino, patriæ gentium, afferte Domino gloriam et honorem: afferte Domino gloriam nomini ejus.	7 Bring unto the Lord, O ye kindred of the Gentiles, bring unto the Lord glory and honour: bring unto the Lord glory unto his name.
Tollite hostias, et introite in atria ejus: adorate Dominum in atrio sancto ejus.	8 Bring sacrifices, and come into his courts: adore ye the Lord in his holy court.
Commoveatur a facie ejus universa terra: dicite in gentibus, quia Dominus regnavit.	9 Let all the earth be moved at his presence: say ye among the gentiles, that the Lord hath reigned.
Etenim correxit orbem terræ, qui non commovebitur: judicabit populos in æquitate.	10 For he hath established the world, and it shall not be moved: he shall judge the people with equity.

Lætentur cœli, et exultet terra, commoveatur mare et plenitudo ejus: gaudebunt campi, et omnia quæ in eis sunt.

11 Let the heavens rejoice, and let the earth be glad; let the sea be moved, and the fulness thereof: the fields shall be joyful, and all things that are therein.

Tunc exultabunt omnia ligna silvarum a facie Domini, quia venit: quoniam venit judicare terram.

12 Then shall all the trees of the wood rejoice before the face of the Lord, for he cometh: for he cometh to judge the earth.

Judicabit orbem terræ in æquitate: et populos in veritate sua.

13 He shall judge the world with equity: and the people with his truth.

Gloria &c.

Glory &c.

Ant. Gaude, Maria Virgo, cunctas hæreses sola interemisti in universo mundo.

Ant. Rejoice, O Virgin Mary, thou alone hast destroyed all heresies in all the world.

Ant. Dignare.

Ant. Vouchsafe.

Psalm xcvi. *Dominus regnavit.*

Dominus regnavit, exultet terra: lætentur insulæ multæ.

1 The Lord hath reigned, let the earth rejoice: let the multitude of isles be glad thereof.

Nubes et caligo in circuitu ejus: justitia et judicium correctio sedis ejus.

2 Clouds and darkness are round about him: justice and judgment are the foundation of his throne.

Ignis ante ipsum præcedet: et inflammabit in circuitu inimicos ejus.

3 Fire shall go forth before him: and shall burn up his enemies on every side.

Illuxerunt fulgura ejus orbi terræ: vidit, et commota est terra.

4 His lightnings shone upon the world: the earth saw, and was moved.

Montes sicut cera fluxerunt a facie Domini: a facie Domini omnis terra.

5 The mountains melted like wax before the face of the Lord: yea, all the earth before the face of the Lord.

Annuntiaverunt cœli justitiam ejus: et viderunt omnes populi gloriam ejus.

6 The heavens declared his justice: and all people saw his glory.

Confundantur omnes qui adorant sculptilia: et qui gloriantur in simulacris suis.

7 Confounded be all they that adore graven things: and that glory in their idols.

Adorate eum, omnes angeli ejus: audivit, et lætata est Sion.

8 Adore him, all ye his angels: Sion heard, and was glad.

Et exultaverunt filiæ Judæ: propter judicia tua, Domine.

9 And the daughters of Judah rejoiced: because of thy judgments, O Lord.

Quoniam tu Dominus altissimus super omnem terram: nimis exaltatus es super omnes deos.

10 For thou, Lord, are most high over all the earth: thou art exalted exceedingly above all gods.

Qui diligitis Dominum, odite malum: custodit Dominus animas sanctorum suorum, de manu peccatoris liberabit eos.

11 Ye who love the Lord, hate evil: the Lord preserveth the souls of his saints, he will deliver them out of the hand of the sinner.

Lux orta est justo: et rectis corde lætitia.

12 Light is risen to the just: and gladness to such as are right of heart.

Lætamini, justi, in Domino: et confitemini memoriæ sanctificationis ejus.

13 Rejoice in the Lord, O ye just: and give praise to the remembrance of his holiness.

Gloria &c.

Glory &c.

Ant. Dignare me laudare te, Virgo sacrata: da mihi virtutem contra hostes tuos.

Ant. Vouchsafe that I may praise thee, O sacred Virgin: give me strength against thine enemies.

Ant. Post partum.
Adv. Angelus Domini.

Ant. After child-birth.
Adv. The angel of the Lord.

Psalm xcvii. *Cantate Domino.*

Cantate Domino canticum novum: quia mirabilia fecit.

1 Sing unto the Lord a new song: for he hath done wonderful things.

Salvavit sibi dextera ejus: et brachium sanctum ejus.

2 His right hand hath wrought salvation for him: and holy is his arm.

Notum fecit Dominus salutare suum: in conspectu gentium revelavit justitiam suam.

3 The Lord hath made known his salvation: he hath revealed his justice in the sight of the gentiles.

Recordatus est misericordiæ suæ: et veritatis suæ domui Israel.

4 He hath remembered his mercy: and his truth towards the house of Israel.

Viderunt omnes termini terræ: salutare Dei nostri.

5 All the ends of the earth have seen: the salvation of our God.

Jubilate Deo, omnis terra: cantate et exultate, et psallite.

6 Sing joyfully unto the Lord, all ye lands: sing, rejoice, and give praise.

Psallite Domino in cithara, in cithara et voce psalmi: in

7 Give praise unto the Lord upon the harp, upon the harp,

tubis ductilibus, et voce tubæ corneæ.

and with the voice of psalms: with the long trumpets, and the sound of the cornet.

Jubilate in conspectu regis Domini: moveatur mare, et plenitudo ejus; orbis terrarum, et qui habitant in eo.

8 Sing joyfully before the Lord, the king: let the sea be moved, and the fulness thereof; the compass of the earth, and they that dwell therein.

Flumina plaudent manu, simul montes exultabunt a conspectu Domini: quoniam venit judicare terram.

9 The rivers shall clap their hands, and the mountains shall rejoice together at the presence of the Lord: for he cometh to judge the earth.

Judicabit orbem terrarum in justitia: et populos in æquitate.

10 He shall judge the earth with justice: and the people with equity.

Gloria &c.

Glory &c.

Ant. Post partum virgo inviolata permansisti: Dei Genitrix, intercede pro nobis.

Ant. After child-birth thou didst remain a pure virgin: intercede for us, O Mother of God.

In Adventu.[1]—*Ant.* Angelus Domini nuntiavit Mariæ, et concepit de Spiritu Sancto. Alleluia.

In Advent.—*Ant.* The angel of the Lord announced unto Mary, and she conceived of the Holy Ghost. Alleluia.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

Pater noster, &c.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo. Amen.

V. Grace is poured forth on thy lips.

R. Therefore hath God blessed thee for ever.

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil. Amen.

The Absolution.

Precibus et meritis beatæ Mariæ semper Virginis, et omnium Sanctorum, perducat nos Dominus ad regna cœlorum.

By the prayers and merits of the blessed Mary ever Virgin, and of all the Saints, may the Lord bring us to the kingdom of heaven.

R. Amen.

V. Jube, domne, benedicere.

R. Amen.

V. Pray, sir, a blessing.

[1] The Office for Advent is used also on the Feast of the Annunciation.

The Blessing.

Nos cum prole pia benedicat Virgo Maria.
R. Amen.

May the Virgin Mary, with her loving Child, bless us.
R. Amen.

The three following Lessons are said from Christmas-Day to Advent: but in Advent are said the Lessons that follow the Te Deum, *p.* 540.

First Lesson. *Ecclus.* xxiv. 11-13.

In omnibus requiem quæsivi, et in hæreditate Domini morabor. Tunc præcepit, et dixit mihi Creator omnium, et qui creavit me, requievit in tabernaculo meo, et dixit mihi: In Jacob inhabita, et in electis meis mitte radices. Tu autem, Domine, miserere nobis.

In all these I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded, and said to me; and he that made me rested in my tabernacle, and he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in mine elect. But thou, Lord, have mercy on us.

R. Deo gratias.
R. Sancta et immaculata virginitas, quibus te laudibus efferam nescio: * Quia quem cœli capere non poterant, tuo gremio contulisti.

R. Thanks be to God.
R. O holy and immaculate virgin, with what praises I shall extol thee, I know not: * For he whom the heavens could not contain, rested in thy bosom.

V. Benedicta tu in mulieribus, et benedictus fructus ventris tui. Quia quem, &c.

V. Blessed art thou among women, and blessed is the fruit of thy womb. For he whom, &c.

V. Jube, domne, benedicere.

V. Pray, sir a blessing.

The Blessing.

Ipsa Virgo virginum intercedat pro nobis ad Dominum.
R. Amen.

May the Virgin of virgins herself intercede for us with the Lord.
R. Amen.

Second Lesson. *Ecclus.* xxiv. 15-16.

Et sic in Sion firmata sum, et in civitate sanctificata similiter requievi: et in Jerusalem

And so was I established in Sion, and in the holy city likewise I rested; and my power

potestas mea. Et radicavi in populo honorificato, et in parte Dei mei hæreditas illius, et in plenitudine Sanctorum detentio mea. Tu autem, Domine, miserere nobis.

was in Jerusalem. And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of Saints. But thou, Lord, have mercy on us.

R. Deo gratias.

R. Thanks be to God.

R. Beata es, Virgo Maria, quæ Dominum portasti Creatorem mundi: * Genuisti qui te fecit, et in æternum permanes virgo.

R. Blessed art thou, O Virgin Mary, who didst bear the Lord, the Creator of the world: * Thou wast the mother of him who made thee, and remainest a virgin for ever.

V. Ave Maria, gratia plena, Dominus tecum.

R. Genuisti, &c.

V. Hail Mary, full of grace, the Lord is with thee.

R. Thou wast the mother, &c.

When the Te Deum *is said, there is added at the end of this Responsory:*

Gloria Patri, et Filio, et Spiritui Sancto. Genuisti, &c.

Glory be to the Father, and to the Son, and to the Holy Ghost. Thou wast the mother, &c.

V. Jube, domne, benedicere.

V. Pray, sir, a blessing.

The Blessing.

Per Virginem Matrem, concedat nobis Dominus salutem et pacem.

R. Amen.

Through the Virgin Mother, may the Lord grant unto us salvation and peace.

R. Amen.

Third Lesson. *Ecclus.* xxiv. 17-20.

Quasi cedrus exaltata sum in Libano, et quasi cupressus in Monte Sion. Quasi palma exaltata sum in Cades, et quasi plantatio rosæ in Jericho. Quasi oliva pretiosa in campis, et quasi platanus exaltata sum juxta aquas in plateis. Sicut cinnamomum et balsamum aromatizans odorem dedi: quasi myrrha electa dedi suavitatem

I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho. As a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted. I gave forth a sweet fragrance like cinnamon and aromatic balm:

odoris. Tu autem, Domine, miserere nobis.

R. Deo gratias.

I yielded a sweetness of odour like the choicest myrrh. But thou, Lord, have mercy on us.

R. Thanks be to God.

The Te Deum *is not said in Advent, or from Septuagesima to Easter, except on the Feasts of the Blessed Virgin. The following Responsory is said when the* Te Deum *is omitted.*

R. Felix namque es, sacra Virgo Maria, et omni laude dignissima: * Quia ex te ortus est sol justitiæ, * Christus Deus noster.

V. Ora pro populo, interveni pro clero, intercede pro devoto femineo sexu. Sentiant omnes tuum juvamen, quicumque celebrant tuam sanctam commemorationem. Quia ex te, &c.

V. Gloria Patri, et Filio, et Spiritui Sancto. Christus Deus noster.

R. Surely thou art happy, O holy Virgin Mary, and most worthy of all praise: * For out of thee arose the Sun of justice, * Christ our God.

V. Pray for the people, mediate for the clergy, intercede for the devoted female sex. Let all experience thy assistance, whoever celebrate thy holy commemoration. For out of thee, &c.

V. Glory be to the Father, and to the Son, and to the Holy Ghost. Christ our God.

Te Deum.

Te Deum laudamus: te Dominum confitemur.

Te æternum Patrem: omnis terra veneratur.

Tibi omnes angeli: tibi cœli et universæ potestates;

Tibi cherubim et seraphim: incessabili voce proclamant;

Sanctus, sanctus, sanctus: Dominus Deus Sabaoth.

Pleni sunt cœli et terra: majestatis gloriæ tuæ.

Te gloriosus: Apostolorum chorus.

Te Prophetarum: laudabilis numerus.

Te Martyrum: candidatus laudat exercitus.

Te per orbem terrarum:

We praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all angels cry aloud: the heavens and all the powers therein;

To thee cherubim and seraphim: continually do cry;

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full: of the majesty of thy glory.

The glorious choir of the Apostles: praise thee.

The admirable company of the Prophets: praise thee.

The white-robed army of Martyrs: praise thee.

The Holy Church through-

sancta confitetur Ecclesia.

out all the world : doth acknowledge thee.

Patrem : immensæ majestatis.

The Father : of an infinite majesty.

Venerandum tuum verum : et unicum Filium.

Thy adorable, true : and only Son.

Sanctum quoque : Paraclitum Spiritum.

Also the Holy Ghost : the Comforter.

Tu Rex gloriæ : Christe.

Thou art the King of Glory : O Christ.

Tu Patris : sempiternus es Filius.

Thou art the everlasting Son : of the Father.

Tu ad liberandum suscepturus hominem : non horruisti Virginis uterum.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.

Tu devicto mortis aculeo : aperuisti credentibus regna cœlorum.

When thou hadst overcome the sting of death : thou didst open the kingdom of heaven to all believers.

Tu ad dexteram Dei sedes : in gloria Patris.

Thou sittest at the right hand of God : in the glory of the Father.

Judex crederis : esse venturus.

We believe that thou shalt come : to be our Judge.

[1] Te ergo quæsumus, tuis famulis subveni : quos pretioso sanguine redemisti.

We pray thee, therefore, help thy servants : whom thou hast redeemed with thy precious blood.

Æterna fac cum Sanctis tuis : in gloria numerari.

Make them to be numbered with thy Saints : in glory everlasting.

Salvum fac populum tuum, Domine : et benedic hæreditati tuæ.

O Lord, save thy people : and bless thine inheritance.

Et rege eos : et extolle illos usque in æternum.

Govern them : and lift them up for ever.

Per singulos dies : benedicimus te.

Day by day : we magnify thee.

Et laudamus nomen tuum in sæculum : et in sæculum sæculi.

And we praise thy name for ever : yea, for ever and ever.

Dignare, Domine, die isto : sine peccato nos custodire.

Vouchsafe, O Lord, this day : to keep us without sin.

Miserere nostri, Domine : miserere nostri.

O Lord, have mercy upon us : have mercy upon us.

Fiat misericordia tua, Domine, super nos : quemadmodum speravimus in te.

O Lord, let thy mercy be shewed upon us : as we have hoped in thee.

[1] Here it is usual to kneel.

In te, Domine, speravi: non confundar in æternum.

O Lord, in thee have I hoped: let me not be confounded for ever.

The following Lessons are said in Advent, and on the Feast of the Annunciation.

Absolution *and* First Blessing, *as above*, p. 535.

First Lesson. *Luke* i. 26-28.

Missus est angelus Gabriel a Deo in civitatem Galilææ, cui nomen Nazareth, ad virginem desponsatam viro cui nomen erat Joseph, de domo David; et nomen virginis Maria. Et ingressus angelus ad eam, dixit: Ave, gratia plena, Dominus tecum: benedicta tu in mulieribus. Tu autem, Domine, miserere nobis.

The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. But thou, Lord, have mercy on us.

R. Deo gratias.

R. Thanks be to God.

R. Missus est Gabriel angelus ad Mariam, virginem desponsatam Joseph, nuntians ei verbum, et expavescit virgo de lumine. Ne timeas, Maria, invenisti gratiam apud Dominum:*Ecce concipies, et paries filium, et vocabitur Altissimi Filius.

R. The angel Gabriel was sent to Mary, a virgin espoused to Joseph, announcing to her the word, and the virgin was afraid at the light. Fear not, Mary, thou hast found grace with the Lord: * Behold, thou shalt conceive, and bear a son, and he shall be called the Son of the Most High.

V. Dabit ei Dominus Deus sedem David patris ejus, et regnabit in domo Jacob in æternum. Ecce concipies, &c.

V. The Lord God shall give unto him the throne of David his father, and he shall reign in the house of Jacob for ever. Behold, thou shalt conceive, &c.

Second Blessing, *as above*, p. 536.

Second Lesson. *Luke* i. 29-33.

Quæ cum audisset, turbata est in sermone ejus, et cogitabat qualis esset ista salutatio.

And when she had heard these things, she was troubled at his saying, and thought with

Et ait angelus ei: Ne timeas, Maria, invenisti enim gratiam apud Deum. Ecce concipies in utero, et paries filium, et vocabis nomen ejus Jesum. Hic erit magnus, et Filius Altissimi vocabitur. Et dabit illi Dominus Deus sedem David patris ejus, et regnabit in domo Jacob in æternum; et regni ejus non erit finis. Tu autem, Domine, miserere nobis.

herself what manner of salutation this should be. And the angel said unto her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High. And the Lord God shall give unto him the throne of David his father, and he shall reign in the house of Jacob for ever; and of his kingdom there shall be no end. But thou, Lord, have mercy on us.

R. Deo gratias.

R. Thanks be to God.

R. Ave Maria, gratia plena, Dominus tecum. * Spiritus Sanctus superveniet in te, et virtus Altissimi obumbrabit tibi: quod enim ex te nascetur Sanctum, vocabitur Filius Dei.

R. Hail Mary, full of grace, the Lord is with thee. * The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: for the Holy which shall be born of thee shall be called the Son of God.

V. Quomodo fiet istud, quoniam virum non cognosco? Et respondens angelus, dixit ei: Spiritus Sanctus superveniet in te, &c.

V. How shall this be done, seeing I know not man? And the angel answering said unto her: The Holy Ghost shall come upon thee, &c.

Third Blessing, *as above*, p. 537.

Third Lesson. *Luke* i. 34-38.

Dixit autem Maria ad angelum: Quomodo fiet istud, quoniam virum non cognosco? Et respondens angelus, dixit ei: Spiritus Sanctus superveniet in te, et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te Sanctum, vocabitur Filius Dei. Et ecce Elizabeth cognata tua, et ipsa concepit filium in senectute sua, et hic mensis sextus est illi, quæ vocatur sterilis, quia

And Mary said to the angel: How shall this be done, seeing I know not man? And the angel answering said unto her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she also hath conceived a son in her old age

non erit impossibile apud Deum omne verbum. Dixit autem Maria: Ecce ancilla Domini, fiat mihi secundum verbum tuum. Tu autem, Domine, miserere nobis.

and this is the sixth month with her, who is called barren; for no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word. But thou, Lord, have mercy on us.

R. Deo gratias.

R. Thanks be to God.

R. Suscipe verbum, Virgo Maria, quod tibi a Domino per angelum transmissum est: concipies, et paries Deum pariter et hominem: * Ut benedicta dicaris inter omnes mulieres.

R. Receive, O Virgin Mary, the word which hath been communicated to thee by the Lord through the angel: thou shalt conceive, and bear a son, who shall be both God and man: * That thou mayest be called blessed among all women.

V. Paries quidem filium, et virginitatis non patieris detrimentum: efficieris gravida, et eris mater semper intacta. Ut benedicta dicaris, &c.

V. Yea, thou shalt bear a son, and shalt suffer no detriment in thy virginity: thou shalt be with child, and shalt become a mother, remaining ever a virgin undefiled. That thou mayest be called, &c.

V. Gloria Patri, et Filio, et Spiritui Sancto. Ut benedicta dicaris, &c.

V. Glory be to the Father, and to the Son, and to the Holy Ghost. That thou mayest be called, &c.

Lauds.

Ave Maria.

Hail Mary.

V. Deus, in adjutorium meum intende.

V. O God, come to my assistance.

R. Domine, ad adjuvandum me festina.

R. O Lord, make haste to help me

Gloria &c.

Glory &c.

Office 1. *From the Purification to Advent.*

Ant. Assumpta est.

Ant. Mary was taken up.

Office 2. *In Advent.*

Ant. Missus est.

Ant. The angel.

Office 3. *From Christmas to the Purification.*

Ant. O admirabile commercium!

Ant. O marvellous intercourse!

Psalm xcii. *Dominus regnavit.*

Dominus regnavit, decorem indutus est: indutus est Dominus fortitudinem, et præcinxit se.	1 The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself therewith.
Etenim firmavit orbem terræ: qui non commovebitur.	2 For he hath established the world: and it shall not be moved.
Parata sedes tua ex tunc: a sæculo tu es.	3 Thy throne is prepared of old: thou art from everlasting.
Elevaverunt flumina, Domine: elevaverunt flumina vocem suam.	4 The floods have lifted up, O Lord: the floods have lifted up their voice.
Elevaverunt flumina fluctus suos: a vocibus aquarum multarum.	5 The floods have lifted up their waves: with the voices of many waters.
Mirabiles elationes maris: mirabilis in altis Dominus.	6 Wonderful are the surges of the sea: wonderful is the Lord on high.
Testimonia tua credibilia facta sunt nimis: domum tuam decet sanctitudo, Domine, in longitudinem dierum.	7 Thy testimonies are made exceedingly credible: holiness becometh thy house, O Lord, unto length of days.
Gloria &c.	Glory &c.

Office 1.

Ant. Assumpta est Maria in cœlum, gaudent angeli, laudantes benedicunt Dominum.	*Ant.* Mary was taken up into heaven, the angels rejoice, and with praises bless the Lord.
Ant. Maria Virgo.	*Ant.* The Virgin Mary.

Office 2.

Ant. Missus est Gabriel angelus ad Mariam, virginem desponsatam Joseph.	*Ant.* The angel Gabriel was sent to Mary, a virgin espoused to Joseph.
Ant. Ave Maria.	*Ant.* Hail Mary.

Office 3.

Ant. O admirabile commercium! Creator generis humani, animatum corpus sumens, de virgine nasci dignatus est: et procedens homo sine semine,	*Ant.* O marvellous intercourse! the Creator of mankind, taking a body with a living soul, vouchsafed to be born of a virgin: and becoming man

largitus est nobis suam deitatem.

without man's concurrence, bestowed upon us his deity.

Ant. Quando natus es.

Ant. When thou wast born.

Psalm xcix. *Jubilate Deo.*

Jubilate Deo, omnis terra: servite Domino in lætitia.

1 Sing joyfully unto God, all the earth: serve ye the Lord with gladness.

Introite in conspectu ejus: in exultatione.

2 Come ye in before his presence: with exceeding joy.

Scitote quoniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos.

3 Know ye that the Lord he is God: he hath made us, and not we ourselves.

Populus ejus et oves pascuæ ejus: introite portas ejus in confessione, atria ejus in hymnis; confitemini illi.

4 We are his people, and the sheep of his pasture: go ye into his gates with thanksgiving, and into his courts with hymns; give glory unto him.

Laudate nomen ejus, quoniam suavis est Dominus, in æternum misericordia ejus: et usque in generationem et generationem veritas ejus.

5 Praise ye his name, for the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Gloria &c.

Glory &c.

Office 1.

Ant. Maria Virgo assumpta est ad æthereum thalamum, in quo Rex regum stellato sedet solio.

Ant. The Virgin Mary was taken up to the heavenly chamber, where the King of kings sitteth on his starry throne.

Ant. In odorem.

Ant. We run.

Office 2.

Ant. Ave Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus.

Ant. Hail Mary, full of grace, the Lord is with thee: blessed art thou among women.

Ant. Ne timeas, Maria.

Ant. Fear not, Mary.

Office 3.

Ant. Quando natus es ineffabiliter ex virgine, tunc impletæ sunt Scripturæ. Sicut pluvia in vellus descendisti, ut salvum faceres genus huma-

Ant. When thou wast born of a virgin, after an ineffable manner, then were the Scriptures fulfilled. Thou didst come down like rain upon the

num: te laudamus, Deus noster.

fleece, that thou mightest save mankind: we praise thee, O our God.

Ant. Rubum quem viderat.

Ant. In the bush which Moses.

Psalm lxii. *Deus, Deus meus.*

Deus, Deus meus: ad te de luce vigilo.

1 O God, my God: to thee do I watch at break of day.

Sitivit in te anima mea: quam multipliciter tibi caro mea.

2 My soul hath thirsted for thee: my flesh also, in ways how manifold!

In terra deserta, et invia, et inaquosa: sic in sancto apparui tibi, ut viderem virtutem tuam et gloriam tuam.

3 In a desert and pathless land, where no water is: so have I appeared before thee in the sanctuary, that I might behold thy power and thy glory.

Quoniam melior est misericordia tua super vitas: labia mea laudabunt te.

4 For thy mercy is better than many lives: my lips shall praise thee.

Sic benedicam te in vita mea: et in nomine tuo levabo manus meas.

5 Thus will I bless thee all my life: and in thy name will I lift up my hands.

Sicut adipe et pinguedine repleatur anima mea: et labiis exultationis laudabit os meum.

6 Let my soul be filled as with marrow and fatness: and my mouth shall praise thee with joyful lips.

Si memor fui tui super stratum meum, in matutinis meditabor in te: quia fuisti adjutor meus.

7 If I have remembered thee upon my bed, in the morning will I meditate upon thee: for thou hast been my helper.

Et in velamento alarum tuarum exultabo; adhæsit anima mea post te: me suscepit dextera tua.

8 And under the cover of thy wings will I rejoice; my soul hath cleaved unto thee: thy right hand hath upholden me.

Ipsi vero in vanum quæsierunt animam meam, introibunt in inferiora terræ: tradentur in manus gladii, partes vulpium erunt.

9 But they have sought my soul in vain; they shall go into the lower parts of the earth: they shall be delivered into the power of the sword, they shall be the portion of foxes.

Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo: quia obstructum est os loquentium iniqua.

10 But the king shall rejoice in God, all they shall be praised that swear by him: for the mouth of them that speak iniquity is stopped.

Psalm lxvi. *Deus misereatur.*

Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri.	1 May God be merciful unto us, and bless us: may he cause the light of his countenance to shine upon us, and be merciful unto us.
Ut cognoscamus in terra viam tuam: in omnibus gentibus salutare tuum.	2 That we may know thy way upon earth: thy salvation among all nations.
Confiteantur tibi populi, Deus: confiteantur tibi populi omnes.	3 Let the people praise thee, O God: let all the people praise thee.
Lætentur et exultent gentes: quoniam judicas populos in æquitate, et gentes in terra dirigis.	4 Let the nations rejoice and be glad: for thou judgest the people with equity, and rulest the nations upon earth.
Confiteantur tibi populi, Deus, confiteantur tibi populi omnes: terra dedit fructum suum.	5 Let the people praise thee, O God, let all the people praise thee: the earth hath given forth her fruit.
Benedicat nos Deus, Deus noster, benedicat nos Deus: et metuant eum omnes fines terræ.	6 May God, even our God, bless us, may God bless us: and all the ends of the earth fear him.
Gloria &c.	Glory &c.

Office 1.

Ant. In odorem unguentorum tuorum currimus: adolescentulæ dilexerunt te nimis.	*Ant.* We run to the odour of thy ointments: the young maidens have loved thee exceedingly.
Ant. Benedicta filia.	*Ant.* Thou, O daughter.

Office 2.

Ant. Ne timeas, Maria, invenisti gratiam apud Dominum: ecce concipies, et paries filium. Alleluia.	*Ant.* Fear not, Mary, thou hast found grace with the Lord: behold, thou shalt conceive, and bear a son. Alleluia.
Ant. Dabit ei Dominus.	*Ant.* The Lord shall give unto him.

Office 3.

Ant. Rubum quem viderat Moyses incombustum, conservatam agnovimus tuam lauda-	*Ant.* In the bush which Moses saw unconsumed, we acknowledge thy admirable

bilem virginitatem : Dei Genitrix, intercede pro nobis.

Ant. Germinavit radix Jesse.

virginity preserved: intercede for us, O Mother of God.

Ant. The root of Jesse hath budded.

The Benedicite, *or* Song of the three Children.

Benedicite, omnia opera Domini, Domino : laudate et superexaltate eum in sæcula.

1 O all ye works of the Lord, bless ye the Lord : praise and exalt him above all for ever.

Benedicite, angeli Domini, Domino : benedicite, cœli, Domino.

2 O ye angels of the Lord, bless ye the Lord : bless the Lord, ye heavens.

Benedicite, aquæ omnes quæ super cœlos sunt, Domino : benedicite, omnes virtutes Domini, Domino.

3 O all ye waters that are above the heavens, bless ye the Lord : bless the Lord, all ye powers of the Lord.

Benedicite, sol et luna, Domino : benedicite, stellæ cœli, Domino.

4 O ye sun and moon, bless ye the Lord : bless the Lord, ye stars of heaven.

Benedicite, omnis imber et ros, Domino : benedicite, omnes spiritus Dei, Domino.

5 O all ye showers and dew, bless ye the Lord : bless the Lord, all ye spirits of God.

Benedicite, ignis et æstus, Domino : benedicite, frigus et æstus, Domino.

6 O ye fire and heat, bless ye the Lord : bless the Lord, ye winter and summer.

Benedicite, rores et pruina, Domino : benedicite, gelu et frigus, Domino.

7 O ye dews and hoar-frost, bless ye the Lord : bless the Lord, ye frost and cold.

Benedicite, glacis et nives, Domino : benedicite, noctes et dies, Domino.

8 O ye ice and snow, bless ye the Lord : bless the Lord, ye nights and days.

Benedicite, lux et tenebræ, Domino : benedicite, fulgura et nubes, Domino.

9 O ye light and darkness, bless ye the Lord : bless the Lord, ye lightnings and clouds.

Benedicat terra Dominum : laudet et superexaltet eum in sæcula.

10 O let the earth bless the Lord : let it praise and exalt him above all for ever.

Benedicite, montes et colles, Domino : benedicite, universa germinantia in terra, Domino.

11 O ye mountains and hills, bless ye the Lord : bless the Lord, all things that spring forth upon the earth.

Benedicite, fontes, Domino : benedicite, maria et flumina, Domino.

12 O ye fountains, bless ye the Lord : bless the Lord, ye seas and floods.

Benedicite, cete et omnia quæ moventur in aquis, Domino : benedicite, omnes volucres cœli, Domino.

13 O ye whales, and all that move in the waters, bless ye the Lord : bless the Lord, all ye fowls of the air.

Benedicite, omnes bestiæ et pecora, Domino : benedicite, filii hominum, Domino.

14 O all ye beasts and cattle, bless ye the Lord : bless the Lord, ye sons of men.

Benedicat Israel Dominum : laudet et superexaltet eum in sæcula.

15 Let Israel bless the Lord: let him praise and exalt him above all for ever.

Benedicite, sacerdotes Domini, Domino : benedicite, servi Domini, Domino.

16 O ye priests of the Lord, bless ye the Lord : bless the Lord, ye servants of the Lord.

Benedicite, spiritus et animæ justorum, Domino : benedicite, sancti et humiles corde, Domino.

17 O ye spirits and souls of the just, bless ye the Lord : bless the Lord, all ye that are holy and humble of heart.

Benedicite, Anania, Azaria, Misael, Domino : laudate et superexaltate eum in sæcula.

18 O Ananias, Azarias, Misael, bless ye the Lord : praise and exalt him above all for ever.

Benedicamus Patrem, et Filium, cum Sancto Spiritu : laudemus et superexaltemus eum in sæcula.

19 Let us bless the Father, and the Son, with the Holy Ghost : let us praise and exalt him above all for ever.

Benedictus es, Domine, in firmamento cœli : et laudabilis, et gloriosus, et superexaltatus in sæcula.

20 Blessed art thou, O Lord, in the firmament of heaven : worthy to be praised, and glorious, and exalted above all for ever.

The Gloria *is not said.*

Office 1.

Ant. Benedicta, filia, tu a Domino; quia per te fructum vitæ communicavimus.

Ant. Thou, O daughter, art blessed of the Lord, for through thee have we been made partakers of the fruit of life.

Ant. Pulchra es.

Ant. Thou art fair.

Office 2.

Ant. Dabit ei Dominus sedem David patris ejus, et regnabit in æternum.

Ant. The Lord shall give unto him the seat of David his father, and he shall reign for ever.

Ant. Ecce ancilla Domini.

Ant. Behold the handmaid of the Lord.

Office 3.

Ant. Germinavit radix Jesse, orta est stella ex Jacob; vir-

Ant. The root of Jesse hath budded, a star hath arisen

go peperit Salvatorem : te laudamus, Deus noster.

out of Jacob ; a virgin hath borne the Saviour : we praise thee, O our God.

Ant. Ecce Maria.

Ant. Behold Mary.

Psalm cxlviii. *Laudate Dominum.*

Laudate Dominum de cœlis : laudate eum in excelsis.

1 Praise the Lord from the heavens: praise him in the heights.

Laudate eum, omnes angeli ejus : laudate eum, omnes virtutes ejus.

2 Praise him, all his angels : praise him, all his hosts.

Laudate eum, sol et luna : laudate eum, omnes stellæ et lumen.

3 Praise him, sun and moon : praise him, all ye stars and light.

Laudate eum, cœli cœlorum : et aquæ omnes quæ super cœlos sunt, laudent nomen Domini.

4 Praise him, O ye heaven of heavens : and let all the waters that are above the heavens, praise the name of the Lord.

Quia ipse dixit, et facta sunt : ipse mandavit, et creata sunt.

5 For he spake, and they were made : he commanded, and they were created.

Statuit ea in æternum, et in sæculum sæculi : præceptum posuit, et non præteribit.

6 He hath established them for ever, even for ever and ever : he hath made a decree, and it shall not pass away.

Laudate Dominum de terra : dracones et omnes abyssi.

7 Praise the Lord from the earth : ye dragons and all deeps.

Ignis, grando, nix, glacies, spiritus procellarum : quæ faciunt verbum ejus.

8 Fire and hail, snow and ice, and stormy winds : that fulfil his word.

Montes et omnes colles : ligna fructifera et omnes cedri.

9 Mountains and all hills : fruitful trees and all cedars.

Bestiæ et universa pecora : serpentes et volucres pennatæ.

10 Beasts and all cattle : creeping things and feathered fowls.

Reges terræ et omnes populi : principes et omnes judices terræ.

11 Kings of the earth and all people : princes and all judges of the earth.

Juvenes et virgines, senes cum junioribus, laudent nomen Domini : quia exaltatum est nomen ejus solius.

12 Young men and maidens, old men and children, let them praise the name of the Lord : for his name alone is exalted.

Confessio ejus super cœlum et terram : et exaltavit cornu populi sui.

13 His praise is above heaven and earth : and he hath exalted the horn of his people.

Hymnus omnibus Sanctis

14 A song of praise to all

ejus: filiis Israel, populo appropinquanti sibi.

his Saints: to the children of Israel, the people that draweth nigh unto him.

Psalm cxlix. *Cantate Domino.*

Cantate Domino canticum novum: laus ejus in ecclesia Sanctorum.

Lætetur Israel in eo qui fecit eum: et filii Sion exultent in rege suo.

Laudent nomen ejus in choro: in tympano et psalterio psallant ei.

Quia bene placitum est Domino in populo suo: et exaltabit mansuetos in salutem.

Exultabunt Sancti in gloria: lætabuntur in cubilibus suis.

Exaltationes Dei in gutture eorum: et gladii ancipites in manibus eorum.

Ad faciendam vindictam in nationibus: increpationes in populis.

Ad alligandos reges eorum in compedibus: et nobiles eorum in manicis ferreis.

Ut faciant in eis judicium conscriptum: gloria hæc est omnibus Sanctis ejus.

1 Sing unto the Lord a new song: let his praise be in the church of the Saints.

2 Let Israel rejoice in him that made him: and the children of Sion be joyful in their king.

3 Let them praise his name in the choir; let them sing unto him with timbrel and psaltery.

4 For the Lord is well pleased with his people: and will exalt the meek unto salvation.

5 The Saints shall rejoice in glory: they shall be joyful in their beds.

6 The praises of God shall be in their mouth: and two-edged swords in their hands.

7 To execute vengeance upon the nations: and chastisements among the people.

8 To bind their kings with fetters: and their nobles with chains of iron.

9 To execute upon them the judgment that is written: this glory have all his Saints.

Psalm cl. *Laudate Dominum in sanctis.*

Laudate Dominum in sanctis ejus: laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus: laudate eum secundum multitudinem magnitudinis ejus.

Laudate eum in sono tubæ: laudate eum in psalterio et cithara.

1 Praise the Lord in his holy places: praise him in the firmament of his power.

2 Praise him in his mighty acts: praise him according to the multitude of his greatness.

3 Praise him with the sound of the trumpet: praise him with psaltery and harp.

Laudate eum in tympano et choro: laudate eum in chordis et organo.

Laudate eum in cymbalis bene sonantibus; laudate eum in cymbalis jubilationis: omnis spiritus laudet Dominum.

Gloria &c.

4 Praise him with timbrel and choir: praise him with strings and organ.

5 Praise him upon the high-sounding cymbals; praise him upon cymbals of joy: let every spirit praise the Lord.

Glory &c.

Office 1.

Ant. Pulchra es et decora, filia Jerusalem: terribilis ut castrorum acies ordinata.

Ant. Thou art fair and comely, O daughter of Jerusalem: terrible as an army set in array.

Office 2.

Ant. Ecce ancilla Domini: fiat mihi secundum verbum tuum.

Ant. Behold the handmaid of the Lord: be it done unto me according to thy word.

Office 3.

Ant. Ecce Maria genuit nobis Salvatorem, quem Joannes videns exclamavit: Ecce Agnus Dei; ecce qui tollit peccata mundi. Alleluia.

Ant. Behold Mary hath borne us the Saviour, whom John beholding, exclaimed: Behold the Lamb of God; behold him who taketh away the sins of the world. Alleluia.

The Little Chapter.

Office 1 *and* 3. Cant. vi. 8.

Viderunt eam filiæ Sion, et beatissimam prædicaverunt: et reginæ laudaverunt eam.

R. Deo gratias.

The daughters of Sion saw her, and declared her most blessed: and the queens, they praised her.

R. Thanks be to God.

Office 2. Isa. xi. 1, 2.

Egredietur virga de radice Jesse, et flos de radice ejus ascendet: et requiescet super eum Spiritus Domini.

R. Deo gratias.

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root: and the Spirit of the Lord shall rest upon him.

R. Thanks be to God.

HYMN.

O gloriosa virginum
Sublimis inter sidera,
Qui te creavit, parvulum
Lactente nutris ubere.

O Queen of all the virgin choir!
Enthron'd above the starry sky,
Who with pure milk from thy own breast
Thy own Creator didst supply.

Quod Heva tristis abstulit,
Tu reddis almo germine;
Intrent ut astra flebiles,
Cœli recludis cardines.

What man had lost in hapless Eve,
Thy sacred womb to man restores;
Thou to the wretched here beneath
Hast open'd Heaven's eternal doors.

Tu Regis alti janua,
Et aula lucis fulgida;
Vitam datam per Virginem,
Gentes redemptæ plaudite.

Hail, O refulgent Hall of light!
Hail, Gate sublime of Heaven's high King!
Through thee redeem'd to endless life,
Thy praise let all the nations sing.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula. Amen.

O Jesu! born of Virgin bright,
Immortal glory be to thee;
Praise to the Father infinite,
And Holy Ghost eternally.

V. Benedicta tu in mulieribus.
R. Et benedictus fructus ventris tui.

V. Blessed art thou among women.
R. And blessed is the fruit of thy womb.

Office 1.

Ant. Beata Dei Genitrix.

Ant. O blessed Mother of God.

In Paschal time.

Ant. Regina cœli.

Ant. O queen of heaven.

Office 2.

Ant. Spiritus Sanctus.

Ant. The Holy Ghost.

Office 3.

Ant. Mirabile mysterium.

Ant. A wonderful mystery.

The Benedictus, or Canticle of Zachary.

Benedictus Dominus Deus Israel: quia visitavit, et fecit

1 Blessed be the Lord God of Israel: for he hath visited,

redemptionem plebis suæ.

Et erexit cornu salutis no-is: in domo David pueri sui.

Sicut locutus est per os sanc-rum: qui a sæculo sunt, phetarum ejus.

alutem ex inimicis nostris: le manu omnium qui ode- nos.

d faciendam misericordiam cu patribus nostris: et me-mo ri testamenti sui sancti.

sjurandum quod juravit ad braham patrem nostrum: da um se nobis:

sine timore, de manu in-in rum nostrorum liberati: se amus illi,

sanctitate et justitia co-r ipso: omnibus diebus nos-t

tu, puer, propheta Altis- vocaberis: præibis enim faciem Domini parare ejus.

d dandam scientiam salu-plebi ejus: in remissionem catorum eorum.

er viscera misericordiæ nostri: in quibus visitavit oriens ex alto.

lluminare his qui in tene-s et in umbra mortis se-nt: ad dirigendos pedes nos-s in viam pacis.

Gloria &c.

and wrought the redemption of his people.

2 And hath raised up a horn of salvation to us: in the house of his servant David.

3 As he spake by the mouth of his holy prophets: who are from the beginning.

4 Salvation from our enemies: and from the hand of all that hate us.

5 To perform mercy to our fathers: and to remember his holy testament.

6 The oath that he sware to Abraham our father: that he would grant unto us:

7 That being delivered from the hands of our enemies: we may serve him without fear,

8 In holiness and justice before him: all the days of our life.

9 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.

10 To give knowledge of salvation unto his people: for the remission of their sins.

11 Through the bowels of the mercy of our God: whereby the orient from on high hath visited us.

12 To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

Glory &c.

Office 1.

Ant. Beata Dei Genitrix, Maria, Virgo perpetua, templum Domini, sacrarium Spiritus Sancti; sola sine exemplo placuisti Domino nostro Jesu Christo: ora pro populo, in-

Ant. O blessed Mother of God, Mary ever Virgin, temple of the Lord, sanctuary of the Holy Ghost; thou alone, without example, wast well-pleasing to our Lord Jesus

terveni pro clero, intercede pro devoto femineo sexu.

Christ: pray for the people, mediate for the clergy, intercede for the devoted female sex.

In Paschal time.

Ant. Regina cœli, lætare, alleluia. Quia quem meruisti portare, alleluia. Resurrexit sicut dixit, alleluia. Ora pro nobis Deum, alleluia.

Ant. Queen of heaven, rejoice, alleluia. For he whom thou wast meet to bear, alleluia. Hath arisen as he said, alleluia. Pray to God for us, alleluia.

Office 2.

Ant. Spiritus Sanctus in te descendet, Maria; ne timeas, habebis in utero filium Dei. Alleluia.

Ant. The Holy Ghost shall come upon thee, Mary; fear not, thou shalt bear in thy womb the Son of God. Alleluia.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Lord have mercy. Christ have mercy. Lord have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Oremus.

Deus, qui de beatæ Mariæ Virginis utero Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Christum Dominum nostrum.

R. Amen.

Let us pray.

O God, who wast pleased that thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to us, thy humble servants, that, as we believe her to be truly the Mother of God, we may be assisted also by her intercessions with thee. Through the same Christ our Lord.

R. Amen.

Office 3.

Ant. Mirabile mysterium declaratur hodie: innovantur naturæ; Deus homo factus est. Id quod fuit permansit, et quod non erat assumpsit, non commixtionem passus, neque divisionem.

Ant. A wonderful mystery is declared to-day: new things are wrought in nature; God is made man. What he was he hath remained, and what he was not he hath assumed, suffering neither confusion nor division.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

R. Amen.

Lord have mercy. Christ have mercy. Lord have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O God, who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession for us, through whom we have received the author of life, our Lord Jesus Christ thy Son. Who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

[AN ANTIPHON TO BLESSED JOSEPH.[1]

Fidelis servus et prudens, quem constituit Dominus suæ Matris solatium, suæ carnis nutritium, et solum in terris magni consilii coadjutorem fidelissimum.

V. Ecce homo sine querela, verus Dei cultor.

R. Abstinens se ab omni opere malo, et permanens in innocentia sua.

Oremus.

Sanctissimæ Genitricis tuæ sponsi, quæsumus, Domine, meritis adjuvemur, ut quod possibilitas nostra non obtinet, ejus nobis intercessione donetur. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

A faithful and wise servant, whom the Lord appointed to be the consolation of his Mother, the nursing-father of his own flesh, and alone in all the earth the most faithful fellow-helper of great counsel.

V. Behold a man without blame, a true worshipper of God.

R. Abstaining from every evil work, and abiding in his innocence.

Let us pray.

Assist us, O Lord, we beseech thee, by the merits of the spouse of thy most holy Mother, that what of ourselves we are unable to obtain, may be granted to us by his intercession. Who livest and reignest, world without end.

R. Amen.]

[1] This forms no part of the Office.

COMMEMORATION OF THE SAINTS.

Office 1 *and* 3.

Ant. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

Ant. O all ye Saints of God, vouchsafe to intercede for our salvation, and that of all mankind.

V. Lætamini in Domino, et exultate, justi.

R. Et gloriamini, omnes recti corde.

V. Rejoice in the Lord, and be glad, O ye just.

R. And glory, all ye that are right of heart.

Oremus.

Protege, Domine, populum tuum, et apostolorum tuorum Petri et Pauli, et aliorum apostolorum patrocinio confidentem, perpetua defensione conserva.

Omnes Sancti tui, quæsumus, Domine, nos ubique adjuvent; ut dum eorum merita recolimus, patrocinia sentiamus: et pacem tuam nostris concede temporibus, et ab Ecclesia tua cunctam repelle nequitiam: iter, actus, et voluntates nostras, et omnium famulorum tuorum in salutis tuæ prosperitate dispone: benefactoribus nostris sempiterna bona retribue, et omnibus fidelibus defunctis requiem æternam concede. Per Dominum, &c.

Let us pray.

Protect thy people, O Lord, and preserve them by thy continual defence, who trust in the patronage of Peter and Paul, and all thy other apostles.

Let all thy Saints, we beseech thee, O Lord, assist us every where; that, while we honour their merits, we may experience their patronage: grant us thy peace in our times, and repel all wickedness from thy Church: dispose our way, our acts, and wills, and those of all thy servants, in the good success of thy salvation: render to our benefactors everlasting blessings, and to all the faithful departed grant eternal rest. Through our Lord, &c.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

Office 2.

Ant. Ecce, Dominus veniet,

Ant. Behold, the Lord shall

et omnes Sancti ejus cum eo, et erit in die illa lux magna. Alleluia.

V. Ecce, apparebit Dominus super nubem candidam.

R. Et cum eo Sanctorum millia.

come, and all his Saints with him, and in that day there shall be a great light. Alleluia.

V. Behold, the Lord shall appear upon a shining cloud.

R. And with him thousands of Saints.

Oremus.

Conscientias nostras, quæsumus, Domine, visitando purifica; ut veniens Jesus Christus Filius tuus Dominus noster, cum omnibus Sanctis, paratam sibi in nobis inveniat mansionem. Qui tecum vivit et regnat, &c.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

Let us pray.

Visit, O Lord, we beseech thee, and purify our consciences; that Jesus Christ thy Son our Lord, when he cometh with all his Saints, may find in us a mansion prepared for him. Who liveth and reigneth, &c.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

[*If any of the other Hours be recited immediately in order, what follows is not said here, but at the end of the last Hour.*]

Pater noster (*secreto*).

V. Dominus det nobis suam pacem.

R. Et vitam æternam. Amen.

Our Father (*in secret*).

V. May the Lord give us his peace.

R. And life everlasting. Amen.

Then is said one of the Antiphons of the Blessed Virgin, according to the season. The Antiphon is to be said kneeling, both here and at the end of Compline, except in Paschal time, when it is to be said standing.

From Compline on the Feast of the Purification to None on Holy Saturday, inclusively.

THE ANTIPHON.

Ave, Regina cœlorum!
Ave, domina angelorum!
Salve, radix, salve, porta,
Ex qua mundo Lux est orta.
Gaude, Virgo gloriosa,
Super omnes speciosa.
Vale, O valde decora!
Et pro nobis Christum exora.

Hail, O Queen of Heav'n enthron'd!
Hail, by angels mistress own'd!
Root of Jesse! Gate of morn!
Whence the world's true Light was born.
Glorious Virgin, joy to thee,
Loveliest whom in Heaven they see:
Fairest thou where all are fair!
Plead with Christ our sins to spare.

V. Dignare me laudare te, Virgo sacrata.
R. Da mihi virtutem contra hostes tuos.

V. Vouchsafe that I may praise thee, O sacred Virgin.
R. Give me strength against thine enemies.

Oremus.

Concede, misericors Deus, fragilitati nostræ præsidium; ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eumdem Christum, &c.
R. Amen.

V. Divinum auxilium maneat semper nobiscum
R. Amen.

Let us pray.

Grant, O merciful God, support to our frailty; that we who commemorate the holy Mother of God, may, by the help of her intercession, arise from our iniquities. Through the same Christ our Lord, &c.
R. Amen.

V. May the divine assistance remain always with us.
R. Amen.

In Paschal time.

THE ANTIPHON.

Regina Cœli, lætare! alleluia.
Quia quem meruisti portare; alleluia.
Resurrexit sicut dixit; alleluia.
Ora pro nobis Deum; alleluia.

Joy to thee, O Queen of Heaven! alleluia.
He whom thou wast meet to bear; alleluia.
As he promis'd, hath arisen; alleluia.
Pour for us to him thy prayer; alleluia.

V. Gaude et lætare, Virgo Maria: alleluia.
R. Quia surrexit Dominus vere: alleluia.

V. Rejoice and be glad, O Virgin Mary: alleluia.
R. For the Lord hath risen indeed: alleluia.

Oremus.

Deus, qui per resurrectio-

Let us pray.

O God, who didst vouch-

nem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es; præsta, quæsumus, ut per ejus Genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eumdem Christum, &c.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

safe to give joy to the world through the resurrection of thy Son our Lord Jesus Christ; grant, we beseech thee, that, through his Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ, &c.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

From the Feast of the Holy Trinity to Advent.

THE ANTIPHON.

Salve, Regina, mater misericordiæ;
Vita, dulcedo, et spes nostra, salve.
Ad te clamamus, exules filii Hevæ;
Ad te suspiramus, gementes et flentes in hac lacrymarum valle.
Eia ergo, Advocata nostra,
Illos tuos misericordes oculos ad nos converte;
Et Jesum, benedictum fructum ventris tui,
Nobis post hoc exilium ostende,
O clemens, O pia, O dulcis Virgo Maria.

Mother of mercy, hail, O gentle Queen!
Our life, our sweetness, and our hope, all hail!
Children of Eve,
To thee we cry from our sad banishment;
To thee we send our sighs,
Weeping and mourning in this tearful vale.
Come, then, our Advocate;
Oh, turn on us those pitying eyes of thine:
And our long exile past,
Shew us at last
Jesus, of thy pure womb the fruit divine.
O Virgin Mary, mother blest!
O sweetest, gentlest, holiest!

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Oremus.

Omnipotens sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto co-operante, præparasti; da, ut cujus commemoratione

Let us pray.

O almighty everlasting God, who, by the co-operation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of thy Son; grant that

lætamur, ejus pia intercessione ab instantibus malis et a morte perpetua liberemur. Per eumdem Christum, &c.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

we may be delivered from instant evils and from everlasting death by her pious intercession, in whose commemoration we rejoice. Through the same Christ, &c.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

From Advent to the Purification.

Office 2 and 3.

THE ANTIPHON.

Alma Redemptoris Mater, quæ pervia cœli
Porta manes, et Stella maris, succurre cadenti,
Surgere qui curat, populo: tu quæ genuisti,
Natura mirante, tuum sanctum Genitorem:
Virgo prius ac posterius, Gabrielis ab ore,
Sumens illud Ave, peccatorum miserere.

Mother of Christ! hear thou thy people's cry,
Star of the deep, and Portal of the sky!
Mother of Him who thee from nothing made,
Sinking we strive, and call to thee for aid:
Oh, by that joy which Gabriel brought to thee,
Thou Virgin first and last, let us thy mercy see.

In Advent.

V. Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

V. The angel of the Lord announced unto Mary.

R. And she conceived of the Holy Ghost.

Oremus.

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde; ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eumdem Christum Dominum nostrum.

R. Amen.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection. Through the same Christ our Lord.

R. Amen.

From Christmas-day to the Purification.

V. Post partum virgo inviolata permansisti.

R. Dei Genitrix, intercede pro nobis.

Oremus.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum. Qui vivit, &c.
R. Amen.

V. Divinum auxilium maneat semper nobiscum.
R. Amen.

Pater noster (*secreto*).

V. After child-birth thou didst remain a pure virgin.

R. Intercede for us, O Mother of God.

Let us pray.

O God, who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession for us, through whom we have received the author of life, our Lord Jesus Christ, thy Son. Who liveth, &c.
R. Amen.

V. May the divine assistance remain always with us.
R. Amen.

Our Father (*secretly*).

Prime.

O divine and adorable Lord Jesus Christ, who hast graciously redeemed us by thy bitter passion and death, we offer up this hour of Prime to thy honour and glory; and most humbly beseech thee, through the great humiliation thou didst undergo in being condemned before the false tribunals of Pilate and Herod, where thou wast reviled by the soldiery, clothed like a fool, and degraded below the worst of criminals, to grant us true humility of heart, and a sincere conviction of our own wretchedness, misery, poverty, blindness, and destitution, that we may never esteem ourselves above the lowest of our fellow-creatures, but always acknowledge ourselves truly the worst of sinners; so that our extreme misery may excite thy tender compassion and infinite goodness to forgive us all our sins, to replenish us with thy divine grace, and to exalt us to eternal glory in heaven. Amen.

Ave Maria.
V. Deus, in adjutorium meum intende.

Hail Mary.
V. O God, come to my assistance.

R. Domine, ad adjuvandum me festina.
Gloria &c.

R. O Lord, make haste to help me.
Glory &c.

HYMN.

Memento, rerum Conditor,
Nostri quod olim corporis
Sacrata ab alvo Virginis
Nascendo formam sumpseris.

Remember, O Creator Lord!
That in the Virgin's sacred womb
Thou wast conceiv'd, and of her flesh
Didst our mortality assume.

Maria, mater gratiæ,
Dulcis parens clementiæ,
Tu nos ab hoste protege,
Et mortis hora suscipe.

Mother of grace, O Mary blest!
To thee, sweet fount of love, we fly;
Shield us through life, and take us hence
To thy dear bosom when we die.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu
In sempiterna sæcula. Amen.

O Jesu! born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally.

Office 1. *From the Purification to Advent.*

Ant. Assumpta est.

Ant. Mary was taken up.

Office 2. *In Advent.*

Ant. Missus est.

Ant. The angel.

Office 3. *From Christmas-day to the Purification.*

Ant. O admirabile commercium!

Ant. O marvellous intercourse!

Psalm liii. *Deus, in nomine tuo.*

Deus, in nomine tuo salvum me fac: et in virtute tua judica me.

Deus, exaudi orationem meam: auribus percipe verba oris mei.

Quoniam alieni insurrexerunt adversum me, et fortes quæsierunt animam meam: et non proposuerunt Deum ante conspectum suum.

Ecce enim Deus adjuvat

1 O God, save me in thy name: and judge me in thy strength.

2 O Lord, hear my prayer: and hearken to the words of my mouth.

3 For strangers have risen up against me, and the mighty have sought after my soul: and they have not set God before their eyes.

4 Behold, God is my helper:

me : et Dominus susceptor est animæ meæ.

and the Lord upholdeth my soul.

Averte mala inimicis meis : et in veritate tua disperde illos.

5 Turn back the evil upon mine enemies : and destroy them in thy truth.

Voluntarie sacrificabo tibi : et confitebor nomini tuo, Domine, quoniam bonum est.

6 Freely will I sacrifice unto thee : and will praise thy name, O Lord, for it is good.

Quoniam ex omni tribulatione eripuisti me : et super inimicos meos despexit oculus meus.

7 For thou hast delivered me out of all trouble : and mine eye hath looked down upon mine enemies.

Gloria &c.

Glory &c.

Psalm lxxxiv. *Benedixisti, Domine.*

Benedixisti, Domine, terram tuam : avertisti captivitatem Jacob.

1 Thou hast blessed thy land, O Lord : thou hast turned away the captivity of Jacob.

Remisisti iniquitatem plebis tuæ : operuisti omnia peccata eorum.

2 Thou hast forgiven the iniquity of thy people : thou hast covered all their sins.

Mitigasti omnem iram tuam : avertisti ab ira indignationis tuæ.

3 Thou hast softened all thine anger: thou hast turned thyself from thy wrathful indignation.

Converte nos, Deus salutaris noster : et averte iram tuam a nobis.

4 Convert thou us, O God our Saviour : and turn away thine anger from us.

Numquid in æternum irasceris nobis : aut extendes iram tuam a generatione in generationem?

5 Wilt thou be angry with us for ever : or wilt thou stretch out thy wrath from generation to generation?

Deus, tu conversus vivificabis nos : et plebs tua lætabitur in te.

6 Thou wilt turn again, O God, and quicken us : and thy people shall rejoice in thee.

Ostende nobis, Domine, misericordiam tuam : et salutare tuum da nobis.

7 Shew us, O Lord, thy mercy : and grant us thy salvation.

Audiam quid loquatur in me Dominus Deus : quoniam loquetur pacem in plebem suam :

8 I will hearken what the Lord God shall say within me : for he will speak peace unto his people :

Et super Sanctos suos : et in eos qui convertuntur ad cor.

9 Unto his Saints likewise : and to those who are converted in heart.

Verumtamen prope timentes eum salutare ipsius : ut in-

10 Surely his salvation is nigh unto them that fear him :

habitet gloria in terra nostra.

that glory may dwell in our land.

Misericordia et veritas obviaverunt sibi : justitia et pax osculatæ sunt.

11 Mercy and truth have met together : justice and peace have kissed each other.

Veritas de terra orta est : et justitia de cœlo prospexit.

12 Truth is sprung out of the earth : and justice hath looked down from heaven.

Etenim Dominus dabit benignitatem : et terra nostra dabit fructum suum.

13 For the Lord shall put forth his goodness : and our land shall yield her fruit.

Justitia ante eum ambulabit : et ponet in via gressus suos.

14 Justice shall walk before him : and shall set his footsteps in the way.

Gloria &c.

Glory &c.

Psalm cxvi. *Laudate Dominum.*

Laudate Dominum, omnes gentes : laudate eum, omnes populi.

1 Praise the Lord, all ye gentiles : praise him, all ye people.

Quoniam confirmata est super nos misericordia ejus : et veritas Domini manet in æternum.

2 For his mercy is confirmed upon us : and the truth of the Lord endureth for ever.

Gloria &c.

Glory &c.

Office 1.

Ant. Assumpta est Maria in cœlum : gaudent angeli, laudantes benedicunt Dominum.

Ant. Mary was taken up into heaven : the angels rejoice, and with praises bless the Lord.

Office 2.

Ant. Missus est Gabriel angelus ad Mariam, virginem, desponsatam Joseph.

Ant. The angel Gabriel was sent to Mary, a virgin espoused to Joseph.

Office 3.

Ant. O admirabile commercium! Creator generis humani, animatum corpus sumens, de virgine nasci dignatus est; et procedens homo sine semine, largitus est nobis suam deitatem.

Ant. O marvellous intercourse! the Creator of mankind, taking a body with a living soul, vouchsafed to be born of a virgin; and becoming man without man's concurrence, bestowed upon us his deity.

The Little Chapter.

Office 1 *and* 3. Cant. vi. 9.

Quæ est ista quæ progreditur quasi aurora consurgens, pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata?

R. Deo gratias.

V. Dignare me laudare te, Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Who is she that cometh forth as the morning rising, fair as the morn, bright as the sun, terrible as an army set in array?

R. Thanks be to God.

V. Vouchsafe that I may praise thee, O sacred Virgin.

R. Give me strength against thine enemies.

Lord have mercy. Christ have mercy. Lord have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

From the Purification to Advent.

Oremus.

Deus, qui virginalem aulam beatæ Mariæ Virginis in qua habitares, eligere dignatus es; da, quæsumus, ut sua nos defensione munitos, jucundos facias suæ interesse commemorationi. Qui vivis et regnas, &c.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

Let us pray.

O God, who didst vouchsafe to choose the chaste chamber of the blessed Virgin Mary to dwell therein; grant, we beseech thee, that, fortified with her defence, we may find our joy in taking part in her commemoration. Who livest and reignest, &c.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

From Christmas to the Purification.

Oremus.

Deus, qui salutis æternæ,

Let us pray.

O God, who, by the fruitful

beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum. Qui vivis et regnas, &c.

R. Amen.

Domine, exaudi, &c. (*ut supra.*)

virginity of the blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession, through whom we have received the author of life, our Lord Jesus Christ. Who livest and reignest, &c.

R. Amen.

V. O Lord, hear, &c. (*as above.*)

The Little Chapter.

Office 2. Is. vii. 14, 15.

Ecce, virgo concipiet, et pariet filium, et vocabitur nomen ejus Emmanuel: butyrum et mel comedet, ut sciat reprobare malum, et eligere bonum.

R. Deo gratias.

V. Dignare me laudare te, Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Behold, a virgin shall conceive, and bear a son, and his name shall be called Emmanuel: butter and honey shall he eat, that he may know to refuse the evil, and to choose the good.

R. Thanks be to God.

V. Vouchsafe that I may praise thee, O sacred Virgin.

R. Give me strength against thine enemies.

Lord have mercy. Christ have mercy. Lord have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Oremus.

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Dominum, &c.

Let us pray.

O God, who wast pleased that thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to us, thy humble servants, that, as we believe her to be truly the Mother of God, we may be assisted also by her in-

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

tercessions with thee. Through the same Lord, &c.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

Terce.

O divine and adorable Lord Jesus Christ, who hast graciously redeemed us by thy bitter passion and death, we offer up this hour of Terce to thy honour and glory; and most humbly beseech thee, through the torments thou didst endure in being cruelly scourged at the pillar, crowned with thorns, and unjustly condemned to be crucified, to grant us patience, longanimity under the scourges of temporal afflictions, courage to walk in the thorny road to the narrow gate which opens to eternal bliss, and perseverance under all the crosses of this life, which are the portion of thine elect; that, by suffering for our sins, we may fully satisfy thy divine justice on earth, and may enter into thy glory immediately after death. Amen.

Ave Maria.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria &c.

Hail Mary.

V. O God, come to our assistance.

R. O Lord, make haste to help us.

Glory &c.

Hymn, Memento, *as above,* p. 562.

Office 1.

Ant. Maria Virgo.

Ant. The Virgin Mary.

Office 2.

Ant. Ave Maria.

Ant. Hail Mary.

Office 3.

Ant. Quando natus es.

Ant. When thou wast born.

Psalm cxix. *Ad Dominum.*

Ad Dominum, cum tribularer, clamavi: et exaudivit me.	1 When I was in trouble I cried unto the Lord: and he heard me.
Domine, libera animam meam a labiis iniquis: et a lingua dolosa.	2 O Lord, deliver my soul from wicked lips: and from a deceitful tongue.
Quid detur tibi, aut quid apponatur tibi: ad linguam dolosam?	3 What can be given to thee, or what can be superadded to thee: unto a deceitful tongue?
Sagittæ potentis acutæ: cum carbonibus desolatoriis.	4 Sharp arrows of the mighty one: with desolating coals.
Heu mihi, quia incolatus meus prolongatus est! Habitavi cum habitantibus Cedar: multum incola fuit anima mea.	5 Wo is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar: my soul hath been long a sojourner.
Cum his qui oderunt pacem, eram pacificus: cum loquebar illis, impugnabant me gratis.	6 With them that hated peace, I was peaceable: when I spake unto them, they fought against me without a cause.
Gloria &c.	Glory &c.

Psalm cxx. *Levavi oculos.*

Levavi oculos meos in montes: unde veniet auxilium mihi.	1 I have lifted up mine eyes unto the hills: from whence shall come my help.
Auxilium meum a Domino: qui fecit cœlum et terram.	2 My help is from the Lord: who hath made heaven and earth.
Non det in commotionem pedem tuum: neque dormitet qui custodit te.	3 Let him not suffer thy foot to be moved: neither let him sleep that keepeth thee.
Ecce, non dormitabit neque dormiet: qui custodit Israel.	4 Behold, he shall neither slumber nor sleep: that keepeth Israel.
Dominus custodit te, Dominus protectio tua: super manum dexteram tuam.	5 The Lord is thy keeper, the Lord is thy defence: upon thy right hand.
Per diem sol non uret te: neque luna per noctem.	6 The sun shall not burn thee by day: nor the moon by night.
Dominus custodit te ab omni malo: custodiat animam tuam Dominus.	7 The Lord preserveth thee from all evil: may the Lord preserve thy soul.

Dominus custodiat introitum tuum, et exitum tuum: ex hoc nunc, et usque in sæculum.

8 May the Lord preserve thy coming in and thy going out: from this time forth for evermore.

Gloria &c.

Glory &c.

Psalm cxxi. *Lætatus sum in his.*

Lætatus sum in his quæ dicta sunt mihi: In domum Domini ibimus.

1 I was glad at the things that were said unto me: We will go into the house of the Lord.

Stantes erant pedes nostri: in atriis tuis, Jerusalem.

2 Our feet were wont to stand: in thy courts, O Jerusalem.

Jerusalem, quæ ædificatur ut civitas: cujus participatio ejus in idipsum.

3 Jerusalem, which is built as a city: that is at unity with itself.

Illuc enim ascenderunt tribus, tribus Domini: testimonium Israel, ad confitendum nomini Domini.

4 For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

Quia illic sederunt sedes in judicio: sedes super domum David.

5 For there are set the seats of judgment: the seats over the house of David.

Rogate quæ ad pacem sunt, Jerusalem: et abundantia diligentibus te.

6 Pray ye for the things that are for the peace of Jerusalem: and plenteousness be to them that love thee.

Fiat pax in virtute tua: et abundantia in turribus tuis.

7 Let peace be in thy strength: and plenteousness in thy towers.

Propter fratres meos et proximos meos: loquebar pacem de te.

8 For my brethren and companions' sake: I spake peace concerning thee.

Propter domum Domini Dei nostri: quæsivi bona tibi.

9 Because of the house of the Lord our God: I have sought good things for thee.

Gloria &c.

Glory &c.

Office 1.

Ant. Maria Virgo assumpta est ad æthereum thalamum, in quo Rex regum stellato sedet solio.

Ant. The Virgin Mary was taken up to the heavenly chamber, where the King of kings sitteth on his starry throne.

Office 2.

Ant. Ave Maria, gratia ple-

Ant. Hail Mary, full of

na, Dominus tecum: benedicta tu in mulieribus.

grace, the Lord is with thee: blessed art thou among women.

Office 3.

Ant. Quando natus es ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ. Sicut pluvia in vellus descendisti, ut salvum faceres genus humanum: te laudamus, Deus noster.

Ant. When thou wast born of a Virgin, after an ineffable manner, then were the Scriptures fulfilled. Thou didst come down like rain upon the fleece, that thou mightest save mankind: we praise thee, O our God.

The Little Chapter.

Office 1 *and* 3. Ecclus. xxiv. 15.

Et sic in Sion firmata sum, et in civitate sanctificata similiter requievi, et in Jerusalem potestas mea.

R. Deo gratias.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum. Qui vivit et regnat, &c.

R. Amen.

V. Domine, exaudi orationem meam.

And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem.

R. Thanks be to God.

V. Grace was poured forth on thy lips.

R. Therefore hath God blessed thee for ever.

Lord have mercy. Christ have mercy. Lord have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O God, who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession, through whom we have received the author of life, our Lord Jesus Christ. Who livest and reignest, &c.

R. Amen.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.
V. Benedicamus Domino.
R. Deo gratias.
V. Fidelium animæ, per misericordiam Dei, requiescant in pace.
R. Amen.

R. And let my cry come unto thee.
V. Let us bless the Lord.
R. Thanks be to God.
V. May the souls of the faithful, through the mercy of God, rest in peace.
R. Amen.

The Little Chapter.

Office 2. Isa. xi. 1, 2.

Egredietur virga de radice Jesse, et flos de radice ejus ascendet, et requiescet super eum Spiritus Domini.

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root, and the Spirit of the Lord shall rest upon him.

R. Deo gratias.
V. Diffusa est gratia in labiis tuis.
R. Propterea benedixit te Deus in æternum.
Kyrie eleison. Christe eleison. Kyrie eleison.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

R. Thanks be to God.
V. Grace was poured forth on thy lips.
R. Therefore hath God blessed thee for ever.
Lord have mercy. Christ have mercy. Lord have mercy.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

Oremus.

Deus, qui de beatæ Mariæ Virginis utero Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Dominum nostrum, &c.

Let us pray.

O God, who wast pleased that thy Word, at the message of the angel, should take flesh in the womb of the blessed Virgin Mary; grant to us, thy humble servants, that, as we believe her to be truly the Mother of God, we may be assisted also by her intercessions with thee. Through the same Lord, &c.

R. Amen.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Benedicamus Domino.
R. Deo gratias.

R. Amen.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.
V. Let us bless the Lord.
R. Thanks be to God.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.
R. Amen.

V. May the souls of the faithful, through the mercy of God, rest in peace.
R. Amen.

Sext.

O divine and adorable Lord Jesus Christ, who hast graciously redeemed us by thy bitter passion and death, we offer up this hour of Sext to thy honour and glory; and most humbly beseech thee, through the faintings thou didst endure in bearing the cross from Pilate's tribunal to Calvary, and the excessive pains thou didst suffer, when thy tender hands and feet were cruelly pierced with gross nails, and fastened to the cross, to grant us thy strengthening grace to arise immediately whenever we fall into sin, and to restrain our hands, our feet, and our other sensitive powers, from injuring our neighbour, and from all evil deeds; that we may rise up, and go to our heavenly Father with our hands replete with good works, and may merit thy eternal rewards. Amen.

Ave Maria.
V. Deus, in adjutorium meum intende.
R. Domine, ad adjuvandum me festina.
Gloria &c.

Hail Mary.
V. O God, come to my assistance.
R. O Lord, make haste to help me.
Glory &c.

Hymn, Memento, *as above*, p. 562.

Office 1.

Ant. In odorem.

Ant. We run.

Office 2.

Ant. Ne timeas, Maria.

Ant. Fear not, Mary.

Office 3.

Ant. Rubum quem viderat Moyses.

Ant. In the bush which Moses saw.

Psalm cxxii. *Ad te levavi.*

Ad te levavi oculos meos: qui habitas in cœlis.

1 Unto thee have I lifted up mine eyes: who dwellest in the heavens.

Ecce, sicut oculi servorum:

2 Behold as the eyes of ser-

in manibus dominorum suorum;

Sicut oculi ancillæ in manibus dominæ suæ: ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.

Miserere nostri, Domine, miserere nostri: quia multum repleti sumus despectione.

Quia multum repleta est anima nostra: opprobrium abundantibus, et despectio superbis.

Gloria &c.

vants: are on the hands of their masters;

3 As the eyes of the maiden are on the hands of her mistress: even so are our eyes unto the Lord our God, until he have mercy upon us.

4 Have mercy upon us, O Lord, have mercy upon us: for we are greatly filled with contempt.

5 Yea, our soul is greatly filled: we are an offence unto the wealthy, and a contempt unto the proud.

Glory &c.

Psalm cxxiii. *Nisi quia Dominus.*

Nisi quia Dominus erat in nobis, dicat nunc Israel: nisi quia Dominus erat in nobis;

Cum exurgerent homines in nos: forte vivos deglutissent nos.

Cum irasceretur furor eorum in nos: forsitan aqua absorbuisset nos.

Torrentem pertransivit anima nostra: forsitan pertransisset anima nostra aquam intolerabilem.

Benedictus Dominus: qui non dedit nos in captionem dentibus eorum.

Anima nostra sicut passer erepta est: de laqueo venantium.

Laqueus contritus est: et nos liberati sumus.

Adjutorium nostrum in nomine Domini: qui fecit cœlum et terram.

Gloria &c.

1 Unless the Lord had been with us, now may Israel say: unless the Lord had been with us;

2 When men rose up against us: peradventure they had swallowed us up alive.

3 When their fury was enkindled against us: peradventure the waters had swallowed us up.

4 Our soul passed through a torrent: peradventure our soul would have passed through waters insupportable.

5 Blessed be the Lord: who hath not given us over for a prey unto their teeth.

6 Our soul hath been snatched as a sparrow: out of the snare of the fowlers.

7 The snare is broken: and we are delivered.

8 Our help is in the name of the Lord: who hath made heaven and earth.

Glory &c.

Psalm cxxiv. *Qui confidunt.*

Qui confidunt in Domino, sicut mons Sion: non commovebitur in æternum, qui habitat in Jerusalem.

1 They who trust in the Lord shall be as Mount Sion: he shall not be moved for ever, that dwelleth in Jerusalem.

Montes in circuitu ejus: et Dominus in circuitu populi sui, ex hoc nunc, et usque in sæculum.

2 The hills are round about her: even so is the Lord round about his people, from this time forth for evermore.

Quia non relinquet Dominus virgam peccatorum super sortem justorum: ut non extendant justi ad iniquitatem manus suas.

3 For the Lord will not leave the rod of sinners upon the lot of the just: that the just stretch not forth their hands to iniquity.

Benefac, Domine, bonis: et rectis corde.

4 Do well, O Lord, to those that are good: and to the right of heart.

Declinantes autem in obligationes, adducet Dominus cum operantibus iniquitatem: pax super Israel.

5 But such as turn aside unto deceits, the Lord shall number with the workers of iniquity: peace upon Israel.

Gloria &c.

Glory &c.

Office 1.

Ant. In odorem unguentorum tuorum currimus: adolescentulæ dilexerunt te nimis.

Ant. We run to the odour of thy ointments: the young maidens have loved thee exceedingly.

Office 2.

Ant. Ne timeas, Maria, invenisti gratiam apud Dominum: ecce, concipies et paries filium. Alleluia.

Ant. Fear not, Mary, thou hast found grace with the Lord: behold, thou shalt conceive and bear a son. Alleluia.

Office 3.

Ant. Rubum quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem: Dei Genitrix, intercede pro nobis.

Ant. In the bush which Moses saw unconsumed, we acknowledge thy admirable virginity preserved: intercede for us, O Mother of God.

The Little Chapter.

Office 1 *and* 3. Ecclus. xxiv. 16.

Et radicavi in populo honori-

And I took root in an hon-

ficato, et in parte Dei mei hæreditas illius: et in plenitudine sanctorum detentio mea.

ourable people, and in the portion of my God his inheritance: and my abode is in the full assembly of Saints.

R. Deo gratias.

R. Thanks be to God.

V. Benedicta tu in mulieribus.

V. Blessed art thou among women.

R. Et benedictus fructus ventris tui.

R. And blessed is the fruit of thy womb.

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord have mercy. Christ have mercy. Lord have mercy.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

From the Purification to Advent.

Oremus.

Let us pray.

Concede, misericors Deus, fragilitati nostræ præsidium, ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Per eumdem.

Grant, O most merciful God, a support to our frailty, that we who commemorate the holy Mother of God, may, by the assistance of her intercession, arise from our iniquities. Through the same Lord.

R. Amen.

R. Amen.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

V. Benedicamus Domino.

V. Let us bless the Lord.

R. Deo gratias.

R. Thanks be to God.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

R. Amen.

From Christmas to the Purification.

Oremus.

Let us pray.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ susci-

O God, who, by the fruitful virginity of the blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may be sensible of her intercession, through whom we have

pere, Dominum nostrum Jesum Christum. Qui vivit et regnat, &c.

R. Amen.

V. Domine, exaudi, &c. (*ut supra.*)

received the author of life, our Lord Jesus Christ. Who liveth and reigneth, &c.

R. Amen.

V. O Lord, hear, &c. (*as above.*)

The Little Chapter.

Office 2. Luke i. 32.

Dabit ei Dominus Deus sedem David patris ejus: et regnabit in domo Jacob in æternum, et regni ejus non erit finis.

R. Deo gratias.

V. Benedicta tu, &c. (*ut supra.*)

The Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end.

R. Thanks be to God.

V. Blessed art thou, &c. (*as above.*)

Oremus.

Deus, qui de beatæ Mariæ virginis utero Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem, &c.

R. Amen.

V. Domine, exaudi, &c. (*ut supra.*)

Let us pray.

O God, who wast pleased that thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to us, thy humble servants, that, as we believe her to be truly the Mother of God, we may be assisted also by her intercessions with thee. Through the same Lord, &c.

R. Amen.

V. O Lord, hear, &c. (*as above.*)

None.

O divine and adorable Lord, who hast graciously redeemed us by thy bitter passion and death, we offer up this hour of None to thy honour and glory; and most humbly beseech thee, through the torments and agony thou didst suffer when hanging for three hours upon the cross, and through thy precious death, which gave redemption and life to the world, and through thy sacred burial, to grant us thy divine assistance, and the grace of the holy sacraments at our last hour and

agony; and to give us a happy death, precious in thy sight and pure from the least defilement of sin; that we may be attended at our death by thy holy angels, and by them borne on high into those blissful regions, where we may contemplate thy divinity for evermore. Amen.

Ave Maria.	Hail Mary.
V. Deus, in adjutorium meum intende.	V. O God, come to my assistance.
R. Domine, ad adjuvandum me festina.	R. O Lord, make haste to help me.
Gloria &c.	Glory &c.

Hymn, Memento, *as above, p.* 566.

Office 1.

Ant. Pulchra es.	*Ant.* Thou art fair.

Office 2.

Ant. Ecce ancilla Domini.	*Ant.* Behold the handmaid.

Office 3.

Ant. Ecce Maria.	*Ant.* Behold Mary.

Psalm cxxv. *In convertendo.*

In convertendo Dominus captivitatem Sion: facti sumus sicut consolati.	1 When the Lord turned again the captivity of Sion: we became like men that are comforted.
Tunc repletum est gaudio os nostrum: et lingua nostra exultatione.	2 Then was our mouth filled with gladness: and our tongue with joy.
Tunc dicent inter gentes: Magnificavit Dominus facere cum eis.	3 Then shall they say among the gentiles: The Lord hath done great things for them.
Magnificavit Dominus facere nobiscum: facti sumus lætantes.	4 The Lord hath done great things for us: we are become very joyful.
Converte, Domine, captivitatem nostram: sicut torrens in austro.	5 Turn again our captivity, O Lord: as a river in the south.
Qui seminant in lacrymis: in exultatione metent.	6 They that sow in tears: shall reap in joy.
Euntes ibant et flebant: mittentes semina sua.	7 Going on their way they went and wept: scattering their seed.
Venientes autem venient	8 But returning they shall

cum exultatione: portantes manipulos suos.	come with joyfulness: bringing their sheaves with them.
Gloria &c.	Glory &c.

Psalm cxxvi. *Nisi Dominus.*

Nisi Dominus ædificaverit domum: in vanum laboraverunt qui ædificant eam.	1 Unless the Lord build the house: they labour in vain that build it.
Nisi Dominus custodierit civitatem: frustra vigilat qui custodit eam.	2 Unless the Lord keep the city: he watcheth in vain that keepeth it.
Vanum est vobis ante lucem surgere: surgite postquam sederitis, qui manducatis panem doloris.	3 In vain ye rise before the light: rise not till ye have rested, O ye that eat the bread of sorrow.
Cum dederit dilectis suis somnum: ecce hæreditas Domini filii, merces fructus ventris.	4 When he hath given sleep to his beloved: lo, children are an heritage from the Lord, and the fruit of the womb a reward.
Sicut sagittæ in manu potentis: ita filii excussorum.	5 Like as arrows in the hand of the mighty one: so are the children of those who have been cast out.
Beatus vir qui implevit desiderium suum ex ipsis: non confundetur, cum loquetur inimicis suis in porta.	6 Blessed is the man whose desire is satisfied with them: he shall not be confounded, when he speaketh with his enemies in the gate.
Gloria &c.	Glory &c.

Psalm cxxvii. *Beati omnes.*

Beati omnes qui timent Dominum: qui ambulant in viis ejus.	1 Blessed are all they that fear the Lord: that walk in his ways.
Labores manuum tuarum quia manducabis: beatus es, et bene tibi erit.	2 For thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.
Uxor tua sicut vitis abundans: in lateribus domus tuæ.	3 Thy wife shall be as a fruitful vine: on the walls of thy house.
Filii tui sicut novellæ olivarum: in circuitu mensæ tuæ.	4 Thy children as olive plants: round about thy table.
Ecce sic benedicetur homo: qui timet Dominum.	5 Behold, thus shall the man be blessed: that feareth the Lord.
Benedicat tibi Dominus ex	6 May the Lord bless thee

Sion: et videas bona Jerusalem omnibus diebus vitæ tuæ.

Et videas filios filiorum tuorum: pacem super Israel.

Gloria &c.

out of Sion: and mayest thou see the good things of Jerusalem all the days of thy life.

7 And mayest thou see thy children's children: peace upon Israel.

Glory &c.

Office 1.

Ant. Pulchra es et decora, filia Jerusalem: terribilis ut castrorum acies ordinata.

Ant. Thou art fair and comely, O daughter of Jerusalem: terrible as an army set in array.

Office 2.

Ant. Ecce ancilla Domini: fiat mihi secundum verbum tuum.

Ant. Behold the handmaid of the Lord: be it done unto me according to thy word.

Office 3.

Ant. Ecce, Maria genuit nobis Salvatorem, quem Joannes videns exclamavit, dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi. Alleluia.

Ant. Behold, Mary hath borne us the Saviour, whom John beholding, exclaimed: Behold the Lamb of God, behold him who taketh away the sins of the world. Alleluia.

The Little Chapter.

Office 1 *and* 3. Ecclus. xxiv. 19, 20.

In plateis sicut cinnamomum et balsamum aromatizans odorem dedi: quasi myrrha electa, dedi suavitatem odoris.

In the streets, like cinnamon and aromatic balm, I gave forth a sweet fragrance: like the choicest myrrh, I yielded a sweetness of odour.

R. Deo gratias.
V. Post partum virgo inviolata permansisti.
R. Dei Genitrix, intercede pro nobis.
Kyrie eleison. Christe eleison. Kyrie eleison.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

R. Thanks be to God.
V. After child-birth thou didst remain a pure virgin.
R. Intercede for us, O Mother of God.
Lord have mercy. Christ have mercy. Lord have mercy.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

From the Purification to Advent.

Oremus.

Famulorum tuorum, quæsumus Domine delictis ignosce; ut qui tibi placere de actibus nostris non valemus, Genitricis Filii tui Domini nostri Jesu Christi intercessione salvemur. Per eumdem, &c.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

Let us pray.

Forgive, O Lord, we beseech thee, the offences of thy servants; that we, who are unable to please thee by our own acts, may be saved by the intercession of the Mother of thy Son, Jesus Christ our Lord. Through the same, &c.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

In Advent.

Oremus.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat, &c.

R. Amen.

V. Domine, exaudi, &c. (*ut supra.*)

Let us pray.

O God, who, by the fruitful virginity of the blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession, through whom we have received the author of life, thy Son Jesus Christ our Lord. Who liveth and reigneth with thee, &c.

R. Amen.

V. O Lord, hear, &c. (*as above.*)

The Little Chapter.

Office 3. Is. vii. 14, 15.

Ecce Virgo concipiet, et pariet filium, et vocabitur nomen ejus Emmanuel: butyrum et

Behold, a Virgin shall conceive and bear a son, and his name shall be called Emma-

mel comedet, ut sciat reprobare malum, et eligere bonum.

nuel: butter and honey shall he eat, that he may know to refuse the evil, and to choose the good.

R. Deo gratias.

R. Thanks be to God.

V. Angelus Domini nuntiavit Mariæ.

V. The angel of the Lord announced unto Mary.

R. Et concepit de Spiritu Sancto.

R. And she conceived of the Holy Ghost.

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord have mercy. Christ have mercy. Lord have mercy.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

Oremus.

Let us pray.

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Dominum, &c.

O God, who wast pleased that thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to us, thy humble servants, that, as we believe her to be truly the Mother of God, we may be assisted also by her intercessions with thee. Through the same Lord, &c.

R. Amen.

R. Amen.

V. Domine, exaudi, &c. (*ut supra.*)

V. O Lord, hear, &c. (*as above.*)

Vespers.

O divine and adorable Lord Jesus Christ, who hast graciously redeemed us by thy bitter passion and death, we offer up these Vespers to thy honour and glory, humbly beseeching thee, through thy dolorous agony and bloody sweat which thou didst suffer in the garden, to grant us true contrition of heart, and sorrow for our sins, with a pious resolution never more to offend thee, but to satisfy thy divine justice for our past iniquities. Amen.

Ave Maria.

Hail Mary.

V. Deus, in adjutorium meum intende.

V. O God, come to my assistance.

R. Domine, ad adjuvandum me festina.

R. O Lord, make haste to help me.

Gloria &c.

Glory &c.

Office 1.

Ant. Dum esset rex.	*Ant.* While the king.

Office 2.

Ant. Missus est Gabriel angelus.	*Ant.* The angel Gabriel was sent.

Office 3.

Ant. O admirabile commercium!	*Ant.* O marvellous intercourse!

Psalm cix. *Dixit Dominus.*

Dixit Dominus Domino meo: Sede a dextris meis:	1 The Lord said to my Lord: Sit thou at my right hand:
Donec ponam inimicos tuos: scabellum pedum tuorum.	2 Until I make thine enemies: thy footstool.
Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.	3 The Lord shall send forth the rod of thy power from out of Sion: rule thou in the midst of thine enemies.
Tecum principium in die virtutis tuæ in splendoribus Sanctorum: ex utero ante luciferum genui te.	4 Thine shall be the dominion in the day of thy power, amid the brightness of the Saints: from the womb, before the day-star, have I begotten thee.
Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedec.	5 The Lord hath sworn, and will not repent: Thou art a priest for ever according to the order of Melchisedec.
Dominus a dextris tuis: confregit in die iræ suæ reges.	6 The Lord upon thy right hand: hath overthrown kings in the day of his wrath.
Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.	7 He shall judge among the nations, he shall fulfil destructions: he shall smite in sunder the heads in the land of many.
De torrente in via bibet, propterea exaltabit caput.	8 He shall drink of the brook in the way: therefore shall he lift up his head.
Gloria &c.	Glory &c.

Office 1.

Ant. Dum esset rex in accubitu suo, nardus mea dedit odorem suavitatis.	*Ant.* While the king was reposing, my spikenard yielded the odour of sweetness.
Ant. Læva ejus.	*Ant.* His left hand.

Office 2.

Ant. Missus est Gabriel angelus ad Mariam, virginem desponsatam Joseph.

Ant. Ave Maria.

Ant. The angel Gabriel was sent to Mary, a virgin espoused to Joseph.

Ant. Hail Mary.

Office 3.

Ant. O admirabile commercium! Creator generis humani, animatum corpus sumens, de virgine nasci dignatus est, et procedens homo sine semine, largitus est nobis suam deitatem.

Ant. Quando natus es.

Ant. O marvellous intercourse! The Creator of mankind, taking a body with a living soul, vouchsafed to be born of a virgin, and becoming man without man's concurrence, bestowed upon us his deity.

Ant. When thou wast born.

Psalm cxii. *Laudate, pueri.*

Laudate, pueri, Dominum: laudate nomen Domini.

1 Praise the Lord, ye children: praise ye the name of the Lord.

Sit nomen Domini benedictum: ex hoc nunc, et usque in sæculum.

2 Blessed be the name of the Lord: from this time forth, for evermore.

A solis ortu usque ad occasum: laudabile nomen Domini.

3 From the rising up of the sun unto the going down of the same: the name of the Lord is worthy to be praised.

Excelsus super omnes gentes Dominus: et super cœlos gloria ejus.

4 The Lord is high above all nations: and his glory above the heavens.

Quis sicut Dominus Deus noster, qui in altis habitat: et humilia respicit in cœlo et in terra?

5 Who is like unto the Lord our God, who dwelleth on high: and regardeth the things that are lowly in heaven and in earth?

Suscitans a terra inopem: et de stercore erigens pauperem:

6 Who raiseth up the needy from the earth: and lifteth the poor from off the dunghill:

Ut collocet eum cum principibus: cum principibus populi sui.

7 That he may set him with the princes: even with the princes of his people.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

8 Who maketh the barren woman to dwell in her house: the joyful mother of children.

Gloria &c.

Glory &c.

Office 1.

Ant. Læva ejus sub capite meo, et dextera illius amplexabitur me.

Ant. His left hand under my head, and his right hand shall embrace me.

Ant. Nigra sum.

Ant. I am black.

Office 2.

Ant. Ave Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus. Alleluia.

Ant. Hail Mary, full of grace, the Lord is with thee: blessed art thou among women. Alleluia.

Ant. Ne timeas, Maria.

Ant. Fear not, Mary.

Office 3.

Ant. Quando natus es ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ: sicut pluvia in vellus descendisti, ut salvum faceres genus humanum: te laudamus, Deus noster.

Ant. When thou wast born of a Virgin, after an ineffable manner, then were the Scriptures fulfilled: thou didst come down like rain upon the fleece, that thou mightest save mankind: we praise thee, O our God.

Ant. Rubum quem viderat Moyses.

Ant. In the bush which Moses saw.

Psalm cxxi. *Lætatus sum in his* (*as above p.* 569).

Office 1.

Ant. Nigra sum, sed formosa, filiæ Jerusalem: ideo dilexit me rex, et introduxit me in cubiculum suum.

Ant. I am black, but beautiful, O daughters of Jerusalem: therefore hath the king loved me, and brought me into his chamber.

Ant. Jam hiems transiit.

Ant. Now is the winter past.

Office 2.

Ant. Ne timeas, Maria, invenisti gratiam apud Dominum: ecce concipies, et paries filium.

Ant. Fear not, Mary, thou hast found grace with the Lord: behold, thou shalt conceive, and bear a son.

Ant. Dabit ei Dominus.

Ant. The Lord shall give unto him.

Office 3.

Ant. Rubum quem viderat

Ant. In the bush which Mo-

Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem: Dei Genitrix, intercede pro nobis.

Ant. Germinavit radix Jesse.

ses saw unconsumed, we acknowledge thy admirable virginity preserved: intercede for us, O Mother of God.

Ant. The root of Jesse hath budded.

Psalm cxxvi. *Nisi Dominus (as above, p. 578).*

Office 1.

Ant. Jam hiems transiit, imber abiit et recessit: surge, amica mea, et veni.

Ant. Speciosa facta es.

Ant. Now is the winter past, the rain is over and gone: arise, my beloved, and come.

Ant. Thou art become beautiful.

Office 2.

Ant. Dabit ei Dominus Deus sedem David patris ejus: et regnabit in æternum.

Ant. Ecce ancilla Domini.

Ant. The Lord God shall give unto him the throne of David his father: and he shall reign for ever.

Ant. Behold the handmaid of the Lord.

Office 3.

Ant. Germinavit radix Jesse, orta est stella ex Jacob; virgo peperit Salvatorem: te laudamus, Deus noster.

Ant. Ecce Maria.

Ant. The root of Jesse hath budded, a star hath arisen out of Jacob; a virgin hath borne the Saviour: we praise thee, O our God.

Ant. Behold Mary.

Ps. cxlvii. *Lauda Jerusalem.*

Lauda Jerusalem Dominum: lauda Deum tuum, Sion.

1 Praise the Lord, O Jerusalem: praise thy God, O Sion.

Quoniam confortavit seras portarum tuarum: benedixit filiis tuis in te.

2 For he hath strengthened the bars of thy gates: he hath blessed thy children within thee.

Qui posuit fines tuos pacem: et adipe frumenti satiat te.

3 He hath made peace within thy borders: and filleth thee with the fatness of corn.

Qui emittit eloquium suum terræ: velociter currit sermo ejus.

4 He sendeth forth his commandment on the earth: his word runneth very swiftly.

Qui dat nivem sicut lanam: nebulam sicut cineram spargit.

5 He giveth snow like wool: he scattereth the hoar-frost like ashes.

Mittit crystallum suum sicut buccellas: ante faciem frigoris ejus quis sustinebit?

6 He sendeth his ice like morsels: who is able to abide his frost?

Emittet verbum suum, et liquefaciet ea: flabit spiritus ejus, et fluent aquæ.

7 He shall send forth his word, and melt them: he shall blow with his wind, and the waters shall flow.

Qui annuntiat verbum suum Jacob: justitias et judicia sua Israel.

8 He maketh known his word unto Jacob: his statutes and ordinances unto Israel.

Non fecit taliter omni nationi: et judicia sua non manifestavit eis.

9 He hath not dealt so with any nation: neither hath he shewed them his judgments.

Gloria &c.

Glory &c.

Office 1.

Ant. Speciosa facta es et suavis in deliciis tuis, sancta Dei Genitrix.

Ant. Thou art become beautiful and sweet in thy delights, O holy Mother of God.

Office 2.

Ant. Ecce ancilla Domini: fiat mihi secundum verbum tuum.

Ant. Behold the handmaid of the Lord: be it done unto me according to thy word.

Office 3.

Ant. Ecce, Maria genuit nobis Salvatorem, quem Joannes videns exclamavit, dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi. Alleluia.

Ant. Behold, Mary hath borne us the Saviour, whom John beholding, exclaimed, saying: Behold the Lamb of God, behold him who taketh away the sins of the world. Alleluia.

The Little Chapter.

Office 1 *and* 3. Ecclus. xxiv. 14.

Ab initio et ante sæcula creata sum, et usque ad futurum sæculum non desinam, et in habitatione sancta coram ipso ministravi.

From the beginning, and before the world was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before him.

R. Deo gratias.

R. Thanks be to God.

The Little Chapter.

Office 2. Is. xi. 1, 2.

Egredietur virga de radice esse, et flos de radice ejus scendet, et requiescet super um Spiritus Domini.

R. Deo gratias.

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root, and the Spirit of the Lord shall rest upon him.

R. Thanks be to God.

HYMN.

Ave, maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix cœli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse Matrem,
Sumat per te preces
Qui pro nobis natus,
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos
Mites fac et castos.

Vitam præsta puram,
Iter para tutum;
Ut videntes Jesum
Semper collætemur.

Sit laus Deo Patri,
Summum Christo decus,
Spiritui Sancto,
Tribus honor unus. Amen.

Gentle Star of ocean!
Portal of the sky!
Ever Virgin Mother
Of the Lord most high!

Oh! by Gabriel's Ave,
Utter'd long ago,
Eva's name reversing,
Stablish peace below.

Break the captive's fetters;
Light on blindness pour;
All our ills expelling,
Every bliss implore.

Shew thyself a Mother;
Offer him our sighs,
Who for us Incarnate
Did not thee despise.

Virgin of all virgins!
To thy shelter take us;
Gentlest of the gentle!
Chaste and gentle make us.

Still, as on we journey,
Help our weak endeavour;
Till with thee and Jesus
We rejoice for ever.

Through the highest heaven,
To the Almighty Three,
Father, Son, and Spirit,
One same glory be. Amen.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

V. Grace was poured forth on thy lips.

R. Therefore hath the Lord blessed thee for ever.

Office 1.

Ant. Beata Mater.

Ant. Blessed Mother.

In Paschal time.

Ant. Regina cœli.

Ant. Queen of heaven.

Office 2.

Ant. Spiritus Sanctus.	*Ant.* The Holy Ghost.

Office 3.

Ant. Magnum hæreditatis mysterium.	*Ant.* A great mystery of inheritance.

The Magnificat.

Magnificat: anima mea Dominum.	1 My soul doth magnify: the Lord.
Et exultavit spiritus meus: in Deo salutari meo.	2 And my spirit hath rejoiced: in God my Saviour.
Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.	3 For he hath regarded the lowliness of his handmaid: for behold from henceforth all generations shall call me blessed.
Quia fecit mihi magna qui potens est: et sanctum nomen ejus.	4 For he that is mighty hath done great things unto me: and holy is his name.
Et misericordia ejus a progenie in progenies: timentibus eum.	5 And his mercy is from generation to generation: unto them that fear him.
Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.	6 He hath shewed strength with his arm: he hath scattered the proud in the imagination of their heart.
Deposuit potentes de sede: et exaltavit humiles.	7 He hath put down the mighty from their seat: and hath exalted the humble.
Esurientes implevit bonis: et divites dimisit inanes.	8 He hath filled the hungry with good things: and the rich he hath sent empty away.
Suscepit Israel puerum suum: recordatus misericordiæ suæ.	9 He hath holpen his servant Israel: being mindful of his mercy.
Sicut locutus est ad patres nostros: Abraham, et semini ejus in sæcula.	10 As he spake unto our fathers: to Abraham and his seed for ever.
Gloria &c.	Glory &c.

Office 1.

Ant. Beata Mater et intacta Virgo, gloriosa Regina mundi, intercede pro nobis ad Dominum.	*Ant.* Blessed Mother and inviolate Virgin, glorious Queen of the world, intercede for us with the Lord.

In Paschal time.

Ant. Regina cœli, lætare, alleluia. Quia quem meruisti portare, alleluia. Resurrexit sicut dixit, alleluia. Ora pro nobis Deum, alleluia.

Ant. Queen of heaven, rejoice, alleluia. For he whom thou wast meet to bear, alleluia. Hath arisen, as he said, alleluia. Pray to God for us, alleluia.

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord have mercy. Christ have mercy. Lord have mercy.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

Oremus.

Let us pray.

Concede nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere; et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia. Per Dominum nostrum, &c.

Grant, we beseech thee, O Lord God, that we, thy servants, may enjoy perpetual health, both of mind and body; and by the glorious intercession of blessed Mary ever Virgin, may be delivered from present sorrow, and attain unto eternal joy. Through our Lord, &c.

R. Amen.

R. Amen.

Office 2.

Ant. Spiritus Sanctus in te descendet, Maria: ne timeas, habebis in utero Filium Dei. Alleluia.

Ant. The Holy Ghost shall come upon thee, Mary: fear not, thou shalt bear in thy womb the Son of God. Alleluia.

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord have mercy. Christ have mercy. Lord have mercy.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

Oremus.

Let us pray.

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus

O God, who wast pleased that thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to thy humble servants, that we, who

apud te intercessionibus adjuvemur. Per eumdem Dominum nostrum.

R. Amen.

believe her to be truly the Mother of God, may be assisted by her intercessions with thee. Through the same our Lord.

R. Amen.

Office 3.

Ant. Magnum hæreditatis mysterium: templum Dei factus est uterus nescientis virum; non est pollutus ex ea carnem assumens: omnes gentes venient, dicentes, Gloria tibi, Domine.

Ant. A great mystery of inheritance: the womb of one that knew not man hath become the temple of God; taking flesh of her he was not defiled: all nations shall come, saying, Glory be to thee, O Lord.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Lord have mercy. Christ have mercy. Lord have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Oremus.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat, &c.

R. Amen.

Let us pray.

O God, who, by the fruitful virginity of the blessed Mary, hast given, to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession for us, through whom we have received the author of life, thy Son Jesus Christ, our Lord. Who liveth and reigneth with thee, &c.

R. Amen.

For the Commemoration of the Saints, &c., *see the end of* Lauds, *p.* 556.

If the office is ended here, one of the Antiphons of the Blessed Virgin *is said according to the season.*

Compline.

O divine and adorable Lord Jesus Christ, who hast graciously redeemed us by thy bitter passion and death, we offer up this hour of Compline to thy honour and glory, most humbly beseeching thee, through the injury thou didst suffer by the treacherous kiss of Judas, and by thy capture in the

garden, to grant us thy grace, that we may never betray thee by unworthily receiving the blessed sacraments, particularly the adorable Eucharist of thy body and blood, in the state of mortal sin, and that we may bridle our passions, and bind down our vicious inclinations under the sweet yoke and light burden of thy holy law till death. Amen.

Ave Maria.	Hail Mary.
V. Converte nos, Deus salutaris noster.	V. Convert thou us, O God our Saviour.
R. Et averte iram tuam a nobis.	R. And turn away thine anger from us.
V. Deus, in adjutorium meum intende.	V. O God, come to my assistance.
R. Domine, ad adjuvandum me festina.	R. O Lord, make haste to help me.
Gloria &c.	Glory &c.

Ps. cxxviii. *Sæpe expugnaverunt.*

Sæpe expugnaverunt me a juventute mea: dicat nunc Israel.	1 Many a time have they fought against me from my youth: let Israel now say.
Sæpe expugnaverunt me a juventute mea: etenim non potuerunt mihi.	2 Many a time have they fought against me from my youth up: but they could not prevail against me.
Supra dorsum meum fabricaverunt peccatores: prolongaverunt iniquitatem suam.	3 The wicked have wrought upon my back: and prolonged their iniquity.
Dominus justus concidit cervices peccatorum: confundantur et convertantur retrorsum omnes, qui oderunt Sion.	4 The just Lord hath hewn asunder the necks of sinners: let all them be confounded and turned back, that have hated Sion.
Fiant sicut fœnum tectorum: quod, priusquam evellatur, exaruit.	5 Let them be as grass upon the tops of houses: that withereth before it be plucked up.
De quo non implevit manum suam, qui metit: et sinum suum qui manipulos colligit.	6 Wherewith the mower filleth not his hand: nor he that gathereth the sheaves his bosom.
Et non dixerunt qui præteribant, Benedictio Domini super vos: benediximus vobis in nomine Domini.	7 And they who pass by say not, The blessing of the Lord be upon you: we have blessed you in the name of the Lord.
Gloria &c.	Glory &c.

Psalm cxxix. *De profundis.*

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

1 Out of the depths have I cried unto thee, O Lord: Lord, hear my voice.

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

2 Oh, let thine ears consider well: the voice of my supplication.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

3 If thou, O Lord, shalt mark iniquities: Lord, who shall abide it?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

4 For with thee there is propitiation: and because of thy law I have waited for thee, O Lord.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

5 My soul hath waited on his word: my soul hath hoped in the Lord.

A custodia matutina usque ad noctem: speret Israel in Domino.

6 From the morning watch even until night: let Israel hope in the Lord.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

7 For with the Lord there is mercy: and with him is plenteous redemption.

Et ipse redimet Israel: ex omnibus iniquitatibus ejus.

8 And he shall redeem Israel: from all his iniquities.

Gloria &c.

Glory &c.

Psalm cxxx. *Domine, non est.*

Domine, non est exaltatum cor meum: neque elati sunt oculi mei.

1 Lord, my heart is not lifted up: nor are mine eyes lofty.

Neque ambulavi in magnis: neque in mirabilibus super me.

2 Neither have I walked in great matters: nor in things too wonderful for me.

Si non humiliter sentiebam: sed exaltavi animam meam;

3 If I have not been humbly minded: but have lifted up my soul;

Sicut ablactatus est super matre sua: ita retributio in anima mea.

4 As a child that is weaned upon his mother's breast: so let my reward be in my soul.

Speret Israel in Domino: ex hoc nunc, et usque in sæculum.

5 Let Israel hope in the Lord: from this time forth for evermore.

Gloria &c.

Glory &c.

Hymn, Memento, *as above, p. 562.*

The Little Chapter.

Office 1. Ecclus. xxiv. 24.

Ego mater pulchræ dilectionis, et timoris, et agnitionis, et sanctæ spei.	I am the mother of fair love, and of fear, and of knowledge, and of holy hope.
R. Deo gratias.	R. Thanks be to God.
V. Ora pro nobis, sancta Dei Genitrix.	V. Pray for us, O holy Mother of God.
R. Ut digni efficiamur promissionibus Christi.	R. That we may be made worthy of the promises of Christ.
Ant. Sub tuum præsidium.	*Ant.* We fly to thy patronage.

In Paschal time.

Ant. Regina cœli.	*Ant.* Queen of heaven.

The Little Chapter.

Office 2. Is. vii. 14, 15.

Ecce, Virgo concipiet, et pariet filium, et vocabitur nomen ejus Emmanuel: butyrum et mel comedet, ut sciat reprobare malum, et eligere bonum.	Behold, a Virgin shall conceive, and bear a son, and his name shall be called Emmanuel: butter and honey shall he eat, that he may know to refuse the evil, and to choose the good.
R. Deo gratias.	R. Thanks be to God.
V. Angelus Domini nuntiavit Mariæ.	V. The angel of the Lord announced unto Mary.
R. Et concepit de Spiritu Sancto.	R. And she conceived of the Holy Ghost.
Ant. Spiritus Sanctus.	*Ant.* The Holy Ghost.

The Little Chapter.

Office 3. Ecclus. xxiv. 24.

Ego mater pulchræ dilectionis, et timoris, et agnitionis, et sanctæ spei.	I am the mother of fair love, and of fear, and of knowledge, and of holy hope.
R. Deo gratias.	R. Thanks be to God.
V. Ora pro nobis, sancta Dei Genitrix.	V. Pray for us, O holy Mother of God.

R. Ut digni efficiamur promissionibus Christi.

R. That we may be made worthy of the promises of Christ.

Ant. Magnum hæreditatis mysterium.

Ant. A great mystery of inheritance.

The Nunc dimittis.

Nunc dimittis servum tuum, Domine: secundum verbum tuum in pace.

Quia viderunt oculi mei: salutare tuum.

Quod parasti: ante faciem omnium populorum.

Lumen ad revelationem gentium: et gloriam plebis tuæ Israel.

Gloria &c.

1 Now dost thou dismiss thy servant, O Lord, in peace: according to thy word.

2 For mine eyes have seen: thy salvation.

3 Which thou hast prepared: before the face of all people.

4 A light to enlighten the gentiles: and the glory of thy people Israel.

Glory &c.

Office 1.

Sub tuum præsidium confugimus, sancta Dei Genitrix: nostras deprecationes ne despicias in necessitatibus; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

Ant. We fly to thy patronage, O holy Mother of God: despise not our petitions in our necessities; but deliver us always from all dangers, O glorious and blessed Virgin.

In Paschal time.

Ant. Regina cœli, lætare, alleluia. Quia quem meruisti portare, alleluia. Resurrexit sicut dixit, alleluia. Ora pro nobis Deum, alleluia.

Ant. Queen of heaven, rejoice, alleluia. For he whom thou wast meet to bear, alleluia. Hath arisen, as he said, alleluia. Pray for us to God, alleluia.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Lord have mercy. Christ have mercy. Lord have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Oremus.

Beatæ et gloriosæ semperque Virginis Mariæ, quæsumus, Domine, intercessio gloriosa nos protegat, et ad vitam

Let us pray.

Let the glorious intercession of the blessed and glorious Mary ever Virgin, protect us, we beseech Thee, O Lord,

perducat æternam. Per Dominum, &c.
R. Amen.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Benedicamus Domino.
R. Deo gratias.

and bring us to life everlasting. Through our Lord, &c.
R. Amen.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.
V. Let us bless the Lord.
R. Thanks be to God.

The Blessing.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.
R. Amen.

May the almighty and merciful Lord, Father, and Son, and Holy Ghost, bless and preserve us.
R. Amen.

Office 2.

Ant. Spiritus Sanctus in te descendet, Maria: ne timeas, habebis in utero Filium Dei.

Ant. The Holy Ghost shall come upon thee, Mary: fear not, thou shalt bear in thy womb the Son of God.

Kyrie eleison. Christe eleison. Kyrie eleison.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

Lord have mercy. Christ have mercy. Lord have mercy.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

Oremus.

Deus, qui de beatæ Mariæ Virginis utero Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Dominum nostrum &c.
R. Amen.
V. Domine, exaudi, &c. (*ut supra.*)

Let us pray.

O God, who wast pleased that thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to us, thy humble servants, that, as we believe her to be truly the Mother of God, we may be assisted also by her intercessions with thee. Through the same Lord &c.
R. Amen.
V. O Lord, hear, &c. (*as above.*)

Office 3.

Ant. Magnum hæreditatis

Ant. A great mystery of

mysterium: templum Dei factus est uterus nescientis virum; non est pollutus ex ea carnem assumens: omnes gentes venient, dicentes, Gloria tibi, Domine.

inheritance: the womb of one that knew not man hath become the temple of God; taking flesh of her, he was not defiled: all nations shall come, saying, Glory be to thee, O Lord.

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord have mercy. Christ have mercy. Lord have mercy.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

Oremus.

Let us pray.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat, &c.

O God, who, by the fruitful virginity of the blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession, through whom we have received the author of life, thy Son Jesus Christ, our Lord. Who liveth and reigneth with thee, &c.

R. Amen.

R. Amen.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

V. Benedicamus Domino.

V. Let us bless the Lord.

R. Deo gratias.

R. Thanks be to God.

The Blessing.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.

May the almighty and merciful Lord, Father, and Son, and Holy Ghost, bless and preserve us.

R. Amen.

R. Amen.

Then is said one of the Antiphons of the Blessed Virgin, *according to the season, as at the end of* Lauds, *p. 557.*

After the Prayer is said:

V. Divinum auxilium maneat semper nobiscum.

V. May the divine assistance remain always with us.

R. Amen.

R. Amen.

Then are said, secretly, Pater. Ave. Credo.

Little Office of the Immaculate Conception.

[*The text from which the present translation has been made is an exact copy of the Office as published by authority at Rome, in* 1838. *Vide* Cœleste Palmetum, *p.* 243.]

AT MATINS.

Eja, mea labia, nunc annuntiate Laudes et præconia Virginis beatæ.	Come, my lips, and wide proclaim The blessed Virgin's spotless fame.
V. Domina, in adjutorium meum intende.	V. O Lady, make speed to befriend me.
R. Me de manu hostium potenter defende.	R. From the hands of the enemy mightily defend me.
V. Gloria Patri. Alleluia.	V. Glory be to the Father, &c. Alleluia.

From Septuagesima to Easter, instead of Alleluia *is said:*

Laus tibi, Domine, Rex æternæ gloriæ.	Praise be to thee, O Lord, King of everlasting glory.

HYMN.

Salve, mundi Domina, Cœlorum Regina: Salve, Virgo virginum, Stella matutina.	Hail, Queen of the heavens! Hail, Mistress of earth! Hail, Virgin most pure, Of immaculate birth!
Salve, plena gratia, Clara luce divina: Mundi in auxilium, Domina, festina.	Clear star of the morning, In beauty enshrin'd! O Lady, make speed To the help of mankind.
Ab æterno Dominus Te præordinavit Matrem unigeniti Verbi, quo creavit.	Thee God in the depth Of eternity chose; And form'd thee all fair As his glorious Spouse;

Terram, pontum, æthera:
Te pulchram ornavit
Sibi Sponsam, quæ in
Adam non peccavit.
Amen.

And call'd thee his Word's
Own Mother to be,
By whom he created
The earth, sky, and sea.
Amen.

V. Elegit eam Deus, et præelegit eam.
R. In tabernaculo suo habitare fecit eam.
V. Domina, exaudi orationem meam.
R. Et clamor meus ad te veniat.

V. God elected her, and preelected her.
R. He made her to dwell in his tabernacle.
V. O Lady, hear my prayer.
R. And let my cry come unto thee.

Oremus.

Sancta Maria, Regina cœlorum, mater Domini nostri Jesu Christi, et mundi Domina, quæ nullum derelinquis, et nullum despicis; respice me, Domina, clementer oculo pietatis, et impetra mihi apud tuum dilectum Filium cunctorum veniam peccatorum: ut qui nunc tuam sanctam et immaculatam Conceptionem devoto affectu recolo, æternæ in futurum beatitudinis bravium capiam, ipso, quem virgo peperisti, donante Domino nostro Jesu Christo; qui cum Patre et Sancto Spiritu vivit et regnat, in Trinitate perfecta Deus in sæcula sæculorum. Amen.

Let us pray.

Holy Mary, Queen of heaven, Mother of our Lord Jesus Christ, and Mistress of the world, who forsakest no one, and despisest no one; look upon me, O Lady, with an eye of pity, and entreat for me, of thy beloved Son, the forgiveness of all my sins; that, as I now celebrate with devout affection thy holy and immaculate Conception, so, hereafter, I may receive the prize of eternal blessedness, by the grace of him whom thou, in virginity, didst bring forth, Jesus Christ our Lord; who, with the Father and the Holy Ghost, liveth and reigneth, in perfect Trinity, God, world without end. Amen.

V. Domina, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Benedicamus Domino.
R. Deo gratias.
V. Fidelium animæ per misericordiam Dei requiescant in pace.
R. Amen.

V. O Lady, hear my prayer.
R. And let my cry come unto thee.
V. Let us bless the Lord.
R. Thanks be to God.
V. May the souls of the faithful, through the mercy of God, rest in peace.
R. Amen.

AT PRIME.

V. Domina, in adjutorium meum intende.
R. Me de manu hostium potenter defende.
V. Gloria Patri. Alleluia.

V. O Lady, make speed to befriend me.
R. From the hands of the enemy mightily defend me.
V. Glory be to the Father, &c. Alleluia.

HYMN.

Salve, Virgo sapiens,
Domus Deo dicata,
Columna septemplici
Mensaque exornata.

Ab omni contagio
Mundi præservata:
Ante sancta in utero
Parentis, quam nata.

Tu, Mater viventium,
Et porta es Sanctorum:
Nova stella Jacob,
Domina Angelorum.

Zabulo terribilis
Acies castrorum:
Portus et refugium
Sis Christianorum.
Amen.

Hail, Virgin most wise!
Hail, Deity's shrine!
With seven fair pillars,
And table divine!

Preserv'd from the guilt
Which hath come on us all!
Exempt, in the womb,
From the taint of the Fall!

O new star of Jacob!
Of Angels the Queen!
O gate of the Saints!
O mother of men!

O terrible as
The embattled array!
Be thou of the faithful
The refuge and stay.
Amen.

V. Ipse creavit illam in Spiritu Sancto.
R. Et effudit illam inter omnia opera sua.
V. Domina, exaudi, &c. (*p. 598, cum Oratione ut supra.*)

V. The Lord himself created her in the Holy Ghost.
R. And poured her out among all his works.
V. O Lady, hear, &c. (*with the Prayer and Versicles, as at p. 598.*)

AT TERCE.

V. Domina, in adjutorium meum intende.
R. Me de manu hostium potenter defende.
V. Gloria Patri. Alleluia.

V. O Lady, make speed to befriend me.
R. From the hands of the enemy mightily defend me.
V. Glory be to the Father, &c. Alleluia.

HYMN.

Salve, arca fœderis,
Thronus Salomonis,
Arcus pulcher ætheris,
Rubus visionis:

Hail, Solomon's throne!
Pure ark of the law!
Fair rainbow! and bush,
Which the Patriarch saw!

Virga frondens germinis: Vellus Gedeonis: Porta clausa numinis, Favusque Samsonis.	Hail, Gedeon's fleece! Hail, blossoming rod! Samson's sweet honeycomb! Portal of God!
Decebat tam nobilem Natum, præcavere Ab originali Labe Matris Evæ	Well fitting it was, That a Son so divine Should preserve from all touch Of original sin;
Almam, quam elegerat, Genitricem vere, Nulli prorsus sinens Culpæ subjacere. Amen.	Nor suffer by smallest Defect to be stain'd, That Mother, whom he For himself had ordain'd. Amen.

V. Ego in altissimis habito.
R. Et thronus meus in columna nubis.
V. Domina, exaudi, &c. (*p.* 598, *cum Oratione ut supra.*)

V. I dwell in the highest.
R. And my throne is on the pillar of the clouds.
V. O Lady, hear, &c. (*with the Prayer and Versicles, as at p.* 598.)

AT SEXT.

V. Domina, in adjutorium meum intende.
R. Me de manu hostium potenter defende.
V. Gloria Patri. Alleluia.

V. O Lady, make speed to befriend me.
R. From the hands of the enemy mightily defend me.
V. Glory be to the Father, &c. Alleluia.

HYMN.

Salve, Virgo puerpera, Templum Trinitatis, Angelorum gaudium, Cella puritatis:	Hail, virginal Mother! Hail, purity's cell! Fair shrine where the Trinity Loveth to dwell!
Solamen mœrentium, Hortus voluptatis: Palma patientiæ, Cedrus castitatis.	Hail, garden of pleasure! Celestial balm! Cedar of chastity! Martyrdom's palm!
Terra es benedicta Et sacerdotalis, Sancta et immunis Culpæ originalis.	Thou land set apart From uses profane! And free from the curse Which in Adam began!
Civitas altissimi, Porta orientalis: In te est omnis gratia, Virgo singularis. Amen.	Thou city of God! Thou gate of the east! In thee is all grace, O joy of the blest! Amen

V. Sicut lilium inter spinas.

V. As the lily among the thorns.

R. Sic amica mea inter filias Adæ.

V. Domina, exaudi, &c. (*p.* 598, *cum Oratione ut supra.*)

R. So is my beloved among the daughters of Adam.

V. O Lady, hear, &c. (*with the Prayer and Versicles, as at p.* 598)

AT NONE.

V. Domina, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c. Alleluia.

HYMN.

Salve, urbs refugii,
Turrisque munita
David, propugnaculis
Armisque insignita.

In Conceptione
Charitate ignita,
Draconis potestas
Est a te contrita.

O mulier fortis,
Et invicta Judith!
Pulchra Abisag virgo,
Verum fovens David!

Rachel curatorem
Ægypti gestavit:
Salvatorem mundi
Maria portavit.
Amen.

Hail, city of refuge!
Hail, David's high tower!
With battlements crown'd
And girded with power!

Fill'd at thy Conception
With love and with light!
The dragon by thee
Was shorn of his might.

O woman most valiant!
O Judith thrice blest!
As David was nurs'd
In fair Abishag's breast;

As the saviour of Egypt
Upon Rachel's knee;
So the world's great Redeemer
Was cherish'd by thee.
Amen.

V. Tota pulchra es, amica mea.

R. Et macula originalis numquam fuit in te.

V. Domina, exaudi, &c. (*p.* 598, *cum Oratione ut supra.*)

V. Thou art all fair, my beloved.

R. And the original stain was never in thee.

V. O Lady, hear, &c. (*with the Prayer and Versicles, as at p.* 598.)

AT VESPERS.

V. Domina, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c. Alleluia.

HYMN.

Salve, horologium, Quo retrogradiatur Sol in decem lineis; Verbum incarnatur.	Hail, dial of Achaz! On thee the true sun Told backward the course Which from old he had run!
Homo ut ab inferis Ad summa attollatur, Immensus ab Angelis Paulo minoratur.	And, that man might be rais'd, Submitting to shame, A little more low Than the Angels became.
Solis hujus radiis Maria coruscat; Consurgens aurora In conceptu micat.	Thou, wrapt in the blaze Of his infinite light, Dost shine as the morn On the confines of night;
Lilium inter spinas, Quæ serpentis conterat Caput: pulchra ut luna Errantes collustrat. Amen.	As the moon on the lost Through obscurity dawns; The serpent's destroyer! A lily 'mid thorns! Amen.

V. Ego feci in cœlis, ut oriretur lumen indeficiens.	V. I made an unfailing light to arise in heaven.
R. Et quasi nebula texi omnem terram.	R. And, as a mist, I overspread the whole earth.
V. Domina, exaudi, &c. (*p. 598, cum Oratione ut supra.*)	V. O Lady, hear, &c. (*with the Prayer and Versicles, as at p. 598.*)

AT COMPLINE.

V. Convertat nos, Domina, tuis precibus placatus Jesus Christus Filius tuus.	V. May Jesus Christ thy Son, reconciled by thy prayers, O Lady, convert our hearts.
R. Et avertat iram suam a nobis.	R. And turn away his anger from us.
V. Domina, in adjutorium meum intende.	V. O Lady, make speed to befriend me.
R. Me de manu hostium potenter defende.	R. From the hands of the enemy mightily defend me.
V. Gloria Patri. Alleluia.	V. Glory be to the Father, &c. Alleluia.

HYMN.

Salve, Virgo florens, Mater illibata, Regina clementiæ, Stellis coronata.	Hail, Mother most pure! Hail, Virgin renown'd! Hail, Queen with the stars As a diadem crown'd!
Super omnes Angelos Pura, immaculata, Atque ad regis dexteram Stans veste deaurata.	Above all the Angels In glory untold, Standing next to the King In a vesture of gold!

Per te, Mater gratiæ, Dulcis spes reorum, Fulgens stella maris, Portus naufragorum,	O Mother of mercy! O star of the wave! O hope of the guilty! O light of the grave!
Patens cœli janua, Salus infirmorum, Videamus Regem In aula Sanctorum. Amen.	Through thee may we come To the haven of rest; And see heaven's King In the courts of the blest! Amen.
V. Oleum effusum, Maria, nomen tuum.	V. Thy name, O Mary, is as oil poured out.
R. Servi tui dilexerunt te nimis.	R. Thy servants have loved thee exceedingly.
V. Domina, exaudi, &c. (*p. 598, cum Oratione ut supra.*)	V. O Lady, hear, &c. (*with the Prayer and Versicles, as at p. 598.*)

THE COMMENDATION.

Supplices offerimus Tibi, Virgo pia, Hæc laudum præconia; Fac nos ut in via	These praises and prayers I lay at thy feet, O Virgin of virgins! O Mary most sweet!
Ducas cursu prospero; Et in agonia Tu nobis assiste, O dulcis Maria.	Be thou my true guide Through this pilgrimage here; And stand by my side When death draweth near.
R. Deo gratias.	R. Thanks be to God.



The Penitential Psalms.[1]

Ant. Remember not, O Lord, our offences, nor those of our parents: neither take thou vengeance of our sins.

Psalm vi. *Domine, ne in furore.*

1. David, in deep affliction, prays for a mitigation of the Divine anger; 4. in consideration of God's mercy; 5. his glory; 6. his own repentance. 8. By faith he triumphs over his enemies.

1 O Lord, rebuke me not in thine indignation: nor chastise me in thy wrath.

2 Have mercy upon me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

3 My soul also is troubled exceedingly: but thou, O Lord, how long?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercy's sake.

5 For in death there is no one that remembereth thee: and who will give thee thanks in hell?

6 I have laboured in my groanings, every night will I wash my bed: and water my couch with my tears.

7 Mine eye is troubled through indignation: I have grown old among all mine enemies.

8 Depart from me, all ye that work iniquity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my supplication: the Lord hath received my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them be turned back, and be ashamed very speedily.

Glory &c.

Psalm xxxi. *Beati quorum.*

1. The blessedness of those whose sins are forgiven. 3. The misery of impenitence. 6. Confession of sin brings ease, 8. safety, 14. joy.

1 Blessed are they whose iniquities are forgiven: and whose sins are covered.

2 Blessed is the man to

[1] It is a pious custom to recite the seven penitential Psalms, respectively, by way of prayer against the seven deadly sins.

whom the Lord hath not imputed sin: and in whose spirit there is no guile.

3 Because I was silent, my bones grew old: while I cried aloud all the day long.

4 For day and night thy hand was heavy upon me: I turned in my anguish, while the thorn was fastened in me.

5 I have acknowledged my sin unto thee: and my injustice have I not concealed.

6 I said, I will confess against myself my injustice to the Lord: and thou forgavest the wickedness of my sin.

7 For this shall every one that is holy pray unto thee: in a seasonable time.

8 But in the flood of many waters: they shall not come nigh unto him.

9 Thou art my refuge from the trouble which hath surrounded me: my joy, deliver me from them that compass me about.

10 I will give thee understanding, and will instruct thee in the way, wherein thou shalt go: I will fix mine eyes upon thee.

11 Be ye not like unto horse and mule: which have no understanding.

12 With bit and bridle bind fast the jaws of those: who come not nigh unto thee.

13 Many are the scourges of the sinner: but mercy shall compass him about that hopeth in the Lord.

14 Be glad, O ye just, and rejoice in the Lord: and glory all ye that are right of heart.

Glory &c.

Psalm xxxvii. *Domine, ne in furore.*

1. David's extreme anguish. 15. He hopes in God. 18. His resignation and grief. 22. Prayer.

1 O Lord, rebuke me not in thine indignation: nor chastise me in thy wrath.

2 For thine arrows stick fast in me: and thou hast laid thy hand heavily upon me.

3 There is no health in my flesh because of thy wrath: there is no rest to my bones because of my sins.

4 For my iniquities are gone over my head: and, like a heavy burden, press sorely upon me.

5 My wounds have putrified and are corrupt: because of my foolishness.

6 I am become miserable, and am bowed down even to the end: I go sorrowfully all the day long.

7 For my loins are filled with illusions: and there is no soundness in my flesh.

8 I am afflicted and humbled exceedingly: I have roared for the groaning of my heart.

9 Lord, all my desire is before thee: and my groaning is not hidden from thee.

10 My heart is troubled, my strength hath failed me: the very light of mine eyes is gone from me.

11 My friends and my neighbours: drew near, and stood up against me.

12 They that were once

nigh me stood afar off: and they that sought after my soul did violence against me.

13 And they that sought to do me evil talked vanities: and imagined deceits all the day long.

14 But I, as a deaf man, heard not: and as one that is dumb, who openeth not his mouth.

15 I became as a man that heareth not: and that hath no reproofs in his mouth.

16 For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

17 For I said, Let not mine enemies at any time triumph over me: and when my feet slip, they have spoken great things against me.

18 For I am prepared for scourges: and my sorrow is always before me.

19 For I will confess mine iniquity: and will think upon my sin.

20 But mine enemies live, and are strengthened against me: and they that hate me wrongfully are multiplied.

21 They that render evil for good spake against me: because I followed goodness.

22 Forsake me not, O Lord my God: go not thou far from me.

23 Haste thee to my help: O Lord God of my salvation.

Glory &c.

Psalm l. *Miserere.*

1. David prays for remission of his sins; 8. for perfect sanctity. 17. God delights not in sacrifice, but in a contrite heart. 19. David prays for the exaltation of the Church.

1 Have mercy upon me, O God: according to thy great mercy.

2 And according to the multitude of thy tender mercies: blot out my iniquity.

3 Wash me yet more from my iniquity: and cleanse me from my sin.

4 For I acknowledge my iniquity: and my sin is always before me.

5 Against thee only have I sinned, and done evil in thy sight: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

6 For behold, I was conceived in iniquities: and in sins did my mother conceive me.

7 For behold, thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest unto me.

8 Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

9 Thou shalt make me hear of joy and gladness: and the bones that were humbled shall rejoice.

10 Turn away thy face from my sins: and blot out all my iniquities.

11 Create in me a clean heart, O God: and renew a right spirit within my bowels.

12 Cast me not away from thy presence: and take not thy holy spirit from me.

13 Restore unto me the joy

f thy salvation: and strengthn me with a perfect spirit.

14 I will teach the unjust hy ways: and the wicked shall e converted unto thee.

15 Deliver me from bloodguiltiness, O God, thou God of ny salvation: and my tongue hall extol thy justice.

16 Thou shalt open my lips, O Lord: and my mouth shall leclare thy praise.

17 For if thou hadst desired sacrifice, I would surely have given it: with burnt-offerings thou wilt not be delighted.

18 The sacrifice of God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

19 Deal favourably, O Lord, in thy good will with Sion: that the walls of Jerusalem may be built up.

20 Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings: then shall they lay calves upon thine altars.

Glory &c.

Psalm ci. *Domine, exaudi.*

1. The extreme affliction of the Psalmist. 12. The eternity and the mercy of God, 19. to be recorded and praised by future generations. 26. The unchangeableness of God.

1 O Lord, hear my prayer: and let my cry come unto thee.

2 Turn not away thy face from me: in the day when I am in trouble, incline thine ear unto me.

3 In what day soever I shall call upon thee: O hearken unto me speedily.

4 For my days are vanished like smoke: and my bones are dried up like fuel for the fire.

5 I am smitten as grass, and my heart is withered: for I have forgotten to eat my bread.

6 Through the voice of my groaning: my bones have cleaved to my flesh.

7 I am become like a pelican in the wilderness: and like a night-raven in the house.

8 I have watched: and am become like a sparrow that sitteth alone on the house-top.

9 Mine enemies reviled me all the day long: and they that praised me have sworn together against me.

10 For I have eaten ashes as it were bread: and mingled my drink with weeping.

11 Because of thine indignation and wrath: for thou hast lifted me up and cast me down.

12 My days are gone down like a shadow: and I am withered like grass.

13 But thou, O Lord, endurest for ever: and thy memorial to all generations.

14 Thou shalt arise and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

15 For thy servants have delighted in her stones: and they shall have compassion on the earth thereof.

16 The Gentiles shall fear thy name, O Lord: and all the kings of the earth thy glory.

17 For the Lord hath built

up Sion: and he shall be seen in his glory.

18 He hath had regard unto the prayer of the lowly: and hath not despised their petition.

19 Let these things be written for another generation: and the people that shall be created shall praise the Lord.

20 For he hath looked down from his high and holy place: out of heaven hath the Lord looked upon the earth.

21 That he might hear the groaning of them that are in fetters: that he might deliver the children of the slain.

22 That they may declare the name of the Lord in Sion: and his praise in Jerusalem.

23 When the people assemble together: and kings, that they may serve the Lord.

24 He answered him in the way of his strength: Declare unto me the fewness of my days.

25 Call me not away in the midst of my days: thy years are unto generation and generation.

26 Thou, Lord, in the beginning didst lay the foundations of the earth: and the heavens are the work of thy hands.

27 They shall perish, but thou endurest: and they all shall grow old as a garment.

28 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

29 The children of thy servants shall continue: and their seed shall be directed for ever.

Glory &c.

Psalm cxxix. *De profundis.*

The cry of a contrite heart imploring the Divine mercy.

1 Out of the depths have I cried unto thee, O Lord: Lord, hear my voice.

2 Oh, let thine ears consider well: the voice of my supplication.

3 If thou, O Lord, shalt mark iniquities: Lord, who shall abide it?

4 For with thee there is propitiation: and because of thy law I have waited for thee, O Lord.

5 My soul hath waited on his word: my soul hath hoped in the Lord.

6 From the morning watch even until night: let Israel hope in the Lord.

7 For with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his iniquities.

Glory &c.

Psalm cxlii. *Domine, exaudi.*

1. David prays for favour in judgment. 3. He represents his distress. He prays for grace; 9. for deliverance; 10. for sanctification; 12. for victory over his enemies.

1 Hear my prayer, O Lord; give ear to my supplication in thy truth: hearken unto me for thy justice' sake.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul: he hath brought my life down unto the ground.

4 He hath made me to dwell in darkness, as those that have been long dead: and my spirit is vexed within me, my heart within me is troubled.

5 I have remembered the days of old, I have mused upon all thy works: I have mused upon the works of thy hands.

6 I have stretched forth my hands unto thee: my soul gaspeth unto thee, as a land where no water is.

7 Hear me speedily, O Lord: my spirit hath fainted away.

8 Turn not away thy face from me: lest I be like unto them that go down into the pit.

9 Make me to hear thy mercy in the morning: for in thee have I hoped.

10 Make me to know the way wherein I should walk: for to thee have I lifted up my soul.

11 Deliver me from mine enemies, O Lord; unto thee have I fled: teach me to do thy will, for thou art my God.

12 Thy good spirit shall lead me into the right land: for thy name's sake, O Lord, thou shalt quicken me in thy justice.

13 Thou shalt bring my soul out of trouble: and in thy mercy thou shalt destroy mine enemies.

14 Thou shalt destroy all them that afflict my soul; for I am thy servant.

Glory &c.

Ant. Remember not, O Lord, our offences, nor those of our parents: neither take thou vengeance of our sins.

The Gradual Psalms.

Ps. cxix.-cxxi., pp. 568, 569; Ps. cxxii.-cxxiv., pp. 572-574; Ps. cxxv.-cxxvii., pp. 577, 579; Ps. cxxviii.-cxxx. pp. 591, 592; Ps. cxxxi. p. 509.

Psalm cxxxii. *Ecce quam bonum.*

1 Behold how good, and how pleasant it is: for brethren to dwell together in unity.

2 Like the precious ointment upon the head: that ran down unto the beard, even the beard of Aaron.

3 That ran down unto the skirt of his garment: like as the dew of Hermon that falleth upon Mount Sion.

4 For there hath the Lord ordained blessing: and life for evermore. Glory &c.

Psalm cxxxiii. *Ecce nunc benedicite.*

1 Behold now, bless ye the Lord: all ye servants of the Lord.

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 In the nights lift up your hands to the holy places: and bless ye the Lord.

4 May the Lord out of Sion bless thee: who hath made heaven and earth.

Glory &c.

Other occasional Psalms.

Psalm xix. *Exaudiat te Dominus.*

1 May the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee.

2 May he send thee help from the sanctuary: and defend thee out of Sion.

3 May he be mindful of all thy sacrifices: and may thy whole burnt-offering be made fat before him.

4 May he give unto thee according to thy heart: and confirm all thy counsel.

5 We will rejoice in thy salvation: and in the name of our God shall we be exalted.

6 May the Lord fulfil all thy petitions: now know I that the Lord hath saved his Anointed.

7 He will hear him from his holy heaven: the salvation of his right hand is in powers.

8 Some upon chariots, and some upon horses: but we will call upon the name of the Lord our God.

9 They are fast bound, and have fallen: but we are risen, and stand upright.

10 O Lord, save the king: and hear us in the day, that we shall call upon thee.

Glory &c.

Psalm lxxxiii. *Quam dilecta.*

1 How lovely are thy tabernacles, O Lord of hosts: my soul longeth and fainteth for the courts of the Lord.

2 My heart and my flesh: have rejoiced in the living God.

3 For the sparrow hath found her a house: and the turtle a nest for herself, where she may lay her young.

4 Even thy altars, O Lord of hosts: my King and my God.

5 Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever.

6 Blessed is the man whose

help is from thee: in his heart he hath disposed to ascend by steps, in the vale of tears, in the place that he hath fixed.

7 For the lawgiver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Sion.

8 O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

9 Behold, O God, our protector: and look upon the face of thine Anointed.

10 For one day in thy courts: is better than a thousand.

11 I have chosen rather to be an abject in the house of my God: than to dwell in the tabernacles of sinners.

12 For God loveth mercy and truth: the Lord will give grace and glory.

13 He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that hopeth in thee.

Glory &c.

Psalm lxxxv. *Inclina, Domine.*

1 Incline thine ear, O Lord, and hear me: for I am needy and poor.

2 Preserve my soul, for I am holy: save thy servant, O my God, that hopeth in thee.

3 Have mercy upon me, O Lord, for I have cried to thee all the day: give joy to the soul of thy servant, for to thee, O Lord, have I lifted up my soul.

4 For thou, O Lord, art sweet and gentle: and plenteous in mercy to all that call upon thee.

5 Give ear, O Lord, to my prayer: and attend to the voice of my supplication.

6 In the day of my trouble I cried unto thee: for thou hast heard me.

7 There is none among the gods like unto thee, O Lord: and there is none that doeth according to thy works.

8 All the nations that thou hast made shall come, and adore before thee, O Lord: and they shall glorify thy name.

9 For thou art great, and doest marvellous things: thou art God alone.

10 Conduct me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice, that it may fear thy name.

11 I will praise thee, O Lord my God, with my whole heart: and I will glorify thy name for ever.

12 For thy mercy is great towards me; and thou hast delivered my soul from the lower hell.

13 O God, the wicked are risen up against me, and the assembly of the mighty have sought my soul: and have not set thee before their eyes.

14 And thou, O Lord, art a God of compassion and mercy: patient, plenteous in mercy, and true.

15 Oh, look upon me, and be merciful unto me: give thy command unto thy servant, and save the son of thy handmaid.

16 Shew unto me a token for good, that they who hate me may see it, and be confounded: because thou, O Lord, hast holpen me, and comforted me.

Glory &c.

Psalm cii. *Benedic, anima.*

1 Bless the Lord, O my soul: and let all that is within me bless his holy name.

2 Bless the Lord, O my soul: and forget not all his benefits.

3 Who forgiveth thee all thine iniquities: who healeth all thine infirmities.

4 Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.

5 Who satisfieth thy desire with good things: thy youth shall be renewed like the eagle's.

6 The Lord doeth mercies: and judgment for all that suffer wrong.

7 He hath made his ways known unto Moses: his will unto the children of Israel.

8 The Lord is full of compassion and mercy: long-suffering, and plenteous in mercy.

9 He will not alway be angry: neither will he threaten for ever.

10 He hath not dealt with us according to our sins; nor rewarded us according to our iniquities.

11 For according to the height of the heaven above the earth: hath he strengthened his mercy towards them that fear him.

12 As far as the east is from the west: so far hath he removed our iniquities from us.

13 As a father hath pity on his children, so hath the Lord pity on them that fear him: for he knoweth whereof we are made.

14 He remembereth that we are but dust: man's days are as grass; as the flower of the field, so shall he flourish.

15 For the spirit shall pass away in him, and he shall not be: and he shall know his place no more.

16 But the mercy of the Lord is from eternity: and unto eternity upon them that fear him.

17 And his justice upon children's children: even upon such as keep his covenant.

18 And are mindful of his commandments: to do them.

19 The Lord hath prepared his throne in heaven: and his kingdom shall rule over all.

20 Bless the Lord, all ye his angels: ye that are mighty in strength, and fulfil his commandment, hearkening unto the voice of his words.

21 Bless the Lord, all ye his hosts: ye ministers of his, that do his will.

22 Bless the Lord, all ye his works: in every place of his dominion, O my soul, bless thou the Lord.

Glory &c.

Psalm cxxxvii. *Confitebor tibi.*

1 I will praise thee, O Lord, with my whole heart: for thou hast heard the words of my mouth.

2 In the sight of the angels will I sing praise unto thee: I will adore towards thy holy temple, and give praise unto thy name.

3 For thy mercy, and for thy truth's sake: for thou hast magnified thy name above all things.

4 Oh, hear me in what day soever I shall call upon thee: thou shalt multiply strength in my soul.

5 Let all the kings of the earth praise thee, O Lord: for they have heard all the words of thy mouth.

6 And let them sing in the ways of the Lord: for great is the glory of the Lord.

7 For the Lord is high, and looketh upon the humble; and the lofty he knoweth afar off.

8 If I shall walk in the midst of tribulation, thou wilt quicken me: and against the wrath of mine enemies thou hast stretched forth thy hand, and thy right hand hath saved me.

9 The Lord will repay for me: thy mercy endureth for ever; despise not the works of thine own hands.

Glory &c.

The Creed of St. Athanasius.

Whosoever will be saved, before all things it is necessary, that he hold the Catholic faith.

Which faith, except every one do keep entire and inviolate, without doubt he shall perish everlastingly.

Now the Catholic faith is this; that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the Persons, nor dividing the substance.

For there is one Person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty coeternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, the Holy Ghost eternal.

And yet they are not three eternals, but one eternal.

As also they are not three uncreates, nor three incomprehensibles; but one uncreate, and one incomprehensible.

In like manner the Father is almighty, the Son almighty, and the Holy Ghost almighty.

And yet they are not three almighties, but one almighty.

So the Father is God, the Son God, and the Holy Ghost God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord:

So we are forbidden by the Catholic religion, to say there are three Gods, or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is from the Father alone, not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son, not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity, there is nothing before or after, nothing greater or less; but the whole three Persons are co-eternal together and co-equal.

So that in all things, as is aforesaid, the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He, therefore, that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.

Now the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man.

He is God of the substance of his Father, begotten before the world; and he is man of the substance of his Mother, born in the world:

Perfect God and perfect man; of reasonable soul and human flesh subsisting.

Equal to the Father according to his Godhead; and less than the Father according to his manhood.

Who, although he be both God and man, yet he is not two, but one Christ:

One, not by the conversion of the Godhead into flesh, but by the taking of the manhood unto God:

One altogether, not by confusion of substance, but by unity of person.

For as the reasonable soul and the flesh is one man, so God and man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven; he sitteth at the right hand of God the Father Almighty; from whence he shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies, and shall give an account of their own works.

And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.

This is the Catholic faith, which except a man believe faithfully and steadfastly, he cannot be saved. Glory &c.

Litanies.

The following Litanies have been selected with the view of supplying a series of devotions adapted to the festivals and holy seasons of the Church, and capable of being varied as piety may suggest.

The subjoined Table shews the particular devotion by which it is a common practice to consecrate each day of the week:

Sunday	To the Holy Trinity.
Monday	„ the Holy Ghost.
Tuesday	„ the Holy Angels.
Wednesday	„ St. Joseph.
Thursday	„ the B. Sacrament.
Friday	„ the Passion of our Lord.
Saturday	„ the Blessed Virgin.

But, besides appropriating certain Litanies to the days of the week usually recommended for their use, it would be a profitable exercise, both for individuals and for families, to dedicate a week to Jesus and Mary, in the following way:

Sunday .	Litanies of the	Holy Name of Jesus and of Loretto.
Monday .	„ „	Incarnate Word and the Immaculate Conception.
Tuesday .	„ „	Infant Jesus and of Loretto.
Wednesday	„ „	Holy Name of Jesus, and ditto of Mary.
Thursday .	„ „	Life of Jesus, and ditto of Mary.
Friday .	„ „	Passion and of the Seven Dolours.
Saturday .	„ „	Sacred Heart of Jesus, and ditto of Mary.

Particular feasts will naturally suggest their corresponding devotions,—*e.g.* the several festivals of our Lord and his Blessed Mother, the Holy Angels, St. Joseph, &c. ; and no further guidance will be needed than that which is afforded by any Catholic Directory. But, for the readier fulfilment of the plan proposed, the following Table is prefixed, which gives the Litanies proper to each season in their order.

Table of Litanies throughout the Year.

Advent	Litany of the Incarnate Word, and ditto of Penance.
Christmas . . .	Litany of the Infant Jesus.
Epiphany . . .	Litany of the Infant Jesus, and the Life of ditto.
Septuagesima . . .	Litany of the Life of Jesus; and on Fridays, that of the Passion.
Lent	Litany of Penance; and on Wednesdays and Fridays, that of the Passion.
Passion and Holy Weeks	Litany of the Passion.
Maunday Thursday .	,, ,, the Blessed Sacrament.
Good Friday . . .	,, ,, the Passion and of the Holy Cross.
Easter	,, ,, the Resurrection.
Ascension Day to Whit-Sunday . . .	,, ,, Jesus glorified.
Whitsuntide.	,, ,, the Holy Ghost.
Trinity Sunday, and Sundays after Pentecost .	,, ,, the Most Holy Trinity.
Corpus Christi	,, ,, the Blessed Sacrament.

Devotion will contrive numerous combinations, by which the peculiar character of each day or season may be duly observed, and the several aspects of the Divine Mysteries receive their proper measure of attention and contemplation.

The Litany of the Saints, as also the Litany for England, may very suitably be used on the festivals of those eminent Saints whose names are especially commemorated in them.

Litanies, again, form appropriate devotions for particular *Novenas*,[1] and for consecrating the several months of the year

[1] A *Novena* is a devotion of nine days, in honour of some mystery of our redemption, to obtain a particular request, or in honour of the B. V. Mary, or some of the Saints, to beg their intercession in obtaining it. It may be performed with any forms of prayer.

to some special object. To this end the following Table is given, shewing—

THE TIMES OF NOVENAS[1] AND OTHER DEVOTIONS,

which may be performed at discretion.

BEGINS.	ENDS.	NOVENAS, AND OTHER DEVOTIONS.
January .	. . . . .	Month of Devotion to the Holy Infancy.
Jan. 24 . .	Feb. 1 . .	Novena of the Purification of B. V. Mary.
Nine days before 2d Sunday of Epiphany .		„ „ Holy Name of Jesus.
Feb. 1 . .	Feb. 9 . .	„ „ Most Holy Trinity.
March . .	. . . . .	Month of Devotion to St. Joseph.
March 4 .	March 12 .	Novena of St. Francis Xavier.
„ 8 .	„ 16 .	„ St. Patrick.
„ 10 .	„ 18 .	„ St. Joseph.
„ 16 .	„ 24 .	„ the Annunciation of B. V. Mary
Thirteen Fridays before April 2		Devotion to St. Francis of Paula.
April 14 .	April 22 .	Novena of St. George.
May . .	. . . . .	Month of Devotion to B. V. Mary.
Nine days before Whit-sunday		Novena of the Holy Ghost.
June . .	. . . . .	Month of Devotion to the Precious Blood of our Lord.
Nine days before the Feast of the S. Heart		Novena of the S. Heart of Jesus.
Six Sundays bef. June 21		Devotion to St. Aloysius Gonzaga.
June 20 . .	June 28 .	Novena of SS. Peter and Paul.
„ 21 . .	„ 30 .	„ St. Aloysius Gonzaga.
„ 17 . .	„ 25 .	„ St. Anne.
July 16 .	July 24 .	„ B. V. Mary of Mount Carmel.
August .	. . . . .	Month of Devotion to the S. Heart of Mary.
Aug. 6 . .	Aug. 14 .	Novena of the Assumption of B. V. Mary.
„ 15 . .	„ 24 .	Ditto.
„ 30 . .	Sept. 7 .	Novena of the Nativity of B. V. Mary.
Sept. 20 .	„ 28 . .	„ St. Michael and Angel Guardians.
„ 26 .	Oct. 3 . .	„ St. Francis of Assisium.
October .	. . . . .	Month of Devotion to the Holy Angels.
Oct. 7 . .	Oct. 15 . .	Novena of St. Teresa.
„ 24 . .	Nov. 1 . .	„ for the Souls in Purgatory.
November	. . . . .	Month of Devotion for ditto.
Nov. 29 .	Dec. 7 . .	Novena of the Conception of B. V. Mary.
Dec. 16 .	„ 24 . .	„ „ Nativity of our Lord.

[1] Many of these Novenas have Indulgences attached to them.

Litany of the Saints.

This is the only Litany which forms part of the regular and appointed Offices of the Church, and is used on all occasions of public humiliation, &c.

Latin	English
Ne reminiscaris, Domine, delicta nostra, vel parentum nostrorum; neque vindictam sumas de peccatis nostris.	Remember not, O Lord, our offences, nor those of our fathers; neither take thou vengeance of our sins.
Kyrie eleison.	Lord have mercy.
Kyrie eleison.	*Lord have mercy.*
Christe eleison.	Christ have mercy.
Christe eleison.	*Christ have mercy.*
Kyrie eleison.	Lord have mercy.
Kyrie eleison.	*Lord have mercy.*
Christe audi nos.	Christ hear us.
Christe exaudi nos.	*Christ graciously hear us.*
Pater de cœlis Deus, *Miserere nobis.*	God the Father of heaven, *Have mercy, &c.*
Fili Redemptor mundi Deus, *Miserere nobis.*	God the Son, Redeemer of the world, *Have mercy, &c.*
Spiritus Sancte Deus, *Miserere nobis.*	God the Holy Ghost, *Have mercy, &c.*
Sancta Trinitas, unus Deus, *Miserere nobis.*	Holy Trinity, one God, *Have mercy, &c.*
Sancta Maria, *Ora pro nobis.*	Holy Mary, *Pray for us.*
Sancta Dei Genitrix, *Ora pro nobis.*	Holy Mother of God, *Pray for us.*
Sancta Virgo virginum, *Ora pro nobis.*	Holy Virgin of virgins, *Pray for us.*
Sancte Michael, *Ora pro nobis.*	St. Michael, *Pray for us.*
Sancte Gabriel, *Ora pro nobis.*	St. Gabriel, *Pray for us.*
Sancte Raphael, *Ora pro nobis.*	St. Raphael, *Pray for us.*
Omnes sancti Angeli et Archangeli, *Orate, &c.*	All ye holy Angels and Archangels, *Pray for us.*
Omnes sancti beatorum Spirituum ordines, *Orate, &c.*	All ye holy orders of blessed Spirits, *Pray for us.*
Sancte Joannes Baptista, *Ora, &c.*	St. John Baptist, *Pray for us.*

Latin	English
Sancte Joseph, *Ora, &c.*	St. Joseph,
Omnes sancti Patriarchæ et Prophetæ, *Orate, &c.*	All ye holy Patriarchs and Prophets,
Sancte Petre,	St. Peter,
Sancte Paule,	St. Paul,
Sancte Andrea,	St. Andrew,
Sancte Jacobe,	St. James,
Sancte Joannes,	St. John,
Sancte Thoma,	St. Thomas,
Sancte Jacobe,	St. James,
Sancte Philippe,	St. Philip,
Sancte Bartholomæe,	St. Bartholomew,
Sancte Matthæe,	St. Matthew,
Sancte Simon,	St. Simon,
Sancte Thaddæe,	St. Thaddeus,
Sancte Matthia,	St. Matthias,
Sancte Barnaba,	St. Barnabus,
Sancte Luca,	St. Luke,
Sancte Marce, *Ora pro nobis.*	St. Mark,
Omnes sancti Apostoli et Evangelistæ, *Orate, &c.*	All ye holy Apostles and Evangelists,
Omnes sancti Discipuli Domini, *Orate, &c.*	All ye holy Disciples of our Lord,
Omnes sancti Innocentes, *Orate, &c.*	All ye holy Innocents, *Pray for us.*
Sancte Stephane, *Ora, &c.*	St. Stephen,
Sancte Laurenti, *Ora, &c.*	St. Lawrence,
Sancte Vincenti, *Ora, &c.*	St. Vincent,
Sancti Fabiane et Sebastiane,	SS. Fabian and Sebastian,
Sancti Joannes et Paule,	SS. John and Paul,
Sancti Cosma et Damiane,	SS. Cosmas and Damian,
Sancti Gervasi et Protasi,	SS. Gervase and Protase,
Omnes sancti Martyres, *Orate, &c.*	All ye holy Martyrs,
Sancte Sylvester,	St. Sylvester,
Sancte Gregori,	St. Gregory,
Sancte Ambrosi,	St. Ambrose,
Sancte Augustine,	St. Augustine,
Sancte Hieronyme,	St. Jerome,
Sancte Martine,	St. Martin,
Sancte Nicolae, *Ora pro nobis.*	St. Nicholas,

Latin	English
Omnes sancti Pontifices et Confessores, *Orate, &c.*	All ye holy Bishops and Confessors,
Omnes sancti Doctores, *Orate, &c.*	All ye holy Doctors,
Sancte Antoni,	St. Anthony,
Sancte Benedicte,	St. Benedict,
Sancte Bernarde,	St. Bernard,
Sancte Dominice,	St. Dominic,
Sancte Francisce, *Ora pro nobis.*	St. Francis,
Omnes sancti Sacerdotes et Levitæ, *Orate, &c.*	All ye holy Priests and Levites, *Pray for us.*
Omnes sancti Monachi et Eremitæ, *Orate, &c.*	All ye holy Monks and Hermits,
Sancta Maria Magdalena,	St. Mary Magdalene,
Sancta Agatha,	St. Agatha,
Sancta Lucia,	St. Lucy,
Sancta Agnes,	St. Agnes,
Sancta Cæcilia,	St. Cicily,
Sancta Catharina,	St. Catherine,
Sancta Anastasia, *Ora pro nobis.*	St. Anastasia,
Omnes sanctæ Virgines et Viduæ, *Orate, &c.*	All ye holy Virgins and Widows,
Omnes Sancti et Sanctæ Dei,	All ye holy men and women, Saints of God,
Intercedite pro nobis.	*Make intercession for us.*
Propitius esto,	Be merciful,
Parce nobis, Domine.	*Spare us, O Lord.*
Propitius esto,	Be merciful,
Exaudi nos, Domine.	*Graciously hear us, O Lord.*
Ab omni malo,	From all evil,
Ab omni peccato,	From all sin,
Ab ira tua,*	From thy wrath,*
A subitanea et improvisa morte, *Libera, &c.*	From sudden and unlooked-for death, *O Lord, &c.*

---

* Here, for the Devotion of the Forty Hours, is inserted:

Latin	English
Ab imminentibus periculis,	From all dangers that threaten us,
A peste, fame, et bello,	From plague, famine, and war,

Latin	English
Ab insidiis diaboli,	From the snares of the devil,
Ab ira, et odio, et omni mala voluntate,	From anger, and hatred, and every evil will,
A spiritu fornicationis,	From the spirit of fornication,
A fulgure et tempestate,	From lightning and tempest,
A morte perpetua,	From everlasting death,
Per mysterium sanctæ Incarnationis tuæ,	Through the mystery of thy holy Incarnation,
Per Adventum tuum,	Through thy Coming,
Per Nativitatem tuam,	Through thy Nativity,
Per Baptismum et sanctum Jejunium tuum,	Through thy Baptism and holy Fasting,
Per Crucem et Passionem tuam,	Through thy Cross and Passion,
Per Mortem et Sepulturam tuam,	Through thy Death and Burial,
Per sanctam Resurrectionem tuam,	Through thy holy Resurrection,
Per admirabilem Ascensionem tuam,	Through thine admirable Ascension,
Per adventum Spiritus Sancti Paracliti,	Through the coming of the Holy Ghost the Paraclete,
In die judicii,	In the day of judgment,
Libera nos, Domine.	*O Lord, deliver us.*
Peccatores,	We sinners,
Te rogamus audi nos.	*Beseech thee hear us.*
Ut nobis parcas,	That thou wouldst spare us,
Ut nobis indulgeas,	That thou wouldst pardon us,
Ut ad veram pœnitentiam nos perducere digneris,	That thou wouldst bring us to true penance,
Ut Ecclesiam tuam sanctam regere et conservare digneris,	That thou wouldst vouchsafe to govern and preserve thy holy Church,
Ut Domnum Apostolicum, et omnes eccle-	That thou wouldst vouchsafe to preserve our
Te rogamus audi nos.	*We beseech thee, hear us.*

siasticos ordines in sancta religione conservare digneris,	Apostolic Prelate, and all orders of the Church in holy religion,
Ut inimicos sanctæ Ecclesiæ humiliare digneris,*	That thou wouldst vouchsafe to humble the enemies of holy Church,*
Ut regibus et principibus Christianis pacem et veram concordiam donare digneris,	That thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,
Ut cuncto populo Christiano pacem et unitatem largiri digneris,	That thou wouldst vouchsafe to grant peace and unity to all Christian people,
Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,	That thou wouldst vouchsafe to confirm and preserve us in thy holy service,
Ut mentes nostras ad cœlestia desideria erigas,	That thou wouldst lift up our minds to heavenly desires,
Ut omnibus benefactoribus nostris sempiterna bona retribuas,	That thou wouldst render eternal blessings to all our benefactors,
Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab æterna damnatione eripias,	That thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation,
Ut fructus terræ dare et conservare digneris,	That thou wouldst vouchsafe to give and preserve the fruits of the earth,
Ut omnibus fidelibus de-	That thou wouldst vouch-

Te rogamus audi nos. — *We beseech thee, hear us.*

---

* For the Devotion of the Forty Hours, insert:

Ut Turcarum, et hæreticorum conatus reprimere et ad nihilum redigere digneris.	That thou wouldst vouchsafe to defeat the attempts of all Turks and heretics, and bring them to nought.

functis requiem æternam donare digneris, *Te rogamus, &c.*	safe to grant eternal rest to all the faithful departed, *We beseech, &c.*
Ut nos exaudire digneris,	That thou wouldst vouchsafe graciously to hear us,
Fili Dei,	Son of God,
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,
Parce nobis, Domine.	*Spare us, O Lord.*
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world.
Exaudi nos, Domine.	*Graciously hear us, O Lord.*
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,
Miserere nobis.	*Have mercy on us.*
Christe audi nos.	Christ hear us.
Christe exaudi nos.	*Christ graciously hear us.*
Kyrie eleison.	Lord have mercy.
Christe eleison.	*Christ have mercy.*
Kyrie eleison.	Lord have mercy.
Pater noster (*secreto*).	Our Father (*secretly*).
℣. Et ne nos inducas in tentationem.	℣. And lead us not into temptation.
℟. Sed libera nos a malo.	℟. But deliver us from evil.

Psalm lxix. *Deus in adjutorium.*

Deus in adjutorium meum intende: Domine, ad adjuvandum me festina.	1 O God, come to my assistance : O Lord, make haste to help me.
Confundantur et revereantur: qui quærunt animam meam :	2 Let them be confounded and ashamed : that seek after my soul.
Avertantur retrorsum, et erubescant: qui volunt mihi mala.	3 Let them be turned backward, and blush for shame : that desire evils unto me.
Avertantur statim erubescentes, qui dicunt mihi:	4 Let them be straightway turned backward blushing

Euge, euge.

for shame, that say unto me: 'Tis well, 'tis well.

Exultent et lætentur in te omnes qui quærunt te: et dicant semper, Magnificetur Dominus; qui diligunt salutare tuum.

5 Let all that seek thee be joyful and glad in thee: and let such as love thy salvation say alway, The Lord be magnified.

Ego vero egenus et pauper sum: Deus, adjuva me.

6 But I am needy and poor: O God, help thou me.

Adjutor meus et liberator meus es tu: Domine, ne moreris.

7 Thou art my helper and my deliverer: O Lord, make no long delay.

Gloria Patri, &c.

Glory be, &c.

℣. Salvos fac servos tuos.

℟. Deus meus, sperantes in te.

℣. Save thy servants.

℟. Who hope in thee, O my God.

℣. Esto nobis, Domine, turris fortitudinis.

℟. A facie inimici.

℣. Be unto us, O Lord, a tower of strength.

℟. From the face of the enemy.

℣. Nihil proficiat inimicus in nobis.

℟. Et filius iniquitatis non apponat nocere nobis.

℣. Let not the enemy prevail against us.

℟. Nor the son of iniquity approach to hurt us.

℣. Domine, non secundum peccata nostra facias nobis.

℟. Neque secundum iniquitates nostras retribuas nobis.

℣. O Lord, deal not with us according to our sins.

℟. Neither requite us according to our iniquities.

℣. Oremus pro Pontifice nostro, N.

℟. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra; et non tradat eum in animam inimicorum ejus.

℣. Let us pray for our Sovereign Pontiff, N.

℟. The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

℣. Oremus pro benefactoribus nostris.

℟. Retribuere dignare,

℣. Let us pray for our benefactors.

℟. Vouchsafe, O Lord,

Domine, omnibus nobis bona facientibus propter nomen tuum vitam æternam. Amen.

℣. Oremus pro fidelibus defunctis.

℟. Requiem æternam dona eis, Domine; et lux perpetua luceat eis.

℣. Requiescant in pace.
℟. Amen.

℣. Pro fratribus nostris absentibus.

℟. Salvos fac servos tuos, Deus meus, sperantes in te.

℣. Mitte eis, Domine, auxilium de sancto.

℟. Et de Sion tuere eos.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

Oremus.*

Deus, cui proprium es misereri semper, et parcere:

for thy name's sake, to reward with eternal life all them that do us good. Amen.

℣. Let us pray for the faithful departed.

℟. Eternal rest give unto them, O Lord; and let perpetual light shine upon them.

℣. Let them rest in peace.
℟. Amen.

℣. For our absent brethren.

℟. Save thy servants, who hope in thee, O my God.

℣. Send them help, O Lord, from the sanctuary,

℟. And defend them out of Sion.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

Let us pray.*

O God, whose property is always to have mercy

---

* For the Devotion of the Forty Hours the following Collects are used:

Deus, qui nobis, &c., *p.* 520. — O God, who in thy wonderful, &c., *p.* 520.

From Advent to Christmas.

Deus, qui de beatæ, &c., *p.* 554. — O God, who wast pleased, &c., *p.* 554.

From Christmas to the Purification.

Deus, qui salutis, &c., *p.* 555. — O God, who by the fruitful, &c., *p.* 555.

suscipe deprecationem nostram; ut nos, et omnes famulos tuos, quos delictorum catena constringit, miseratio tuæ pietatis clementer absolvat.

and to spare, receive our humble petition; that we, and all thy servants who are bound by the chain of sins, may, by the compassion of thy goodness, mercifully be absolved.

Exaudi, quæsumus, Domine, supplicum preces, et confitentium tibi parce peccatis: ut pariter nobis indulgentiam tribuas benignus et pacem.

Graciously hear, we beseech thee, O Lord, the prayers of thy suppliants, and forgive the sins of them that confess to thee; that, in thy bounty, thou mayest grant us both pardon and peace.

Ineffabilem nobis, Domine, misericordiam tuam clementer ostende: ut simul nos et a peccatis omnibus exuas, et a pœnis, quas pro his meremur, eripias.

Shew forth upon us, O Lord, in thy mercy, thy unspeakable loving kindness; that thou mayest both loose us from all our sins, and deliver us from the punishments which we deserve for them.

Deus, qui culpa offen-

O God, who by sin art

From the Purification to Advent.

Concede nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere; et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia.

Grant, we beseech thee, O Lord God, that we, thy servants, may enjoy perpetual health of mind and body; and, by the intercession of the blessed Mary ever Virgin, may be delivered from present sorrow, and obtain eternal joy.

Then follows the Collect for the Pope, after which is said:

Deus, refugium nostrum et virtus, adesto piis Ecclesiæ tuæ precibus, auctor ipse pietatis; et præsta, ut quod fide-

O God, our refuge and strength, who art the author of all piety, hearken unto the devout prayers of thy Church;

deris, pœnitentia placaris: preces populi tui supplicantis propitius respice; et flagella tuæ iracundiæ, quæ pro peccatis nostris meremur, averte.

offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thine anger, which we deserve for our sins.

Omnipotens sempiterne Deus, miserere famulo tuo Pontifici nostro N. et dirige eum secundum tuam clementiam in viam salutis æternæ: ut te donante tibi placita cupiat, et tota virtute perficiat.

Almighty, everlasting God, have mercy upon thy servant N., our Sovereign Pontiff, and direct him, according to thy clemency, into the way of everlasting salvation; that by thy grace he may both desire those things that are pleasing to thee, and perform them with all his strength.

Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus

O God, from whom all holy desires, all right counsels, and all just works do come, give unto thy ser-

---

liter petimus, efficaciter consequamur.

and grant that what we ask faithfully we may obtain effectually.

Omnipotens sempiterne Deus, in cujus manu sunt omnes potestates, et omnia jura regnorum, respice in auxilium Christianorum, ut gentes paganorum et hæreticorum, quæ in sua feritate et fraude confidunt, dexteræ tuæ potentia conterantur.

Almighty, everlasting God in whose hand are all the powers and all the rights of kingdoms, come to the assistance of thy Christian people, that all pagan and heretical nations, who trust in their own violence and fraud, may be broken by the might of thy right hand.

Then follows the last Collect, Omnipotens sempiterne Deus, &c., Almighty, everlasting God, &c., *with the Versicles, except that, in the last response but one, &c., instead of the simple* Amen, *is said,*

R. Et custodiat nos semper. Amen.

R. And ever preserve us. Amen.

dare non potest, pacem; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla.

vants that peace which the world cannot give; that both our hearts being devoted to the keeping of thy commandments and the fear of enemies being taken away, we may pass our time, by thy protection, peacefully.

Ure igne Sancti Spiritus renes nostros et cor nostrum, Domine: ut tibi casto corpore serviamus, et mundo corde placeamus.

Inflame, O Lord, our reins and heart with the fire of the Holy Ghost; that we may serve thee with a chaste body, and please thee with a clean heart.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

Actiones nostras, quæsumus, Domine, aspirando præveni, et adjuvando prosequere: ut cuncta nostra oratio et operatio a te semper incipiat, et per te cœpta finiatur.

Prevent, we beseech thee, O Lord, our actions by thy inspirations, and further them with thy continual help; that every prayer and work of ours may always begin from thee, and through thee be likewise ended.

Omnipotens sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse prænoscis: te supplices exoramus; ut pro quibus effundere preces decrevimus, quosque vel præsens sæcu-

Almighty, everlasting God, who hast dominion over the living and the dead, and art merciful to all, who thou foreknowest will be thine by faith and works; we humbly beseech thee that they for whom we intend to pour forth our

lum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus Sanctis tuis, pietatis tuæ clementia omnium delictorum suorum veniam consequantur. Per Dominum nostrum.

℟. Amen.

prayers, whether this present world still detain them in the flesh, or the world to come hath already received them stripped of their mortal bodies, may, by the grace of thy loving kindness, and by the intercession of all the Saints, obtain the remission of all their sins. Through thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, God, for ever and ever. ℟. Amen.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. Exaudiat nos omnipotens et misericors Dominus.

℣. May the almighty and merciful Lord graciously hear us.

℟. Amen.

℟. Amen.

℣. Et fidelium animæ per misericordiam Dei requiescant in pace.

℟. Amen.

℣. And may the souls of the faithful, through the mercy of God, rest in peace.

℟. Amen.

Litany of the Holy Name of Jesus.*

Kyrie eleison.
Kyrie eleison.
Christe eleison.
Christe eleison.
Kyrie eleison.
Kyrie eleison.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.

* This Litany is taken, word for word, from the latest editions of the *Paradisus Animæ* and the *Cœleste Palmetum*, in which latter manual it is declared to have been indulgenced by Pope Sextus V., July 11, 1587.

Christe audi nos.	Christ hear us.
Christe exaudi nos.	*Christ graciously hear us.*
Pater de cœlis Deus,	God the Father of heaven,
Fili Redemptor mundi Deus,	God the Son, Redeemer of the world,
Spiritus Sancte Deus,	God the Holy Ghost,
Sancta Trinitas, unus Deus,	Holy Trinity, one God,
Jesu, Fili Dei vivi.	Jesus, Son of the living God,
Jesu, Splendor Patris,	Jesus, Splendour of the Father,
Jesu, Candor lucis æternæ,	Jesus, Brightness of eternal light,
Jesu, Rex gloriæ,	Jesus, King of glory,
Jesu, Sol justitiæ,	Jesus, the Sun of justice,
Jesu, Fili Mariæ Virginis,	Jesus, Son of the Virgin Mary,
Jesu, admirabilis,	Jesus, most admirable,
Jesu, Deus fortis,	Jesus, the mighty God,
Jesu, Pater futuri sæculi,	Jesus, the Father of the world to come,
Jesu, magni consilii Angele,	Jesus, the Angel of great counsel,
Jesu, potentissime,	Jesus, most powerful,
Jesu, patientissime,	Jesus, most patient,
Jesu, obedientissime,	Jesus, most obedient,
Jesu, mitis et humilis corde,	Jesus, meek and humble of heart,
Jesu, Amator castitatis,	Jesus, Lover of chastity,
Jesu, Amor noster,	Jesus, our Beloved,
Jesu, Deus pacis,	Jesus, the God of peace,
Jesu, Auctor vitæ,	Jesus, the Author of life,
Jesu, Exemplar virtutum,	Jesus, the Example of all virtues,
Jesu, Zelator animarum,	Jesus, the zealous Lover of souls,
Jesu, Deus noster,	Jesus, our God,
Jesu, Refugium nostrum,	Jesus, our Refuge,
Jesu, Pater pauperum,	Jesus, the Father of the poor,

Miserere nobis. — *Have mercy on us.*

Latin	English
Jesu, Thesaurus fidelium,	Jesus, the Treasure of the faithful,
Jesu, Bone Pastor,	Jesus, the Good Shepherd,
Jesu, Lux vera,	Jesus, the true Light,
Jesu, Sapientia Æterna,	Jesus, the Eternal Wisdom,
Jesu, Bonitas infinita,	Jesus, infinite Goodness,
Jesu, Via et Vita nostra,	Jesus, our Way and our Life,
Jesu, Gaudium Angelorum,	Jesus, the Joy of Angels,
Jesu, Magister Apostolorum,	Jesus, the Master of the Apostles,
Jesu, Doctor Evangelistarum,	Jesus, the Teacher of the Evangelists,
Jesu, Fortitudo Martyrum,	Jesus, the Strength of Martyrs,
Jesu, Lumen Confessorum,	Jesus, the Light of Confessors,
Jesu, Puritas Virginum,	Jesus, the Purity of Virgins,
Jesu, Corona Sanctorum omnium,	Jesus, the Crown of all Saints,
Miserere nobis.	*Have mercy on us.*
Propitius esto.	Be merciful.
Parce nobis, Jesu.	*Spare us, O Jesus.*
Propitius esto.	Be merciful.
Exuudi nos, Jesu.	*Graciously hear us, O Jesus.*
Ab omni peccato,	From all sin,
Ab ira tua,	From thy wrath,
Ab insidiis diaboli,	From the snares of the devil,
A spiritu fornicationis,	From the spirit of fornication,
A morte perpetua,	From everlasting death,
A neglectu inspirationum tuarum,	From neglect of thy inspirations,
Per mysterium sanctæ Incarnationis tuæ,	Through the mystery of thy holy Incarnation,
Per Nativitatem tuam,	Through thy Nativity,
Libera nos, Jesu.	*Jesus, deliver us.*

Latin	English
Per Infantiam tuam,	Through thine Infancy,
Per divinissimam Vitam tuam,	Through thy most divine Life,
Per Labores tuos,	Through thy Labours,
Per Agoniam et Passionem tuam,	Through thine Agony and Passion,
Per Crucem et Derelictionem tuam,	Through thy Cross and Dereliction,
Per Languores tuos,	Through thy Weariness and Faintness,
Per Mortem et Sepulturam tuam,	Through thy Death and Burial,
Per Resurrectionem tuam,	Through thy Resurrection,
Per Ascensionem tuam,	Through thine Ascension,
Per Gaudia tua,	Through thy Joys,
Per Gloriam tuam,	Through thy Glory,
Libera nos, Jesu.	*Jesu, deliver us.*
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,
Parce nobis, Jesu.	*Spare us, O Jesus.*
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,
Exaudi nos, Jesu.	*Graciously hear us, O Jesus.*
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,
Miserere nobis, Jesu.	*Have mercy on us, O Jesus.*
Jesu, audi nos.	Jesus, hear us.
Jesu, exaudi nos.	*Jesus, graciously hear us.*
℣. Confitebimur tibi, Deus.	℣. We will praise thee, O God.
℟. Et invocabimus Nomen tuum.	℟. And we will call upon thy Name.
Oremus.	Let us pray.
Domine Jesu Christe, qui dixisti, "Petite, et accipietis; quærite, et invenietis; pulsate, et aperietur vobis;" quæsumus, da nobis peten-	O Lord Jesus Christ, who hast said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;" grant,

tibus divinissimi tui amoris affectum, ut te toto corde, ore et opere diligamus, et a tua nunquam laude cessemus.

we beseech thee, to us who ask the gift of thy divine love, that we may love thee with our whole heart, in word and work, and never cease from shewing forth thy praise.

Sancti Nominis tui timorem pariter et amorem fac nos habere perpetuum: quia nunquam tua gubernatione destituis, quos in soliditate tuæ dilectionis instituis. Qui vivis et regnas Deus in sæcula sæculorum. Amen.

Grant that we may have a perpetual fear and love of thy holy Name; for thou never failest to direct and govern those whom thou instructest in thy true and solid love. Who livest and reignest, God, for ever and ever. Amen.

Deus, qui unigenitum Filium tuum constituisti humani generis Salvatorem, et Jesum vocari jussisti; concede propitius, ut cujus sanctum Nomen veneramur in terris, ejus quoque aspectu perfruamur in cœlis. Per eundem Dominum nostrum. Amen.

O God, who hast appointed thine only-begotten Son the Saviour of mankind, and hast commanded that he should be called Jesus; mercifully grant, that we may enjoy in heaven the blessed vision of Him, whose holy Name we venerate upon earth. Through the same our Lord. Amen.

Vel,

Deus, qui gloriosissimum Nomen Domini nostri Jesu Christi, unigeniti Filii tui, fecisti fidelibus tuis summo suavitatis affectu amabile, et malignis spiritibus tremendum atque terribile; concede propitius, ut omnes, qui hoc nomen Jesu devote venerantur in terris, sanctæ consolationis dulcedinem in præsenti percipiant, et in

Or,

O God, who hast made the most glorious Name of our Lord Jesus Christ, thine only-begotten Son, so lovely to thy faithful, that their hearts are ravished with delight, and so terrible to the spirits of evil, that they tremble before it; mercifully grant, that all who devoutly venerate this name Jesus on earth, may experience the

futuro gaudium exultationis, et interminabilis jubilationis obtineant in cœlis. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

sweetness of a holy consolation in the present life, and attain unto joys unspeakable, and never-ending glory hereafter in heaven. Through the same our Lord Jesus Christ, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

Litany of the Blessed Virgin.

Sub tuum præsidium confugimus, sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus nostris; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities; but deliver us always from all dangers, O glorious and blessed Virgin.

Kyrie eleison.	Lord have mercy.
Kyrie eleison.	*Lord have mercy.*
Christe eleison.	Christ have mercy.
Christe eleison.	*Christ have mercy.*
Kyrie eleison.	Lord have mercy.
Kyrie eleison.	*Lord have mercy.*
Christe audi nos.	Christ hear us.
Christe exaudi nos.	*Christ graciously hear us.*
Pater de cœlis Deus, *Miserere nobis.*	God the Father of heaven, *Have mercy on us.*
Fili Redemptor mundi Deus,	God the Son, Redeemer of the world,
Spiritus Sancte Deus,	God the Holy Ghost,
Sancta Trinitas, unus Deus,	Holy Trinity, one God,
Sancta Maria, *Ora pro nobis.*	Holy Mary, *Pray for us.*
Sancta Dei Genitrix,	Holy Mother of God,

Sancta Virgo virginum,		Holy Virgin of virgins,	
Mater Christi,		Mother of Christ,	
Mater divinæ gratiæ,		Mother of divine grace,	
Mater purissima,		Mother most pure,	
Mater castissima,		Mother most chaste,	
Mater inviolata,		Mother inviolate,	
Mater intemerata,		Mother undefiled,	
Mater amabilis,		Mother most amiable.	
Mater admirabilis,		Mother most admirable,	
Mater Creatoris,		Mother of our Creator,	
Mater Salvatoris,		Mother of our Saviour,	
Virgo prudentissima,		Virgin most prudent,	
Virgo veneranda,		Virgin most venerable,	
Virgo prædicanda,		Virgin most renowned,	
Virgo potens,		Virgin most powerful,	
Virgo clemens,		Virgin most merciful,	
Virgo fidelis,		Virgin most faithful,	
Speculum justitiæ,		Mirror of justice,	
Sedes sapientiæ,		Seat of wisdom,	
Causa nostræ lætitiæ,	*Ora pro nobis.*	Cause of our joy,	*Pray for us.*
Vas spirituale,		Spiritual Vessel,	
Vas honorabile,		Vessel of honour,	
Vas insigne devotionis,		Singular Vessel of devotion,	
Rosa mystica,		Mystical Rose,	
Turris Davidica,		Tower of David,	
Turris eburnea,		Tower of ivory,	
Domus aurea,		House of gold,	
Fœderis arca,		Ark of the covenant,	
Janua cœli,		Gate of heaven,	
Stella matutina,		Morning star,	
Salus infirmorum,		Health of the sick,	
Refugium peccatorum,		Refuge of sinners,	
Consolatrix afflictorum,		Comforter of the afflicted,	
Auxilium Christianorum,		Help of Christians,	
Regina Angelorum,		Queen of Angels,	
Regina Patriarcharum,		Queen of Patriarchs,	
Regina Prophetarum,		Queen of Prophets,	
Regina Apostolorum,		Queen of Apostles,	
Regina Martyrum,		Queen of Martyrs,	

Regina Confessorum,
Regina Virginum,
Regina Sanctorum omnium,
Regina sine labe originali concepta,
Ora pro nobis.

Agnus Dei, qui tollis peccata mundi,
Parce nobis, Domine.
Agnus Dei, qui tollis peccata mundi,
Exaudi nos, Domine.
Agnus Dei, qui tollis peccata mundi,
Miserere nobis.
Christe audi nos.
Christe exaudi nos.

Ant. Sub tuum præsidium confugimus, sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus nostris; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

℣. Ora pro nobis, sancta Dei Genitrix.

℟. Ut digni efficiamur promissionibus Christi.

Oremus.

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde: ut qui, Angelo nuntiante, Christi Filii tui Incarnationem cognovimus, per Passionem ✠ ejus et Crucem ad Resurrectionis gloriam perducamur. Per eundem Christum Do-

Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
Queen conceived without original sin,
Pray for us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ hear us.
Christ graciously hear us.

Ant. We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities; but deliver us always from all dangers, O glorious and blessed Virgin.

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the Incarnation of Christ, thy Son, was made known by the message of an Angel, may, by his Passion ✠ and Cross, be brought to the glory of his Resur-

minum nostrum.

℟. Amen.
℣. Divinum auxilium maneat semper nobiscum.
℟. Amen.

rection. Through the same Christ our Lord.

℟. Amen.
℣. May the divine assistance remain always with us.
℟. Amen.

Litany of the Dying.

Latin	English
Kyrie eleison.	Lord have mercy.
Christe eleison.	*Christ have mercy.*
Kyrie eleison.	Lord have mercy.
Sancta Maria, *Ora pro* eo.	Holy Mary, *Pray for* him.
Omnes sancti Angeli et Archangeli, *Orate, &c.*	All ye holy Angels and Archangels,
Sancte Abel, *Ora pro eo.*	Holy Abel, *Pray for him.*
Omnis chorus Justorum,	All ye choirs of the Just,
Sancte Abraham,	Holy Abraham,
Sancte Joannes Baptista,	St. John Baptist,
Sancte Joseph,	St. Joseph,
Omnes sancti Patriarchæ et Prophetæ, *Orate, &c.*	All ye holy Patriarchs and Prophets,
Sancte Petre, *Ora, &c.*	St. Peter,
Sancte Paule,	St. Paul,
Sancte Andrea,	St. Andrew,
Sancte Joannes,	St. John,
Omnes sancti Apostoli et Evangelistæ, *Orate, &c.*	All ye holy Apostles and Evangelists,
Omnes sancti Discipuli Domini, *Orate, &c.*	All ye holy Disciples of our Lord,
Omnes sancti Innocentes, *Orate, &c.*	All ye holy Innocents,
Sancte Stephane, *Ora, &c.*	St. Stephen,
Sancte Laurenti, *Ora, &c.*	St. Lawrence,
Omnes sancti Martyres, *Orate, &c.*	All ye holy Martyrs,
Sancte Silvester, *Ora, &c.*	St. Sylvester,
Sancte Gregori, *Ora, &c.*	St. Gregory,
Sancte Augustine, *Ora, &c.*	St. Augustin,

Latin	English
Omnes sancti Pontifices et Confessores, *Orate, &c.*	All ye holy Bishops and Confessors,
Sancte Benedicte, *Ora, &c.*	St. Benedict,
Sancte Francisce, *Ora, &c.*	St. Francis,
Omnes sancti Monachi et Eremitæ, *Orate, &c.*	All ye holy Monks and Hermits,
Sancta Maria Magdalena, *Ora, &c.*	St. Mary Magdalen,
Sancta Lucia, *Ora, &c.*	St. Lucy,
Omnes sanctæ Virgines et Viduæ, *Orate, &c.*	All ye holy Virgins and Widows,
Omnes Sancti et Sanctæ Dei,	All ye men and women, Saints of God,
Intercedite pro eo.	*Intercede for* him.
Propitius esto,	Be merciful,
Parce ei, Domine.	*Spare* him, *O Lord.*
Propitius esto,	Be merciful,
Exaudi nos, Domine.	*Graciously hear us, O Lord.*
Propitius esto,	Be merciful unto him,
Libera eum, *Domine.*	*Deliver* him, *O Lord.*
Ab ira tua,	From thy wrath,
A periculo mortis,	From the peril of death,
A mala morte,	From an evil death,
A pœnis inferni,	From the pains of hell,
Ab omni malo,	From all evil,
A potestate diaboli,	From the power of the devil,
Per Nativitatem tuam,	Through thy Nativity,
Per Crucem et Passionem tuam,	Through thy Cross and Passion,
Per Mortem et Sepulturam tuam,	Through thy Death and Burial,
Per gloriosam Resurrectionem tuam,	Through thy glorious Resurrection,
Per admirabilem Ascensionem tuam,	Through thine admirable Ascension,
Per gratiam Spiritus Sancti Paracliti,	Through the grace of the Holy Ghost the Paraclete,
In die judicii,	In the day of judgment,
Peccatores,	We sinners,

(Side responses: *Pray for him.* — *Libera eum, Domine.* — *O Lord, deliver him.*)

Te rogamus audi nos.	*Beseech thee, hear us.*
Ut ei parcas,	That thou spare him,
Te rogamus audi nos.	*We beseech thee, hear us.*
Kyrie eleison.	Lord have mercy.
Christe eleison.	*Christ have mercy.*
Kyrie eleison.	Lord have mercy.

Litany of the Most Holy Trinity.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Blessed Trinity, hear us.
Adorable Unity, graciously hear us.

God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Father, from whom are all things,
Son, through whom are all things,
Holy Ghost, in whom are all things,
Holy and undivided Trinity,
Father everlasting,
Only-begotten Son of the Father,
Spirit, who proceedest from the Father and the Son,
Co-eternal Majesty of Three Divine Persons,
Father the Creator,
Son the Redeemer,
Holy Ghost the Comforter,
Holy, holy, holy Lord God of hosts,
Who art, who wast, and who art to come,
God, Most High, who inhabitest eternity,
To whom alone are due all honour and glory,
Who alone doest great wonders,
Power infinite,
Wisdom incomprehensible,
Love unspeakable,
Have mercy on us.

Be merciful.
Spare us, O Holy Trinity.
Be merciful.
Graciously hear us, O Holy Trinity.

From all evil,
From all sin,
From all pride,
From all love of riches,
From all uncleanness,
From all sloth,
From all inordinate affection,
From all envy and malice,
From all anger and impatience,
From every thought, word, and deed, contrary to thy holy law,
From thy everlasting malediction,
Through thy almighty power,
Through thy plenteous loving-kindness,
Through the exceeding treasures of thy goodness and love,
Through the depths of thy wisdom and knowledge,
Deliver us, O Holy Trinity.

Through all thy unspeakable perfections,
Deliver us, O holy Trinity.
We sinners,
Beseech thee, hear us.
That we may ever serve thee alone,
That we may worship thee in spirit and in truth,
That we may love thee with all our heart, with all our soul, and with all our strength,
That, for thy sake, we may love our neighbour as ourselves,
That we may faithfully keep thy holy commandments,
That we may never defile our bodies and our souls with sin,
That we may go from grace to grace, and from virtue to virtue,
That we may finally enjoy the sight of thee in glory,
That thou wouldst vouchsafe to hear us,
We beseech thee, hear us.

O blessed Trinity,
We beseech thee, deliver us.
O blessed Trinity,
We beseech thee, save us.
O blessed Trinity,
Have mercy on us.
Lord have mercy.
Christ have mercy.
Lord have mercy.

℣. Blessed art thou, O Lord, in the firmament of heaven.

℟. And worthy to be praised, and glorious, and highly exalted for ever.

Let us pray.

Almighty and everlasting God, who hast given to thy servants, in the confession of the true faith, to acknowledge the glory of the Eternal Trinity, and in the power of Majesty to adore the Unity; grant, we beseech thee, that, by steadfastness in this faith, we may ever be defended from all adversities. Through our Lord Jesus Christ. Amen.

A Scriptural Litany.

(Abridged from the "Paradisus Animæ.")

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
God, the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
God, of whom, by whom, and in whom are all things, — Rom. xi. 36.
God, in whom we live, and move, and are, — Acts xvii. 28.
Have mercy, &c.

Who alone hast immortality, and dwellest in light inaccessible, — 1 Tim. vi. 16.
Whose majesty filleth the whole earth, — Ps. lxxi. 19.
Whom heaven and the heaven of heavens cannot contain, — 2 Kin. viii. 27.
Who hast made all things for thyself, — Prov. xvi. 4.
Who workest all things according to the counsel of thy will, — Eph. i. 11.
In whose hand is the soul of every living thing, and the spirit of all flesh, — Job xii. 10.
Who openest thine hand, and fillest with blessing every living creature, — Ps. cxliv. 16.
Who hast power to cast body and soul into hell, — Matt. x. 28.
Who dost great things and unsearchable, and wonderful things without number, — Job v. 9.
Whose eyes are brighter than the sun, beholding all the ways of men, — Eccl. xxiii. 28
Who catchest the wise in their craftiness, and disappointest the counsel of the wicked, — Job v. 13.
Who searchest the heart, and triest the reins, — Jer. xvii. 10.
Whose judgments are incomprehensible, and whose ways are unsearchable, — Rom. xi. 33.
Who art the Father of orphans, and the Judge of widows, — Ps. lxvii. 6.
Merciful and patient, of much compassion, and true, — Ps. lxxxv. 15.
Our protector, and our reward exceedingly great, — Gen. xv. 1.
King of kings, and Lord of lords, — 1 Tim. vi. 13.
King of ages, immortal and invisible, — 1 Tim. i. 17.

Have mercy on us.

Be merciful, *Spare us, O Lord.*
Be merciful, *Graciously hear us, O Lord.*

From all sin,
From pride and vain-glory,
From avarice and worldly solicitude,
From anger, resentment, and envy,
From calumny, detraction, and rash judgment,
From gluttony, drunkenness, and impurity,
From spiritual sloth, and the forgetfulness of our salvation,
From the abuse of thy grace, and a reprobate sense,
From the worm that never dieth, and the fire that shall never be extinguished,
From being deprived of the sight and enjoyment of thee,
Through thy almighty power and infinite wisdom,
Through thy incomprehensible majesty and eternal glory,
Through thy ineffable bounty and superabundant mercy,
Through all the humiliations and sufferings of thine only-begotten Son,

O Lord, deliver us.

We sinners, ***Beseech thee, hear us.***
That we may love thee, the Lord our God, with all our heart, with all our soul, and with all our mind,
That we may adore thee alone, and serve thee in holiness and righteousness all the days of our lives,
That we may never take thy holy name in vain,
That we may sanctify the feasts and holy days of the Church,
That we may give due honour and obedience to our parents and lawful superiors,
That we may not injure our neighbour in body, soul, or peace of mind,
That we may crucify the flesh, with its vices and concupiscences, and be ever clean of heart,
That we may not do to others what we would not have others do to us,
That we may not covet our neighbour's goods,
That thou wouldst make all grace abound in us,
That we may present our bodies a living sacrifice, holy and acceptable to thee,
That thou wouldst bring us to the kingdom which thou hast prepared for us from the foundation of the world,

We beseech thee, hear us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Glory be to the Father, &c.
As it was in the beginning, &c.

Let us pray.

O adorable Lord, in Three distinct and equal Persons One God, who requirest the homage of our reason by the belief of mysteries which are above our understanding, and that of our will by the observance of precepts which are mortifying to our natural inclinations; give us thy grace to perform this twofold duty, and grant that we may never oppose our uncertain reasoning to thy infallible truth, nor deliberately transgress thy most high and holy commands. Thus continuing until death in entire subjection to thee, may we come at last to the clear and perfect enjoyment of thee. Who livest and reignest world without end. Amen.

Litany of the Holy Ghost.

Lord have mercy. Christ have mercy.
Lord have mercy. Christ have mercy.

Lord have mercy.
Lord have mercy.
Holy Ghost, hear us.
Holy Ghost, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Holy Ghost, who proceedest from the Father and the Son,
Holy Ghost, co-equal with the Father and the Son,
Promise of the Father, most loving and most bounteous,
Gift of the most high God,
Ray of heavenly light,
Author of all good,
Source of living water,
Consuming Fire,
Burning Love,
Spiritual Unction,
Spirit of truth and of power,
Spirit of wisdom and of understanding,
Spirit of counsel and of fortitude,
Spirit of knowledge and of piety,
Spirit of the fear of the Lord,
Spirit of compunction and of penance,
Spirit of grace and of prayer,
Spirit of charity, peace, and joy,
Spirit of patience, longanimity, and goodness,
Spirit of benignity, mildness, and fidelity,
Spirit of modesty, continence, and chastity,
Spirit of adoption of the sons of God,
Holy Ghost, the Comforter,
Holy Ghost, the Sanctifier,
Who in the beginning didst move over the waters,
By whose inspiration spake the holy men of God,
Who didst overshadow Mary,
Who didst co-operate in the miraculous conception of the Son of God,
Who didst descend upon Him at his baptism,
Who, on the day of Pentecost, didst appear in fiery tongues upon the disciples of the Lord,
By whom we also are born again,
Who dwellest in us,
Who governest the Church,
Who fillest the whole world,

Have mercy on us.

Holy Ghost, *We beseech thee, hear us.*
That thou wouldst renew the face of the earth,
That thou wouldst shed abroad thy light in our hearts,
That thou wouldst write thy law in our hearts,
That thou wouldst inflame them with the fire of thy love,
That thou wouldst open to us the treasures of thy grace,
That thou wouldst teach us to ask for them according to thy will,
That thou wouldst enlighten us with thy heavenly inspirations,
That thou wouldst keep us to thyself by thy powerful attractions,
That thou wouldst grant to us the knowledge alone necessary,
That thou wouldst help us to love and bear with each other,
That thou wouldst lead us

We beseech thee, hear us.

in the way of thy commandments,
That thou wouldst make us obedient to thy inspirations,
That thou wouldst teach us to pray, and thyself pray within us,
That thou wouldst clothe us with love and compassion towards our brethren,
That thou wouldst inspire us with a horror of evil,
That thou wouldst direct us in the practice of good,
That thou wouldst give us the grace of all virtues,
That thou wouldst cause us to persevere in justice,
That thou wouldst be thyself our everlasting reward,

We beseech thee, hear us.

Lamb of God, who takest away the sins of the world,
Grant us thy Spirit.
Lamb of God, who takest away the sins of the world,
Pour down thy Holy Spirit upon us.
Lamb of God, who takest away the sins of the world,
Give unto us the Spirit of peace.
Holy Ghost, hear us.
Holy Ghost, graciously hear us.
Lord have mercy.
Christ have mercy.
Lord have mercy.

℣. Create in us a clean heart, O God.

℟. And renew a right spirit within us.

Let us pray.

Grant, O merciful Father, that thy divine Spirit may enlighten, inflame, and cleanse our hearts; that he may penetrate us with his heavenly dew, and make us fruitful in good works. Through Jesus Christ our Lord. Amen.

Litany of the Incarnate Word.

[Abridged from the "Paradisus Animæ."]

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Word made flesh,
Word full of grace and truth,
God by whom all things were made,

Have mercy, &c.

Lord God of Israel, blessed for evermore,
Only-begotten Son of God,
Saviour, Christ, and Lord,
Great God, Son of the Most High,
God with us, Emmanuel,
Only-begotten Son, who art in the bosom of the Father,
Well-beloved Son of God, in whom the Father is well pleased,
Wisdom set up from all eternity,
Image of the invisible God,

Have mercy on us.

Whose Name is above every name,
Who upholdest all things by the word of thy power,
Beginning of the creation of God,
First-born of every creature,
First-born among many brethren,
Heir of all things,
Flower of the field, and Lily of the valleys,
Bud of justice,
Angel of the Lord,
Angel of the Testament,
Star arisen out of Jacob,
Lion of the tribe of Judah,
Rod of Jesse,
Son of David,
Son of man,
Jesus of Nazareth,
Meek and humble of heart,
Good Shepherd, who givest thy life for thy sheep,
Shepherd and Bishop of our souls,
Saint of saints,
Prince of pastors,
Great Prophet, mighty in word and work,
Who wast sent to preach the gospel to the poor,
The Lord our lawgiver,
Light of the world,
True Light, which enlightenest every man that cometh into the world,
Key of David,
Ark of the testament.
Living Stone, elect of God,
Stone that art become the head of the corner,
Stone of foundation laid in the midst of Sion,
Prince of the kings of the earth,
Master and Lord,
King of kings and Lord of lords,
Have mercy on us.

Man of sorrows, acquainted with infirmity,
Who hast truly borne our infirmities,
By whose bruises we are healed,
Lamb without blemish,
Lamb slain from the beginning of the world,
Our Prince and Saviour,
My Lord and my God,
Salvation of God sent to the Gentiles,
The Propitiation for our sins,
The Apostle and High Priest of our confession,
The one Mediator between God and man,
Mediator of the New Testament,
Author and Finisher of faith,
First-begotten of the dead,
The Resurrection and the Life,
The Pasch and nourishment of our souls,
Who hast the keys of death and hell,
Our Advocate with the Father,
The Temple and the Lamp of the holy city,
Hope of mortals,
Tree of life,
Light of life,
Fountain of life,
The Beginning and the End,
Judge of the living and the dead,
God blessed for ever,
Have mercy on us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world,
Grant us thy peace.
Christ hear us.
Christ graciously hear us.

Let us pray.

O God, who, by thy co-eternal Wisdom, didst make man when he was not, and mercifully restore him when he was lost; grant, we beseech thee, that by the inspiration of the same Wisdom, we may both love thee with our whole soul, and fly to thee with our whole heart. Through the same Jesus Christ our Lord. Amen.

Litany of the Infant Jesus.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Infant Jesus, hear us.
Infant Jesus, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Infant Jesus,
Infant, very God,
Infant, Son of the living God,
Infant, Son of the Virgin Mary,
Infant, begotten before the morning star,
Infant, Word made flesh,
Infant, Wisdom of thy Father,
Infant, Purity of thy Mother,
Infant, only Son of thy Father,
Infant, First-Born of thy Mother,
Infant, Image of thy Father,
Infant, Creator of thy Mother,

Have mercy on us.

Infant, Splendour of thy Father,
Infant, Honour of thy Mother,
Infant, equal to thy Father,
Infant, subject to thy Mother,
Infant, Joy of thy Father,
Infant, Riches of thy Mother,
Infant, Gift of thy Father,
Infant, Offering of thy Mother,
Infant, precious Fruit of a Virgin,
Infant, Creator of man,
Infant, Power of God,
Infant, our God,
Infant, our Brother,
Infant, perfect Man from thy Conception,
Infant, ancient in wisdom from thy Childhood,
Infant, Father of ages,
Infant of days,
Infant, giving life, and nourished at the breast,
Infant, Eternal Word, and making thyself dumb,
Infant, weeping in the crib,
Infant, thundering in the heavens,
Infant, Terror of hell,
Infant, Joy of paradise,

Have mercy on us.

Infant, dreaded by tyrants,
Infant, desired by the Magi,
Infant, exiled from thy people,
Infant, King in exile,
Infant, Destroyer of idols,
Infant, Vindicator of the glory of God,
Infant, strong in weakness,
Infant, powerful in abasement,
Infant, Treasure of grace,
Infant, Fountain of love,
Infant, Author of the blessings of heaven,
Infant, Repairer of the evils of earth,
Infant, Head of the Angels,
Infant, Stem of the Patriarchs,
Infant, Word of the Prophets,
Infant, Expectation of nations,
Infant, Joy of the shepherds,
Infant, Light of the Magi,
Infant, Salvation of children,
Infant, Hope of the just,
Infant, Teacher of Doctors,
Infant, First-fruits of the Saints,

Have mercy on us.

Be merciful.
Spare us, O Infant Jesus.
Be merciful.
Graciously hear us, O Infant Jesus.

From the bondage of the children of Adam,
From the slavery of the devil,
From the corruption of the world,
From the lust of the flesh,
From the pride of life,
From an immoderate desire of knowledge,
From blindness of mind,
From perversity of will,
From our sins,
Through thy most pure Conception,
Through thy most humble Birth,
Through thy Tears,
Through thy most painful Circumcision,
Through thy most glorious Epiphany,
Through thy most devout Presentation,
Through thy most innocent Conversation in the world,
Through thy most holy Life,
Through thy Poverty,
Through thy Sorrows,
Through thy Labours and Travails,

Infant Jesus, deliver us.

Lamb of God, who takest away the sins of the world,
Spare us, O Infant Jesus.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Infant Jesus.
Lamb of God, who takest away the sins of the world,
Have mercy on us, O Infant Jesus.
Infant Jesus, hear us.
Infant Jesus, graciously hear us.

Let us pray.

O Lord Jesus, who didst vouchsafe so to annihilate the greatness of thy Incarnate Divinity and most Sacred Humanity, as to be born in time, and become a little child; grant that we may acknowledge Infinite Wisdom in the silence of a child, Power in weakness, Majesty in abasement; so that, adoring thy humiliations on earth, we may contemplate thy glories in heaven. Who, with the Father and the Holy Ghost, livest and reignest, God, for ever and ever. Amen.

Litany of the Life of Jesus Christ.

Lord have mercy.
Lord have mercy.
Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, sent into the world by the Father,
Jesus, conceived by the Holy Ghost,
Jesus, who didst put on the form of a servant,
Jesus, born of the Virgin Mary,
Jesus, adored by thy Mother,
Jesus, wrapped in swaddling clothes,
Jesus, cradled in a manger,
Jesus, nourished at a virgin's breast,
Jesus, manifesting thyself to shepherds,
Jesus, submitting to the law of circumcision,
Jesus, adored by the Magi,
Jesus, presented in the Temple,
Jesus, received into the arms of the just Simeon,
Jesus, exiled into Egypt,
Jesus, persecuted by Herod,
Jesus, brought up at Nazareth,
Jesus, found in the Temple in the midst of the Doctors,
Jesus, subject to thy Parents,
Jesus, baptised by John,
Jesus, tempted in the desert,
Jesus, choosing for thy disciples the poor and ignorant,
Jesus, assisting the afflicted,
Jesus, transfigured on the mountain,
Jesus, weeping over Jerusalem,
Jesus, entering Jerusalem as King of peace,
Jesus, driving the buyers and sellers from the Temple,
Jesus, washing thy disciples' feet,
Jesus, eating the Pasch with thy disciples,
Jesus, giving thy Body for food, and thy Blood for drink,
Jesus, praying in the Garden of Olives,*
Jesus betrayed by Judas,
Jesus, hated and despitefully treated,
Jesus, scourged and crowned with thorns,
Jesus, going up to Calvary,
Jesus, crucified between two thieves,
Jesus, made the scorn of men,
Jesus, dying upon the cross,
Jesus, after thy death, going down into hell,

Have mercy on us.

* This Litany may be connected with the following, by passing from this asterisk to that in the next page. Taken thus together, they form one continuous Litany.

Jesus, rising again for our justification,
Jesus, ascending into heaven,
Jesus, sitting down at the right hand of the Father,
Jesus, crowned with glory and honour,
Jesus, sending down on thy disciples the Holy Ghost the Paraclete,
Jesus, preparing for the just an eternal kingdom,

Have mercy on us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord Jesus.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord Jesus.
Lamb of God, who takest away the sins of the world,
Have mercy on us, O Lord Jesus.
Christ hear us.
Christ graciously hear us.

Let us pray.

O God, who willest not the death, but the conversion of sinners; look favourably on thy people, who, honouring the humiliations and the glories of thy holy life, fly to thy refuge with a contrite heart; and in thy merciful kindness turn from us war, famine, pestilence, and all the other scourges of thine anger. Who livest and reignest for ever and ever. Amen.

Litany of the Passion.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, the Eternal Wisdom,
Jesus, conversing with men,
Jesus, hated by the world,
Jesus, sold for thirty pieces of silver,
*Jesus, prostrate on the ground in prayer,
Jesus, strengthened by an angel,

Have mercy on us.

Jesus, in thine agony, bathed in a bloody sweat,
Jesus, betrayed by Judas with a kiss,
Jesus, bound by the soldiers,
Jesus, forsaken by thy disciples,
Jesus, brought before Annas and Caiaphas,
Jesus, struck by a servant on the face,
Jesus, accused by false witnesses,
Jesus, declared worthy of death,
Jesus, spit upon in the face,
Jesus, blindfolded,
Jesus, smitten on the cheek,
Jesus, thrice denied by Peter,
Jesus, delivered up to Pilate,
Jesus, despised and mocked by Herod,

Have mercy on us.

Jesus, clothed in a white garment,
Jesus, rejected for Barabbas,
Jesus, torn with scourges,
Jesus, bruised for our sins,
Jesus, esteemed as a leper,
Jesus, covered with a purple robe,
Jesus, crowned with thorns,
Jesus, struck with a reed upon the head,
Jesus, demanded for crucifixion by the Jews,
Jesus, condemned to an ignominious death,
Jesus, given up to the will of thine enemies,
Jesus, loaded with the heavy weight of the cross,
Jesus, led like a sheep to the slaughter,
Jesus, stripped of thy garments,
Jesus, fastened with nails to the cross,
Jesus, wounded for our iniquities,
Jesus, praying to thy Father for thy murderers,
Jesus, reputed with the wicked,
Jesus, blasphemed and scoffed at on the cross,
Jesus, reviled by the malefactor,
Jesus, promising Paradise to the penitent thief,
Jesus, commending St. John to thy Mother as her son,
Jesus, declaring thyself forsaken by thy Father,
Jesus, in thy thirst given gall and vinegar to drink,
Jesus, testifying that all things written concerning thee were accomplished,
Jesus, commending thy spirit into the hands of thy Father,
Jesus, obedient even to the death of the cross,
Jesus, pierced with a lance,
Jesus, made a propitiation for us,
Jesus, taken down from the cross,
Jesus, laid in the sepulchre,
Jesus, rising gloriously from the dead,
Jesus, ascending into heaven,
Jesus, our Advocate with the Father,
Jesus, sending down on thy disciples the Holy Ghost the Paraclete,
Jesus, exalting thy Mother above the choirs of Angels,
Jesus, who shalt come to judge the living and the dead,

Have mercy on us.

Be merciful.
Spare us, O Lord.
Be merciful.
Graciously hear us, O Lord.

From all evil,
From all sin,
From anger, hatred, and every evil will,
From war, famine, and pestilence,
From all dangers of mind and body,
From everlasting death,
Through thy most pure Conception,
Through thy miraculous Nativity,
Through thy humble Circumcision,
Through thy Baptism and holy Fasting,
Through thy Labours and Watchings,

Lord Jesus, deliver us.

Through thy cruel Scourging and Crowning,
Through thy Thirst, and Tears, and Nakedness,
Through thy precious Death and Cross,
Through thy glorious Resurrection and Ascension,
Through thy sending forth the Holy Ghost, the Paraclete,
In the day of judgment,

Lord Jesus, deliver us.

We sinners,
Beseech thee, hear us.
That thou wouldst spare us,
That thou wouldst pardon us,
That thou wouldst vouchsafe to bring us to true penance,
That thou wouldst vouchsafe mercifully to pour into our hearts the grace of the Holy Spirit,
That thou wouldst vouchsafe to defend and propagate thy holy Church,
That thou wouldst vouchsafe to preserve and increase all societies assembled in thy holy Name,
That thou wouldst vouchsafe to bestow upon us true peace, humility, and charity,
That thou wouldst vouchsafe to give us perseverance in grace and in thy holy service,
That thou wouldst vouchsafe to deliver us from unclean thoughts, the temptations of the devil, and everlasting damnation,
That thou wouldst vouchsafe to unite us to the company of thy Saints,
That thou wouldst vouchsafe graciously to hear us,

We beseech thee, hear us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ hear us.
Christ graciously hear us.
Lord have mercy.
Christ have mercy.
Lord have mercy.

℣. We adore thee, O Christ, and we bless thee.

℟. Because through thy holy Cross thou hast redeemed the world.

Let us pray.

O God, who for the redemption of the world wast pleased to be born, to be circumcised, to be rejected by the Jews, to be betrayed by the traitor Judas with a kiss, to be bound with thongs, to be led as an innocent lamb to the slaughter, and to be shamefully presented to the gaze of Annas, Caiaphas, Pilate, and Herod; to be accused by false witnesses, to be insulted with scourgings and revilings, to be spit upon and crowned with thorns, to be buffeted upon the face and struck with a reed, to be blindfolded, to be stripped of thy clothes, to be fastened with nails to the cross, to be hoisted up thereon, to be reckoned among thieves, to have gall and vinegar given thee to drink, and to be pierced with a lance; through these thy most holy Sufferings, which we, thy unworthy servants, devoutly call to mind, and by thy

holy Cross and by thy Death, deliver us (*or this thy servant N. in his agony*) from the pains of hell, and vouchsafe to conduct us whither thou didst conduct the thief who was crucified with thee. Who, with the Father and the Holy Ghost, livest and reignest, God, world without end. Amen.

Litany of the Holy Cross.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Have, &c.
Holy Cross, whereon the Lamb of God was offered for the sins of the world,
Deliver and save us.
Hope of Christians,
Pledge of the resurrection from the dead,
Shelter of persecuted innocence,
Guide of the blind,
Way of those who have gone astray,
Staff of the lame,
Consolation of the poor,
Restraint of the powerful,
Destruction of the proud,
Refuge of sinners,
Trophy of victory over hell,
Terror of demons,
Mistress of youth,
Save us, O holy Cross.
Succour of the distressed,
Hope of the hopeless,
Star of the mariner,
Harbour of the wrecked,
Rampart of the besieged,
Father of orphans,
Defence of widows,
Counsel of the just,
Judge of the wicked,
Rest of the afflicted,
Safeguard of childhood,
Strength of manhood,
Last hope of the aged,
Light of those who sit in darkness,
Splendour of kings,
Civiliser of the world,
Buckler impenetrable,
Wisdom of the foolish,
Liberty of slaves,
Knowledge of the ignorant,
Sure rule of life,
Heralded by prophets,
Preached by apostles,
Glory of martyrs,
Study of anchorites,
Chastity of virgins,
Joy of priests,
Save us, O holy Cross.
Foundation of the Church,
Salvation of the world,
Destruction of idolatry,
Stumbling-block of the Jews,
Condemnation of the ungodly,
Support of the weak,
Medicine of the sick,
Health of the leprous,
Strength of the paralytic,
Bread of the hungry,
Fountain of those that thirst,
Clothing of the naked,

Lamb of God, who wast offered on the cross for the sins of the world,
Spare us, O Lord.
Lamb of God, who wast offered on the cross for the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who wast offered on the cross for the sins of the world,
Have mercy on us.
Lord have mercy.
Christ have mercy.
Lord have mercy.

℣. We adore thee, O Christ, and we bless thee.

℟. Because through thy holy Cross thou hast redeemed the world.

Let us pray.

O God, who, for the redemption of the world, wast pleased to be born in a stable, and to die upon a cross; O Lord Jesus Christ, by thy holy Sufferings, which we, thy unworthy servants, devoutly call to mind, by thy holy Cross, and by thy Death, deliver us from the pains of hell, and vouchsafe to conduct us whither thou didst conduct the thief who was crucified with thee. Who livest and reignest eternally in heaven. Amen.

Litany of the Resurrection.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, Redeemer of mankind,
Jesus, who hast cleansed us by thy blood,
Jesus, Conqueror of sin and death,
Jesus, the Holy One and the Just,
Jesus, the First-Born from the dead,
Have mercy on us.

Jesus, the Second Adam,
Jesus, the Resurrection and the Life,
Jesus, the Author of life,
Jesus, the Author of our salvation,
Jesus, the God of Abraham, and of Isaac, and of Jacob,
Jesus, who by death didst destroy him who had the empire of death,
Jesus, who didst bring life and immortality to light,
Jesus, who didst lay down thy life for thy sheep,
Jesus, who hadst power to lay it down, and hadst power to take it up again,
Jesus, who, after three days, didst rise again from the dead,
Jesus, who didst rise very
Have mercy on us.

early in the morning on the first day of the week,
Jesus, who didst hasten to visit thy blessed Mother in her solitude,
Jesus, who didst appear to Mary Magdalen while it was yet dark,
Jesus, who didst graciously console her in her affliction,
Jesus, who didst send thy angels to announce to the women, that thou wast risen as thou hadst said,
Jesus, who didst suffer thyself to be seen of the women, and to be adored by them,
Jesus, who didst appear to Peter, the chief of the apostles,
Jesus, who didst appear, in another shape, to the two disciples going to Emmaus,
Jesus, who didst make thyself known unto them in the breaking of bread,
Jesus, who didst appear to the eleven, saying, Peace be unto you,
Jesus, who didst breathe upon them, and give unto them the Holy Ghost,
Jesus, who didst confirm the faith of Thomas, by shewing unto him thy hands and thy feet,
Jesus, who didst shew thyself again to thy disciples, at the sea of Tiberias,
Jesus, who didst commission Peter to feed thy lambs and thy sheep,
Jesus, who didst converse with thy disciples, upon the mountain of Galilee,
Jesus, who wast seen by more than five hundred brethren at once,
Jesus, who wast seen by James,
Jesus, who didst go in and out among thy apostles, speaking to them of the kingdom of God, and eating with them,
Jesus, who didst lead them out as far as Bethany, and, while they looked on, wast carried up to heaven,
Jesus, who shalt come again with great power and glory, to judge the living and the dead,

Have mercy on us.

Jesus, Son of God,
We sinners,
Beseech thee, hear us.
That we may put off the old man with his acts,
That we may put on the new man, who is created in justice and holiness of truth,
That we may walk in newness of life,
That we may grow in grace, and in the knowledge of thee,
That we may persevere unto the end,
That, having risen with thee, we may die no more,
That we may attain unto the resurrection of the just,
That thou wouldst vouchsafe to feed us continually with the bread of life,
That thou wouldst reform the body of our lowliness, and make it like unto the body of thy glory,
That we may have confidence before thee at thy coming,

We beseech thee, hear us.

That we may behold thy face with joy,
That we may be placed on thy right hand in the judgment,
That we may hear those words of joy: Come, ye blessed of my Father, possess ye the kingdom prepared for you from the foundation of the world,
That thou wouldst give us part in thy heavenly glory,
That thou wouldst give rest and peace to the faithful departed,
That with them we may obtain everlasting life,
That we may be with thee always, for ever and ever,

We beseech thee, hear us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord,
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ hear us.
Christ graciously hear us.

℣. Christ is risen. Alleluia.

℟. He is risen indeed, and hath appeared unto Simon. Alleluia.

Let us pray.

O God, who, by thine only-begotten Son, hast (this day) opened the passage to eternity, through his victory over death; vouchsafe, we beseech thee, so to confirm us by thy grace, that we may walk in all our ways like those who have been redeemed from sin. Through the same Jesus Christ our Lord. Amen.

Litany of Jesus glorified.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, King of Glory,
Jesus, Lord and Christ,
Jesus, Prince and Saviour,
Jesus, blessed and only mighty,
Jesus, who only hast immortality,

Have mercy on us.

Jesus, who didst ascend into heaven,
Jesus, who didst ascend above the stars into the heaven of heavens,
Jesus, who didst ascend to thy Father and our Father, to thy God and our God,
Jesus, who ledst captivity captive,
Jesus, who despoiledst principalities and powers, triumphing over them,
Jesus, who art exalted by the right hand of God,
Jesus, who art exalted far above all principality and power,

Have mercy on us.

Jesus, to whom all power

is given in heaven and earth,
Jesus, who art seated at the right hand of the Father,
Jesus, who art crowned with glory and honour,
Jesus, who art glorified with the glory which thou hadst with the Father before the world was,
Jesus, who art glorified, in thy Sacred Humanity, at the right hand of the Majesty on high,
Jesus, who must reign till thou hast put all things under thy feet,
Jesus, whose throne is for ever and ever,
Jesus, who art adored by all the Angels of God,
Jesus, who art anointed with the oil of gladness above thy fellows,
Jesus, who art the happiness of the Blessed,
Jesus, in whose presence is life,
Jesus, who hast opened the kingdom of heaven to all believers,
Jesus, who hast entered into heaven itself for us,
Jesus, the Mediator of the New Testament,
Jesus, our High Priest for ever, according to the order of Melchisedech,
Jesus, who always livest to make intercession for us,
Jesus, who art able to save for ever those that come unto God by thee,
Jesus, Head over all the Church,
Jesus, who didst send down the Holy Ghost on thy disciples,

Have mercy on us.

Jesus, who didst promise that whatsoever we asked in thy name thou wouldst do it,
Jesus, who art gone up into heaven, and yet art present with us in the Sacrament of the Altar,
Jesus, who didst assume thy blessed Mother with glory into heaven,
Jesus, who didst crown her with the brightest diadem of glory,
Jesus, who art gone to prepare a place for us,
Jesus, who shalt come again in like manner as thou wentest away,
Jesus, who didst promise new heavens and a new earth, wherein dwelleth justice,
Jesus, who livest for ever,
Jesus, Son of God,

Have mercy on us.

We sinners,
Beseech thee, hear us,
That we may seek the things that are above, and not the things that are upon earth,
That thou wouldst cleanse our consciences from dead works to serve the living God,
That we may live the rest of our time in the flesh, not after the desires of men, but according to the will of God,
That thou wouldst dwell in our hearts by faith,
That thou wouldst come unto us, and make thy abode with us,
That we may hold fast the confession of our hope without wavering,
That thou wouldst pour

We beseech thee, hear us.

down thy benedictions upon thy Church,
That thou wouldst order all things for the good of them that love thee,
That thou wouldst draw all men unto thee,
That thou wouldst fill our hearts with love and devotion to thy most holy Mother,
That thou wouldst give us confidence in the prayers of all thy Saints,
That thou wouldst come again and take us to thyself, that where thou art, we may be also,
That, when thou shalt appear, we may receive a never-fading crown of glory,
That we may behold thy glory,
That in thy light we may see light,
That thou wouldst have mercy on the souls of the faithful departed,
That thou wouldst let the light of thy countenance shine upon them,
That thou wouldst admit them to the joy of the beatific vision,
That thou wouldst hasten the day of thy appearing,
That thou wouldst hear us from thy holy place,

We beseech thee, hear us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ hear us.
Christ graciously hear us.

℣. God is ascended with jubilee. Alleluia.

℟. And the Lord with the sound of the trumpet. Alleluia.

Let us pray.

Grant, we beseech thee, Almighty God, that we who believe that thine only-begotten Son hath ascended (this day) into heaven, may ourselves also in heart and mind thither ascend, and dwell in heavenly places. Through the same Lord, &c.

Litany of the Blessed Sacrament.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven,
Have mercy on us.
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Living Bread, that camest down from heaven,
Hidden God and Saviour,
Corn of the elect,
Wine whose fruit are virgins,

Have mercy on us.

Bread of fatness, and royal Dainties,
Perpetual Sacrifice,
Clean Oblation,
Lamb without spot,
Most pure Feast,
Food of Angels,
Hidden Manna,
Memorial of the wonders of God,
Super-substantial Bread,
Word made flesh, dwelling in us,
Sacred Host,
Chalice of benediction,
Mystery of faith,
Most high and adorable Sacrament,
Most holy of all sacrifices,
True Propitiation for the living and the dead,
Heavenly Antidote against the poison of sin,
Most wonderful of all miracles,
Most holy Commemoration of the Passion of Christ,
Gift transcending all fulness,
Special Memorial of divine love,
Affluence of divine bounty,
Most august and holy Mystery,
Medicine of immortality,
Tremendous and life-giving Sacrament,
Bread made flesh by the omnipotence of the Word,
Unbloody Sacrifice,
Our Feast at once and our Fellow-guest,
Sweetest Banquet, at which Angels minister,
Sacrament of piety,
Bond of charity,
...st and Victim,
...ual Sweetness tasted ... proper source,

Have mercy on us.

Refreshment of holy souls,
Viaticum of such as die in the Lord,
Pledge of future glory,

Have, &c.

Be merciful.
Spare us, O Lord.
Be merciful.
Graciously hear us, O Lord.

From an unworthy receptio[n] of thy Body and Blood,
O Lord, deliver us.
From the lust of the flesh,
From the lust of the eyes,
From the pride of life,
From every occasion of sin,
Through the desire, wherewith thou didst desire to eat this Passover with thy disciples,
Through that profound humility, wherewith thou didst wash their feet,
Through that ardent charity, whereby thou didst institute this divine Sacrament,
Through thy precious Blood, which thou hast left us on our altars,
Through the Five Wounds of this thy most holy Body, which thou didst receive for us.

O Lord, deliver us.

We sinners,
Beseech thee, hear us.
That thou wouldst vouchsafe to preserve and increase our faith, reverence, and devotion towards this admirable Sacrament,
That thou wouldst vouchsafe to conduct us, through a true confession of our sins, to a frequent reception of the holy Eucharist,
That thou wouldst vouchsafe to deliver us from

We beseech thee, hear us.

all heresy, perfidy, and blindness of heart,
That thou wouldst vouchsafe to impart to us the precious and heavenly fruits of this most holy Sacrament,
That at the hour of death thou wouldst strengthen and defend us by this heavenly Viaticum,
Son of God,

We beseech thee, &c.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of theworld,
Graciously hear us, O Lord,
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ hear us.
Christ graciously hear us.

℣. Thou didst give them Bread from heaven. [Alleluia.]

℟. Containing in itself all sweetness. [Alleluia.]

Let us pray.

O God, who in this wonderful Sacrament hast left us a memorial of thy Passion; grant, we beseech thee, that we may so worthily reverence the sacred mysteries of thy Body and Blood, that we may continually find in our souls the fruit of thy redemption. Who livest and reignest, God, for ever and ever. Amen.

Litany of the Sacred Heart of Jesus.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus,
Heart of Jesus, hypostatically united with the Word of God,
Heart of Jesus, Sanctuary of the Divinity,
Heart of Jesus, Temple of the Holy Trinity,
Heart of Jesus, Abyss of wisdom,

Have mercy on us.

Heart of Jesus, Ocean of goodness,
Heart of Jesus, Throne of mercy,
Heart of Jesus, Treasure inexhaustible,
Heart of Jesus, of whose fulness we have all received,
Heart of Jesus, our Peace and our Atonement,
Heart of Jesus, Model of all virtues,
Heart of Jesus, infinitely loving, and infinitely worthy of love,
Heart of Jesus, Fountain of water springing up into everlasting life,
Heart of Jesus, in which the Father is well pleased,
Heart of Jesus, the Propitiation for our sins,

Have mercy on us.

Heart of Jesus, filled with bitterness for our sakes,
Heart of Jesus, sorrowful in the Garden even unto death,
Heart of Jesus, saturated with revilings,
Heart of Jesus, wounded with love,
Heart of Jesus, pierced with a lance,
Heart of Jesus, exhausted of thy blood upon the Cross,
Heart of Jesus, bruised for our sins,
Heart of Jesus, still outraged by ungrateful men in the most holy Sacrament of love,
Heart of Jesus, Refuge of sinners,
Heart of Jesus, Strength of the weak,
Heart of Jesus, Comfort of the afflicted,
Heart of Jesus, Perseverance of the just,
Heart of Jesus, Salvation of them that hope in thee,
Heart of Jesus, Hope of them that die in thee,
Heart of Jesus, sweet Support of those who worship thee,
Heart of Jesus, our Helper in our many and great tribulations,
Heart of Jesus, Delight of all the Saints,

Have mercy on us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ hear us.
Christ graciously hear us.

℣. Jesus, who art meek and humble of heart,

℟. Make our heart like unto thy Heart.

Let us pray.

Grant, we beseech thee, Almighty God, that, as in worshipping the most sacred Heart of thy well-beloved Son, we call to mind the special benefits which his love hath bestowed upon us, so we may ever enjoy the fruits which flow therefrom. Through the same Christ our Lord. Amen.

Litany of the Sacred Heart of Mary.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,

Have, &c.

Heart of Mary, *Pray for us.*
Heart of Mary, according to the Heart of God,
Heart of Mary, united to the Heart of Jesus,
Heart of Mary, organ of the Holy Ghost,
Heart of Mary, sanctuary of the Divine Trinity,

Pray for us.

Heart of Mary, tabernacle of God incarnate,
Heart of Mary, immaculate from thy creation,
Heart of Mary, full of grace,
Heart of Mary, blessed among all hearts,
Heart of Mary, throne of glory,
Heart of Mary, abyss of humility,
Heart of Mary, holocaust of divine love,
Heart of Mary, fastened to the cross with Jesus crucified,
Heart of Mary, comfort of the afflicted,
Heart of Mary, refuge of sinners,
Heart of Mary, hope of the agonising,
Heart of Mary, seat of mercy,

Pray for us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ hear us.
Christ graciously hear us.

℣. Immaculate Mary, meek and humble of heart.

℟. Make our heart according to the Heart of Jesus.

Let us pray.

O most merciful God, who, for the salvation of sinners and the refuge of the miserable, wast pleased that the Immaculate Heart of the blessed Virgin Mary should be most like in charity and pity to the Divine Heart of thy Son Jesus Christ; grant that we, who commemorate this most sweet and loving Heart, may, by the merits and intercession of the same blessed Virgin, merit to be found according to the Heart of Jesus. Through the same Christ our Lord. Amen.

Litany of the Immaculate Conception.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.

God the Father, Source of all sanctity,
God the Son, increated Sanctity,
God the Holy Ghost, Spirit of sanctity,
Most sacred Trinity, one God,

Have, &c.

Holy Mary, immaculate,
Virgin of virgins, immaculate,
Holy Virgin, by predestination immaculate,
Holy Virgin, in thy conception immaculate,
Holy Virgin, after thy conception immaculate,
Daughter of the Father, immaculate,
Mother of the Son, immaculate,
Spouse of the Holy Ghost, immaculate,

Pray for us.

Seat of the most Holy Trinity, immaculate,
Image of the Wisdom of God, immaculate,
Dawn of the Sun of Justice, immaculate,
Living ark of the body of Christ, immaculate,
Daughter of David, immaculate,
Guide to Jesus, immaculate,
Virgin, triumphing over original sin, immaculate,
Virgin, crushing the head of the serpent, immaculate,
Queen of heaven and earth, immaculate,
Gate of the heavenly Jerusalem, immaculate,
Dispenser of graces, immaculate,
Spouse of St. Joseph, immaculate,
Star of the world, immaculate,
Impregnable tower of the Church militant, immaculate,
Rose amid thorns, immaculate,
Olive of the fields, immaculate,
Model of all perfection, immaculate,
Cause of our hope, immaculate,
Pillar of our faith, immaculate,
Source of divine love, immaculate,
Sure sign of our salvation, immaculate,
Rule of perfect obedience, immaculate,
Pattern of holy poverty, immaculate,

Pray for us.

School of devotion, immaculate,
Abode of chaste modesty, immaculate,
Anchor of our salvation, immaculate,
Light of Angels, immaculate,
Crown of Patriarchs, immaculate,
Glory of Prophets, immaculate,
Lady and Mistress of Apostles, immaculate,
Support of Martyrs, immaculate,
Strength of Confessors, immaculate,
Diadem of Virgins, immaculate,
Splendour of all Saints, immaculate,
Sanctity of all Christians, immaculate,
Companion of devout souls, immaculate,
Joy of those who hope in thee, immaculate,
Health of the sick, immaculate,
Advocate of sinners, immaculate,
Terror of heretics, immaculate,
Protectress of all mankind, immaculate,
Patroness of those who honour thee, immaculate,

Pray for us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.

℣. In thy conception, O

Virgin Mary, thou wast immaculate.

℟. Pray for us to the Father, whose Son Jesus, conceived of the Holy Ghost, thou didst bring forth.[1]

Let us pray.

O Almighty and Eternal God, who didst prepare for thy Son a worthy habitation, by the immaculate conception of the blessed Virgin Mary; we beseech thee, that, as thou didst preserve her from every stain of sin, through the merits of the pre-ordained atonement of Jesus Christ, so thou wouldst grant, that we also may come without spot to thee. Through the same Jesus Christ our Lord. Amen.

Litany of the Holy Name of Mary.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Son of Mary, hear us.
Son of Mary, graciously hear us.

Heavenly Father, of whom Mary is the Daughter,
Eternal Word, of whom Mary is the Mother,
Holy Spirit, of whom Mary is the Spouse,
Divine Trinity, of whom Mary is the Handmaid,
Have mercy, &c.

Mary, Mother of the Living God,
Mary, Daughter of the Light Eternal,
Mary, our light,
Mary, our sister,
Mary, flower of Jesse,
Mary, issue of kings,
Mary, chief work of God,
Mary, the beloved of God,
Mary, immaculate virgin,
Mary, all fair,
Mary, light in darkness,
Mary, our sure rest,
Mary, house of God,
Mary, sanctuary of the Lord,
Mary, altar of the Divinity,
Mary, Virgin Mother,
Mary, embracing thy Infant God,
Mary, reposing with Eternal Wisdom,
Mary, ocean of bitterness,
Mary, suffering with thy only Son,
Mary, pierced with a sword of sorrow,
Mary, torn with a cruel wound,
Mary, sorrowful even to death,
Mary, bereft of all consolation,
Mary, submissive to the law of God,
Mary, standing by the cross of Jesus,
Mary, our lady,
Mary, our queen,
Pray for us.

[1] Pope Pius VI. granted an indulgence of one hundred days, to be gained each time the above versicle is recited with devotion and contrition.

Mary, queen of glory,
Mary, glory of the Church triumphant,
Mary, blessed queen,
Mary, advocate of the Church militant,
Mary, queen of mercy,
Mary, consoler of the Church suffering,
Mary, exalted above the Angels,
Mary, crowned with twelve stars,
Mary, fair as the moon,
Mary, bright as the sun,
Mary, distinguished above all,
Mary, seated at the right hand of Jesus,
Mary, our hope,
Mary, our sweetness,
Mary, glory of Jerusalem,
Mary, joy of Israel,
Mary, honour of our people,
Mary, our Lady of the Immaculate Conception,
Mary, our Lady of the Assumption,
Mary, our Lady of Dolours,
Mary, our Lady of Mercy,
Mary, our Lady, Star of the sea,
Mary, our Lady of the Rosary, *Pray for us.*
Mary, our Lady of Victory,
Mary, our Lady of La Trappe,
Mary, our Lady of Mount Carmel, *Pray, &c.*
Lamb of God, who didst rejoice Mary,
Spare us, O Lord Jesus.
Lamb of God, who didst afflict Mary,
Graciously hear us, O Lord Jesus.
Lamb of God, who didst glorify Mary,
Have mercy on us, O Lord Jesus.
Son of Mary, hear us.
Son of Mary, graciously hear us.

℣. I will declare thy name unto my brethren.

℟. I will praise thee in the assembly of the faithful.

Let us pray.

O Almighty God, who beholdest thy servants earnestly desirous to place themselves under the shadow of the name and protection of the most holy Virgin Mary; vouchsafe, we beseech thee, that, by her charitable intercession, we may be delivered from all evil on earth, and may arrive at everlasting joys in heaven. Through Jesus Christ our Lord. Amen.

Litany of the Life of the Blessed Virgin Mary.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God, *Have, &c.*
Holy Mary, *Pray for us.*

Holy Virgin, sprung from the race of David,
Holy Virgin, espoused to the just Joseph,
Holy Virgin, bound by an inviolable vow of chastity,
Holy Virgin, gloriously saluted by the Angel,
Holy Virgin, full of grace,
Holy Virgin, blessed among all women,
Holy Virgin, conceiving by the operation of the Holy Ghost,
Holy Virgin, bearing in thy womb the Man-God,
Holy Virgin, Mother of the Lord,
Holy Virgin, Mother of the true Solomon,
Holy Virgin, visiting thy cousin Elizabeth,
Holy Virgin, blest land, whence sprung the Saviour,
Holy Virgin, holy gate, through which the King of heaven alone may pass,
Holy Virgin, journeying to Bethlehem with thy spouse Joseph,
Holy Virgin, bringing into the world thy divine Son,
Holy Virgin, laying the Son of God in a manger,
Holy Virgin, visited by the shepherds,
Holy Virgin, saluted by the Magi,
Holy Virgin, presenting thy Son to be circumcised,
Holy Virgin, submitting to the law of purification,
Holy Virgin, offering thy dear Son in the temple,
Holy Virgin, flying into Egypt to save thy Child,
Holy Virgin, returning from Egypt into the land of Israel,

Pray for us.

Holy Virgin, leading an obscure life at Nazareth,
Holy Virgin, keeping the feasts prescribed by the law,
Holy Virgin, afflicted at the loss of thy Child, when he was twelve years old,
Holy Virgin, seeking thy child for three days sorrowing,
Holy Virgin, honouring with thy presence the marriage-feast of Cana,
Holy Virgin, graciously representing to thy Son the want of wine,
Holy Virgin, obtaining a miracle by thy intercession,
Holy Virgin, following thy Son in his ministrations,
Holy Virgin, sharing the sorrows of thy Son,
Holy Virgin, standing at the foot of the cross,
Holy Virgin, confided by thy Son to the beloved disciple,
Holy Virgin, pierced with a sword of sorrow,
Holy Virgin, filled with the Holy Spirit on the day of Pentecost,
Holy Virgin, called Blessed by all generations,
Holy Virgin, reigning in heaven,

Pray for us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

Let us pray.

Protect, O Lord, thy servants by thy gracious and abundant help, and grant that our confidence in the protection of the blessed Mary ever Virgin may obtain for us security against all enemies and all dangers. Through our Lord Jesus Christ. Amen.

Litany of the Seven Dolours of the Blessed Virgin Mary.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven, *Have, &c.*
God the Son, Redeemer of the world, *Have, &c.*
God the Holy Ghost, *Have, &c.*
Holy Trinity, one God, *Have, &c.*
Mother of dolours, *Pray for us.*
Thou who didst find no room in the inn, *Pray for us.*
Who wast forced to take refuge in a stable, *Pray for us.*
Who didst lay thy First-born in a manger, *Pray for us.*
Who didst witness with compassion the Circumcision of thy Son, *Pray for us.*
Who didst hear that thy Son was set as a sign that should be contradicted, *Pray for us.*
Who didst hear that thine own soul should be pierced with a sword, *Pray for us.*
Who wast fain to fly into Egypt with thy Son, *Pray for us.*
Who didst grieve for the murder of the Innocents, *Pray for us.*
Who for three days didst seek sorrowing thy Son, lost in the Temple, when he was twelve years old, *Pray for us.*
Who didst painfully note the constant hatred of the Jews against Him, *Pray for us.*
Who, on the day of the Last Supper, didst bid a sad farewell to thy Son going to Jerusalem to suffer, *Pray for us.*
Who didst learn that He was betrayed by Judas, and led away captive, *Pray for us.*
Who didst see Him delivered up as a malefactor to the chief priests, *Pray for us.*
Who didst hear that He was falsely accused, *Pray for us.*
Who didst learn that His blessed face was struck with a fearful blow, *Pray for us.*
Who didst hear that He was most cruelly treated by the Jews and by the soldiers, *Pray for us.*
Who didst hear thy Son rejected for Barabbas, *Pray for us.*
Who didst behold Him beaten with scourges and crowned with thorns, *Pray for us.*
Who didst hear the unjust

sentence pronounced against Him,
Who didst go to meet thy Son loaded with the weight of the Cross,
Who didst hear His blessed hands and feet being pierced with dreadful nails,
Who didst receive the last words of thy Son upon the Cross,
Who didst stand by Him in his agony,
Who didst receive into thy maternal bosom the lifeless body of thy Son, taken down from the Cross,
Who, after the body of thy Son was buried, didst return home all sad and desolate,
Pray for us.

O Queen of martyrs,
O Mirror of the afflicted,
O Comfort of the weak,
O Strength of the fearful,
O Refuge of sinners,
Through the most bitter Passion and Death of thy Son,
Deliver us, O Queen of Martyrs.
Through the most poignant sorrows of thy heart,
Through thy exceeding sadness and desolation,
Through thy extreme anguish,
Through thy groans and tears,
Through thy maternal compassion,
Through thy most powerful patronage,
From immoderate sadness,
From a pusillanimous spirit,
From every occasion and danger of sin,
From the snares of the devil,
From hardness of heart,
From impenitence,
From sudden and unprepared-for death,
From eternal damnation,
Deliver us, O Queen of Martyrs.

We sinners,
Beseech thee, hear us.
That thou wouldst vouchsafe to preserve us by thy patronage in true faith, hope, and charity,
That thou wouldst vouchsafe to obtain for us from thy Son perfect sorrow and repentance for our sins,
That thou wouldst vouchsafe to bring consolation and assistance to those who call upon thee,
That thou wouldst vouchsafe to succour us in the agony of death,
That thou wouldst vouchsafe to obtain for us a happy end,
We beseech thee, hear us.

Mother of God,
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ hear us.
Christ graciously hear us.
Lord have mercy.
Christ have mercy.
Lord have mercy.

℣. In all our tribulations and afflictions,

℟. Succour us, O most blessed Virgin Mary.

Let us pray.

O Lord Jesus Christ, grant, we beseech thee, that the bless-

ed Virgin Mary thy Mother, whose most sacred soul was pierced with the sword of sorrow in the hour of thy Passion, may intercede for us with thy mercy, now and at the hour of our death, through thine own merits, O Jesus, Saviour of the world. Who, with the Father and the Holy Ghost, livest and reignest, God, world without end. Amen.

Litany of the Holy Angels.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven, *Have, &c.*
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Holy Mary, Queen of Angels, *Pray for us.*
Holy Mother of God,
Holy Virgin of virgins,
St. Michael, who wast ever the defender of the people of God,
St. Michael, who didst drive from heaven Lucifer and his rebel crew,
St. Michael, who didst cast down to hell the accuser of our brethren,
St. Gabriel, who didst expound to Daniel the heavenly vision,
St. Gabriel, who didst foretell to Zachary the birth and ministry of John the Baptist,
St. Gabriel, who didst announce to Mary the Incarnation of the Divine Word,
St. Raphael, who didst lead Tobias safe through his journey to his home again,
St. Raphael, who didst deliver Sara from the devil,
St. Raphael, who didst restore his sight to Tobias the elder,
All ye holy Angels, who stand upon the high and lofty throne of God, *Pray for us.*
Who cry to him continually, Holy, holy, holy,
Who dispel the darkness of our minds, and give us light,
Who are the messengers of heavenly things to men,
Who have been appointed by God to be our guardians,
Who always behold the face of our Father who is in heaven,
Who rejoice over one sinner doing penance,
Who struck the Sodomites with blindness,
Who led Lot out of the midst of the ungodly,
Who ascended and descended on the ladder of Jacob,
Who delivered the divine law to Moses on mount Sinai,

Who brought good tidings when Christ was born,
Who ministered to Him in the desert,
Who comforted Him in his agony,
Who sat in white garments at His sepulchre,
Who appeared to the disciples as He went up into heaven,
Who shall go before Him bearing the standard of the Cross, when He cometh to judgment,
Who shall gather together the elect at the end of the world,
Who shall separate the wicked from among the just,
Who offer to God the prayers of them that pray,
Who assist us at the hour of death,
Who carried Lazarus into Abraham's bosom,
Who conduct to heaven the souls of the just, cleansed from every stain,
Who perform signs and wonders by the power of God,
Who are sent to minister for those who shall receive the inheritance of salvation,
Who would cure Babylon, and when she will not be cured, depart and forsake her,
Who are set over kingdoms and provinces,
Who have often put to flight armies of enemies,
Who have often delivered God's servants from prison, and other perils of this life,
Who have often consoled the holy Martyrs in their torments,
Who are wont to cherish with peculiar care the prelates and princes of the Church, and all that are under their charge,
All ye holy orders of blessed Spirits, *Pray for us.*

From all dangers,
Deliver us, O Lord, by thy holy Angels.
From the snares of the devil,
From all heresy and schism,
From plague, famine, and war,
From sudden and unlooked-for death,
From everlasting death, *Deliver us, &c.*

We sinners,
Beseech thee, hear us.
Through thy holy Angels,
That thou wouldst spare us,
That thou wouldst pardon us,
That thou wouldst vouchsafe to govern and preserve thy holy Church,
That thou wouldst vouchsafe to protect our Apostolic Prelate, and all ecclesiastical orders,
That thou wouldst vouchsafe to grant peace and security to kings and all Christian princes,
That thou wouldst vouchsafe to give and preserve the fruits of the earth,
That thou wouldst vouchsafe to grant eternal rest to all the faithful departed, *We beseech thee, hear us.*

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,

Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Lord have mercy.
Christ have mercy.
Lord have mercy.

Our Father, &c. (*secretly*).

℣. Bless the Lord, all ye his Angels.

℟. Ye that are mighty in strength, that fulfil his commandments, hearkening unto the voice of his words.

℣. Bless the Lord, all ye his hosts,

℟. Ye ministers of his, that do his will.

℣. He hath given his Angels charge concerning thee.

℟. To keep thee in all thy ways.

℣. The Angel of the Lord shall encamp round about them that fear him.

℟. And shall deliver them.

℣. In the sight of the Angels will I sing unto thee, O my God.

℟. I will worship toward thy holy temple, and will give praise unto thy name, O Lord.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

Let us pray.

O God, who dispensest the services of angels and men in a wonderful order; mercifully grant that our life may be protected on earth by those who always do thee service in heaven. Through Jesus Christ our Lord. Amen.

Litany of the Holy Angel-Guardian.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven, *Have, &c.*
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Holy Mary, Queen of Angels, *Pray for us.*
Holy Angel, my guardian,
Holy Angel, my prince,
Holy Angel, my monitor,
Holy Angel, my counsellor,
Holy Angel, my defender,
Holy Angel, my steward,
Holy Angel, my friend,
Holy Angel, my negotiator,
Holy Angel, my intercessor,
Holy Angel, my patron,
Holy Angel, my director,
Holy Angel, my ruler,
Holy Angel, my protector, *Pray for us.*
Holy Angel, my comforter,
Holy Angel, my brother,
Holy Angel, my teacher,
Holy Angel, my shepherd,
Holy Angel, my witness,
Holy Angel, my helper,
Holy Angel, my watcher,
Holy Angel, my conductor,
Holy Angel, my preserver,
Holy Angel, my instructor,
Holy Angel, my enlightener,
Lamb of God, who takest away the sins of the world,

Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ hear us.
Christ graciously hear us.

℣. Pray for us, O holy Angel-guardian.

℟. That we may be made worthy of the promises of Christ.

Let us pray.

Almighty, everlasting God, who, in the counsel of thy ineffable goodness, hast appointed to all the faithful, from their mother's womb, a special Angel-guardian of their body and soul; grant that I may so love and honour him whom thou hast so mercifully given me, that, protected by the bounty of thy grace, and by his assistance, I may merit to behold, with him and all the angelic host, the glory of thy countenance in the heavenly country. Who livest and reignest, world without end. Amen.

A PRAYER TO ONE'S ANGEL-GUARDIAN.

O most faithful companion, appointed by God to be my guardian, my protector and defender, and who never leavest my side; how shall I thank thee for thy faithfulness and love, and for all the benefits which thou hast conferred upon me? Thou watchest over me while I sleep; thou comfortest me when I am sad; thou liftest me up when I am down; thou avertest the dangers that threaten me; thou warnest me of those that are to come; thou withdrawest me from sin, and excitest me to good; thou exhortest me to penance when I fall, and reconcilest me to God. Long ago should I have been thrust down into hell, unless by thy prayers thou hadst turned away from me the anger of God. Leave me not, nor forsake me ever, I beseech thee; but still comfort me in adversity, restrain me in prosperity, defend me in danger, assist me in temptations, lest at any time I fall beneath them. Offer up in the sight of the Divine Majesty my prayers and groanings, and all my works of piety, and make me to persevere in grace, until I come to everlasting life. Amen.

Litany of St. Joseph.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.

Christ hear us
Christ graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Have, &c.
Holy Mary, Spouse of Joseph,
Holy Joseph, Spouse of the Virgin Mary,
Nursing-father of Jesus,
Man according to God's own heart,
Faithful and prudent servant,
Guardian of the virginity of Mary,
Companion and solace of Mary,
Most pure in virginity,
Most profound in humility,
Most fervent in charity,
Most exalted in contemplation,
Who wast declared to be a just man by the testimony of the Holy Ghost himself,
Pray for us.
Who wast enlightened above all in heavenly mysteries,
Who wast the chosen minister of the counsels of the Most High,
Who wast taught from above the mystery of the Incarnate Word,
Who didst journey to Bethlehem with Mary, thy Spouse, being great with child,
Who, finding no place in the inn, didst betake thyself to a stable,
Who wast thought worthy to be present when Christ was born and laid in a manger,
Who didst bear in thine arms the Son of God,
Who didst receive the blood of Jesus at his Circumcision,
Who didst present him to the Lord in the Temple, with Mary his Mother,
Who, at the warning of the Angel, didst fly into Egypt with the Child and his Mother,
Who, when Herod was dead, didst return with them into the land of Israel,
Who for three days, with Mary his Mother, didst seek sorrowing the Child Jesus, when he was lost at Jerusalem,
Who, after three days, didst find him with joy sitting in the midst of the Doctors,
Who hadst the Lord of lords subject to thee on the earth,
Pray for us.
Who wast the happy witness of His hidden life and sacred words,
Who didst die in the arms of Jesus and Mary,
Whose praise is in the Gospel: The Husband of Mary, of whom was born Jesus,
Humble imitator of the Incarnate Word,
Powerful support of the Church,
Our advocate,
St. Joseph, hear us.
Our patron,
St. Joseph, graciously hear us.
In all our necessities,
St. Joseph, help us.
In all our distresses,
In the hour of death,
Through thy most chaste espousals,
St. &c.

Through thy paternal care and fidelity,
Through thy love of Jesus and Mary,
Through thy labours and toils,
Through all thy virtues,
Through thy exalted honour and eternal blessedness,
Through thy faithful intercession,
St. Joseph, help us.
We, thy clients,
Beseech thee, hear us.
That thou wouldst vouchsafe to obtain for us from Jesus the pardon of our sins,
That thou wouldst vouchsafe to commend us faithfully to Jesus and Mary,
That thou wouldst vouchsafe to obtain for all, both virgins and married, the chastity belonging to their state,
That thou wouldst vouchsafe to obtain for all Congregations perfect love and concord,
That thou wouldst vouchsafe to direct all rulers and prelates in the government of their subjects,
That thou wouldst vouchsafe to assist all parents in the Christian education of their children,
That thou wouldst vouchsafe to protect all those that rely upon thy patronage,
That thou wouldst vouchsafe to support, with thy paternal help, all Congregations instituted under thy name and patronage,
That thou wouldst vouchsafe to visit and stand by us, with Jesus and Mary, in the last moment of our life,
That thou wouldst vouchsafe to succour, by thy prayers and intercession, all the faithful departed,
O chaste Spouse of Mary,
O faithful Nursing-father of Jesus,
Holy Joseph,
We beseech thee, hear us.
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ hear us.
Christ graciously hear us.

℣. Pray for us, O blessed Joseph.

℟. That we may be made worthy of the promises of Christ.

Let us pray.

O God, who didst choose St. Joseph to be the Spouse of blessed Mary ever Virgin, and to be the Guardian and Nursing-father of thy beloved Son our Lord Jesus Christ; we humbly beseech thee to grant us, through his patronage and merits, such purity of mind and body, that, being clean from every stain, and clothed with the true marriage-garment, we may, by thy great mercy, be admitted to the heavenly nuptials. Through the same Jesus Christ our Lord. Amen.

Litany of St. Anne.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven, *Have, &c.*
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
St. Anne, *Pray for us.*
St. Anne, mother of the Virgin Mary,
St. Anne, spouse of Joachim,
St. Anne, mother-in-law of Joseph,
St. Anne, ark of Noah,
St. Anne, ark of the covenant,
St. Anne, mount Horeb,
St. Anne, rod of Jesse,
St. Anne, fruitful tree,
St. Anne, fruit-bearing vine,
St. Anne, sprung from the blood of kings,
St. Anne, joy of Angels,
St. Anne, grace of Patriarchs,
St. Anne, oracle of Prophets,
St. Anne, praise of all Saints,
St. Anne, glory of Priests and Levites,
St. Anne, cloud full of dew,
St. Anne, cloud of light,
St. Anne, cloud of brightness,
St. Anne, vessel full of grace,
St. Anne, mirror of obedience,
St. Anne, mirror of patience,
St. Anne, mirror of compassion,
St. Anne, mirror of devotion,
St. Anne, bulwark of the Church,
St. Anne, refuge of sinners,
St. Anne, protectress of Christians,
St. Anne, deliverer of captives,
St. Anne, consolation of the married,
St. Anne, mother of widows,
St. Anne, directress of virgins,
St. Anne, harbour of safety for voyagers,
St. Anne, sure road for travellers,
St. Anne, support of the weak,
St. Anne, health of the sick,
St. Anne, light of the blind,
St. Anne, tongue of the dumb,
St. Anne, ear of the deaf,
St. Anne, comforter of the afflicted,
St. Anne, succour of all those who call upon thee,
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ Jesus, hear us.

Christ Jesus, graciously hear us.

℣. Pray for us, St. Anne.

℟. That we may be made worthy of the promises of Christ.

Let us pray.

O almighty and eternal God, who didst vouchsafe to choose St. Anne to bring into the world the Mother of thy only Son; mercifully grant to us, we beseech thee, who devoutly honour her memory, grace to obtain, through her merits, the blessings of eternal life. Who livest and reignest, world without end. Amen.

A PRAYER,[1] IN HONOUR OF THE BLESSED VIRGIN AND ST. ANNE.

Hail, full of grace, the Lord is with thee; thy grace be with me. Blessed art thou among women, and blessed be St. Anne, thy mother, from whom thou didst proceed without stain of sin, O Virgin Mary: but of thee was born Christ Jesus, Son of the living God. Who liveth and reigneth God, &c. Amen.

Litany of St. Francis Xavier.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven, *Have, &c.*
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Holy Mary, Virgin Mother of God, *Pray for us.*
St. Ignatius, founder of the Society of Jesus,
St. Francis Xavier, the glory and second pillar of thine order,
Apostle of the Indies and Japan, *Pray for us.*
Legate of the Holy Apostolic See,
Preacher of the truth, and doctor of the nations,
Vessel of election, to carry the name of Jesus Christ to the kings of the earth,
Shining light to those who sat in the shadow of death,
Full of a burning zeal for the glory of God,
Unwearied propagator of the Christian faith,
Most watchful shepherd of souls,
Most constant meditator on divine things,

[1] Pius VII. granted one hundred days indulgence to those who should say the above prayer, and a plenary indulgence on July 26th, to those who shall have recited it at least ten times a month.

Most faithful follower of Jesus Christ,
Most ardent lover of evangelical poverty,
Most perfect observer of religious obedience,
Who didst burn with the fire of divine love,
Who didst generously despise all earthly things,
Most able guide in the way of perfection,
Model of apostolic men,
Model of all virtues,
Light of infidels, and master of the faithful,
Angel in life and manners,
Patriarch in affection and care of God's people,
Prophet mighty in word and works,
Whom all nations and the Church have with one voice associated with the glorious choir of Apostles,
Who wast adorned with the crown of virgins,
Who didst aspire to the palm of martyrs,
Confessor in virtue and profession of life,
In whom we reverence, through the divine goodness, the merits of all Saints,
Whom the winds and the sea obeyed,
Who didst take by assault the cities that had revolted from Jesus Christ,
Who wast the terror of the armies of the infidels,
Scourge of demons, and destroyer of idols,
Powerful defence against shipwreck,
Health of the sick, and salvation of sinners,
Father of the poor, and refuge of the miserable,
Sight to the blind, and strength to the lame,
Protector in time of war, famine, and plague,
Wonderful worker of miracles,
Who wast endued with the gift of tongues,
Who wast endued with the wondrous power of raising the dead,
Resounding trumpet of the Holy Ghost,
Light and glory of the East,

Pray for us.

Through the cross, which thou didst so often raise among the Gentiles,
We beseech thee, hear us.
Through the faith, which thou didst so marvellously propagate,
Through thy miracles and prophecies,
Through the perils and shipwrecks which thou didst endure,
Through thy pains and labours, in the midst of which thou did so ardently exclaim: Still more, still more!
Through thy heavenly raptures, in the midst of which thou didst so fervently exclaim: Enough, Lord, enough!
Through the glory and happiness which now thou dost enjoy in heaven,

We beseech thee, hear us.

Friend of the heavenly Bridegroom,
Intercede for us.
Blessed Francis Xavier, beloved of God and men,
Intercede for us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ hear us.
Christ graciously hear us.
℣. Pray for us, St. Francis Xavier.
℟. That we may be made worthy of the promises of Christ.

Let us pray.

O God, who dost glorify those who glorify thee, and who art honoured in the honour which we render to thy Saints; mercifully grant that, in celebrating the glorious memory of the blessed Francis Xavier, we may feel in ourselves the happy effects of his powerful intercession with thee. Through our Lord Jesus Christ, who reignest for ever and ever. Amen.

Litany of St. Aloysius Gonzaga.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Have, &c.
Holy Mary,
Holy Virgin of virgins,
Holy Mother of God,
St. Aloysius Gonzaga,
Full of the benedictions of God,
Filled with the Holy Ghost,
Most beloved of Christ,
Delight of the Blessed Virgin,
Most chaste youth,
Angelical youth,
Model of humility,
Lover of poverty,
Perfect in obedience,
Pray for us.
Admirable in patience,
Despiser of riches,
Enemy of vanities,
Scorner of dignities,
Honour of princes,
Gem of nobility,
Flower of innocence,
Mirror of mortification,
Brilliant ornament of the Company of Jesus,
Most tenderly devout,
Most zealous observer of thy rule,
Most desirous of the salvation of souls,
Particular client of St. Ignatius,
Most worthy confessor of Jesus Christ,
Most constant adorer of the Holy Eucharist,
Most devoted servant of the Blessed Virgin,
All-powerful in heaven,
Vanquisher of demons,
Glory of youth,
Patron of young students,
Mirror of virgins,
Pray for us.

Most sweet comforter of the afflicted,
Most sure resource of the sick,
Burning light of the Church,
Powerful worker of miracles,
Our aid and our protector, *Pray for us.*
Be merciful.
Spare us, O Lord.
Be merciful.
Graciously hear us, O Lord.
From the lust of the eyes,
From the lust of the flesh,
From the pride of life,
By the merits and intercession of St. Aloysius,
By his angelical purity,
By his sanctity and glory, *O Lord, &c.*
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ hear us.
Christ graciously hear us.

℣. Pray for us, St. Aloysius.
℟. That we may be made worthy of the promises of Christ.

Let us pray.

O most holy Aloysius, who wast so happy as to be preserved, even from thy childhood, pure from all the contagions of the world, and didst constantly live for God alone; obtain for us by thy prayers, we beseech thee, that we may be able to die continually to this wicked world, and serve God with ardour and fidelity. Look in pity on our miseries, and by thy protection keep us ever firmly attached to the law of the Lord. Extend over us thy favouring hand, and be our blessed succour, that by thy help we may escape the innumerable dangers of the world, and the cruel enemies of our salvation. Direct our hearts in the way of all those virtues of which thou hast given us so many and so just examples, to the end that, following in thy steps, we may be found worthy to praise God with thee on earth, and to chant his mercies through all eternity.

O holy Aloysius, adorned with angelic graces, I, thy most unworthy and devoted servant, recommend to thee especially the chastity of my soul and body. I beseech thee, by thy angelic purity, to commend me to the immaculate Lamb, Christ Jesus, and to his most holy Mother, Virgin of virgins, and to preserve me from every grievous sin. Permit me not to defile myself with any stain of impurity; and when thou shalt see me in temptation, or in danger of sinning, drive far from my heart all unclean thoughts and affections, and, awakening in me the remembrance of eternity and of Jesus crucified, engrave deeply in my heart a holy fear of God, and inflame me with divine love; so that, by imitating thee on earth, I may merit to be associated with thee in the enjoyment of God in heaven. Amen.

Litany of St. Stanislas Kotska.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Have, &c.
Holy Mary,
Holy Mother of God,
Holy Mary, conceived without sin,
St. Stanislas Kotska,
Destined to the service of God from thy conception,
Faithful follower of Jesus Christ,
Well-beloved child of Mary,
Called by her to the Company of Jesus,
Faithful to the vocation and grace of God,
Most worthy son of St. Ignatius,
Fair ornament of the Company of Jesus,
Model and patron of novices,
Enemy of the world and of its riches,
Contemner of human glory,
Severe chastiser of thine innocent flesh,
Admirable in thy matchless purity,
Vanquisher of every evil passion,
Exact observer of religious discipline,
Pray for us.
Devout adorer of the Sacrament of the Altar,
Treasure of heavenly graces,
Mirror of obedience, humility, and patience,
Model of candour, modesty and piety,
Ardent lover of evangelical poverty,
Wise above thy years,
Lover of brotherly charity,
Penetrated with self-contempt,
Victim of divine love,
Example of Christian youth,
Honoured with the sensible Presence of the Infant Jesus,
An angel in thy life and manners,
Fed by Angels with bread from heaven,
An apostle in zeal and merits,
A martyr in faith and in desire,
A confessor in constant piety,
Ushered into heaven amid a choir of virgins,
Perfect in all virtues, notwithstanding thy short life,
The ornament and glory of thy ancestors,
The stay and prop of thrones,
The refuge and the safety of all who call upon thee,
Illustrious in the miracles wrought both before and after thy decease,
Most blessed citizen of the heavenly Jerusalem,
Pray for us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ hear us.
Christ graciously hear us.

℣. Pray for us, St. Stanislas.

℟. That we may be made worthy of the promises of Christ.

Let us pray.

O God, who, amongst other miracles of thy wisdom, hast bestowed even in tender age the grace of matured sanctity; grant, we beseech thee, that, redeeming the time by instant labour, after the example of blessed Stanislas, we may hasten to enter into eternal rest. Through Christ our Lord. Amen.

Litany of St. Vincent of Paul.[1]

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Have, &c.
Holy Mary,
St. Vincent of Paul,
St. Vincent, who at the tenderest age didst display a wisdom most mature,
St. Vincent, who, from thy childhood, wast full of pity and compassion,
St. Vincent, who, like David, from a simple shepherd becamest the ruler and pastor of the people of God,
Pray for us.
St. Vincent, who in thy captivity didst preserve a perfect freedom,
St. Vincent the just man, who livedst by faith,
St. Vincent, always supported on the firm anchor of a Christian hope,
St. Vincent, always inflamed with the fire of charity,
St. Vincent, truly simple, upright, and fearing God,
St. Vincent, true disciple of Jesus Christ, always meek and humble of heart,
St. Vincent, perfectly mortified in heart and mind,
St. Vincent, ever animated with the spirit of Jesus Christ,
Pray for us.
St. Vincent, generous main-

[1] This Litany is intended especially for the members of the Brotherhood of St. Vincent of Paul.

tainer of the glory of God,
St. Vincent, ever inwardly burning, and ever outwardly transported, with zeal for souls,
St. Vincent, who in Christian poverty didst find the precious pearl, and the rich treasure of the Gospel,
St. Vincent, like to the angels in thy purity,
St. Vincent, ever faithful in obedience, and ever victorious in word,
St. Vincent, from thy earliest years constantly devoted to works of charity,
St. Vincent, who didst fly with most diligent care the slightest appearance of evil,
St. Vincent, who, in all thine actions, didst aspire to the practice of the most perfect virtue,
St. Vincent, who, like a rock, remainedst immovable amidst the stormy sea of this world,
St. Vincent, who, constant as the sun in its course, wentest ever onward in the paths of truest wisdom,
St. Vincent, always invincible by all the arrows of adversity,
St. Vincent, as patient in suffering as thou wast indulgent in forgiving,
St. Vincent, ever docile and obedient son of the holy Roman Church,
St. Vincent, who hadst exceeding horror of the novel ways and subtle words of heresy,

Pray for us.

St. Vincent, destined by a special Providence to announce the Gospel to the poor,
St. Vincent, tender father and perfect model of ecclesiastics,
St. Vincent, prudent founder of the Congregation of the Mission,
St. Vincent, wise institutor of the order of the Sisters of Charity,
St. Vincent, always tender in compassionating, and always prompt in relieving, all the necessities of the poor,
St. Vincent, equally fervent in the practice of prayer and in the ministry of the word,
St. Vincent, perfect imitator of the life and virtues of Jesus Christ,
St. Vincent, who didst persevere to the end in eschewing evil and doing good,
St. Vincent, who, as in life so in death, wast most precious in the sight of God,

Pray for us.

[St. Vincent, who by the knowledge of absolute truth, by the love of sovereign goodness, by the joys of a blessed eternity, possessest perfect happiness,
Pray for the members of the Church, and especially for the members of this brotherhood.]

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world,
Have mercy on us.

℣. The Lord hath led the just man through right ways.

℟. And shewed unto him the kingdom of God.

Let us pray.

Great God, who, by an effect of thine infinite goodness, hast renewed, in our days, in the apostolic charity and humility of thy blessed servant Vincent, the spirit of thy well-beloved Son, to preach the Gospel to the poor, relieve the afflicted, console the miserable, and add new lustre to the ecclesiastical order; grant, we beseech thee, through his powerful intercession, that we also, being delivered from the great misery of sin, may labour to please thee by the practice of the same humility. Through Jesus Christ our Lord, &c. Amen.

Litany for the Faithful Departed.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven,
Have mercy on the souls of the faithful departed.
God the Son, Redeemer of the world, *Have, &c.*
God the Holy Ghost, *Have, &c.*
Holy Trinity, one God, *Have, &c.*
Holy Mary, *Pray for the souls, &c.*
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
All ye Angels and Archangels,
All ye orders of Blessed Spirits,
St. John Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. John,
All ye holy Apostles and Evangelists,
St. Stephen, *Pray for the souls of the faithful departed.*
St. Laurence,
All ye holy Martyrs,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
All ye holy Bishops and Confessors,
All ye holy Doctors,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Catherine,
St. Barbara,
All ye holy Virgins and Widows,
All ye Saints of God,
Be merciful.
Spare them, O Lord.
Be merciful.
Graciously hear us, O Lord.

From all evil,
From thy wrath,
From the rigour of thy justice,
From the power of the devil,
From the gnawing worm of conscience,
From long-enduring sorrow,
From cruel flames,
From intolerable cold,
From horrible darkness,
From dreadful weeping and wailing,
Through thine admirable Conception,
Through thy holy Nativity,
Through thy most sweet Name,
Through thy Baptism and holy Fasting,
Through thy most profound Humiliation,
Through thy prompt Obedience,
Through thine infinite Love,
Through thy Sorrow and Anguish,
Through thy Bloody Sweat,
Through thy Bonds,
Through thy Scourging,
Through thy Crowning with thorns,
Through thy Carrying of the Cross,
Through thy most cruel Death,
Through thy Five most holy Wounds,
Through thy most bitter Cross and Passion,
Through thy holy Resurrection,
Through thine admirable Ascension,
Through the coming of the Holy Ghost the Paraclete,
In the day of judgment,

O Lord, deliver them.

We sinners,
Beseech thee, hear us.
Thou who forgavest Magdalen, and hearkenedst to the prayer of the thief,
Thou who savest freely thine elect,
Thou who hast the keys of death and hell,
That thou wouldst be pleased to deliver the souls of our parents, relations, friends, and benefactors, from the pains of hell,
That thou wouldst be pleased to have mercy on those of whom no special remembrance is made on earth,
That thou wouldst be pleased to grant them all the pardon and remission of their sins,
That thou wouldst be pleased to fulfil all their desires,
That thou wouldst be pleased to receive them into the company of the Blessed,

We beseech thee, hear us.

King of awful majesty,
Son of God,
Lamb of God, who takest away the sins of the world,
Grant unto them rest.
Lamb of God, who takest away the sins of the world,
Grant unto them rest.
Lamb of God, who takest away the sins of the world,
Grant unto them rest everlasting.
Christ hear us.
Christ graciously hear us.
Lord have mercy.
Christ have mercy.
Lord have mercy.
From the gate of hell,
Deliver their souls, O Lord.

O Lord, hear my prayer.
And let my cry come unto thee.

Let us pray.

O God, the Creator and Redeemer of all the faithful, grant unto the souls of thy servants departed the remission of all their sins; that, by pious supplications, they may obtain the pardon which they have always desired. Grant this, O God, who livest and reignest for ever and ever. Amen.

O eternal God, who, besides the general precept of charity, hast commanded a particular respect to parents, kindred, and benefactors; grant, we beseech thee, that, as they were the instruments by which thy providence bestowed on us our birth, education, and innumerable other blessings, so our prayers may be the means to obtain for them a speedy release from their excessive sufferings, and free admittance to thine infinite joys. Through Jesus, &c.

℣. Eternal rest give unto them, O Lord.

℟. And let perpetual light shine upon them.

℣. May they rest in peace.

℟. Amen.

Another Litany for the Faithful Departed.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Jesus receive our prayers.
Lord Jesus, grant our petitions.

O God the Father, Creator of the world,
Have mercy on the souls of the faithful departed.

O God the Son, Redeemer of mankind,
Deliver the souls of the faithful departed.

O God the Holy Ghost, Perfecter of the elect,
Accomplish the bliss of the souls of the faithful departed.

O sacred Trinity, Three Persons and One God,
Give rest to the souls of the faithful departed.

Blessed Virgin Mary, who, by a special privilege of grace, wast triumphantly assumed into the kingdom of thy Son,

Blessed Angels, who, ordering aright the first act of your will, were immediately settled in an unchangeable state of felicity,

Blessed Patriarchs, whose spirits were filled with joy, when the Desired of all nations brought redemption to your long captivity,

Blessed Prophets, who,

Pray for the souls, &c.

having patiently awaited the coming of the Messias, were at length refreshed with the happy visit of his divine Person,

O all ye blessed Saints, who, after the glorious Resurrection of your Saviour, were by him translated from the bosom of Abraham to the clear vision of God,

Blessed Apostles, who, at the last and terrible day, shall sit on the twelve thrones, judging the tribes of Israel,

Blessed Disciples of our Lord, who, following his sacred steps in the narrow path of perfection, went straight on to the heavenly Jerusalem,

Blessed Martyrs, who, passing through the red sea of your own blood, without journeying through a tedious wilderness, entered immediately into the Land of Promise,

Blessed Confessors, who, despising the vanities here below, and placing your affections on the joys above, are arrived at the full possession of all your desires,

Blessed Virgins, who, watching continually with your lamps prepared, were ready, at the first voice of the chaste Spouse of heaven, to enter with him into the marriage-chamber,

O all ye holy Saints, who, not retaining at your death the least irregular adherence to any creature, were perfectly capable of an immediate union with your Creator,

Pray for the souls of the faithful departed. / *Pray, &c.*

Be merciful, O Lord,
And pardon their sins.
Be merciful, O Lord,
And hear our prayers.

From the shades of death, where they sit, deprived of the blissful light of thy countenance,

From the evils to which their defective mortifications in this world have exposed them in the other,

From thine anger, which now too late they grieve to have provoked by their negligence and ingratitude,

From the bonds of sin, wherein they remain entangled by the disorder of their affections,

From the pains of Purgatory, justly inflicted on them as the proper effects of their sins,

From that dreadful prison, whence there is no release till they have paid the last farthing,

From all their torments, incomparably greater than the sharpest pains of this life,

By thy never-failing mercy and compassion towards the frailties of human nature,

By the infinite merits of thy death upon the Cross, where thou reconciledst the world to thy Father,

By thy victorious Descent into hell, to break

Deliver them, O Lord.

asunder the chains of death, and free such as were imprisoned,
By thy glorious Resurrection from the grave, when thou openedst the kingdom of heaven to believers,
By thy triumphant Ascension into heaven, when thou ledst captivity captive, and promisedst to prepare a place for thy servants,
By thy dreadful Coming to judge the world, when the works of every one shall be tried by fire,

Deliver them, O Lord.

We sinners,
Beseech thee, hear us.
That it would please thee to hasten the day of visiting thy faithful, detained in the receptacles of sorrow, and transport them to the City of eternal peace,
That it would please thee to shorten the time of expiation of their sins, and graciously admit them into thy holy sanctuary, where no unclean thing can enter,
That it would please thee, through the prayers and alms of thy Church, and especially through the adorable Sacrifice of thy Altar, to receive them into the tabernacles of rest, and crown their longing hopes with everlasting fruition,
That the blessed vision of Jesus may comfort them, and the glorious light of his cross shine upon them,
That thy holy Angels may bring them into the land of the living, and the glorious Queen of Saints present them before thy throne,
That the venerable Patriarchs may meet them, and all the ancient Prophets rejoice to see them,
That the sacred college of Apostles may open to them the gates of bliss, and the victorious army of Martyrs conduct them to thy palace,
That the blessed company of Confessors may place them in seats of eternal glory, and the chaste train of Virgins, with heavenly anthems, congratulate their reception,
That the whole triumphant Church may celebrate the jubilee of their deliverance, and all the choirs of Angels sing hymns of joy for their new and never-ending happiness,
That, in the midst of all these triumphs, the souls that are delivered may themselves adore the glorious Author of their happiness, and in their white robes eternally sing: Alleluia! salvation to our God, who sitteth upon the throne, and to the Lamb that redeemed us by his blood, and made us kings to reign with him for ever,

We beseech thee, hear us.

Son of God,
Lamb of God, who wilt come with glory to judge the living and the dead,

Give rest to the souls of the faithful departed.
Lamb of God, at whose presence the earth shall be moved, and the heavens melt away,
Give rest to the souls of the faithful departed.
Lamb of God, in whose blessed book of life all their names are written,
Give eternal rest to the souls of the faithful departed.

Ant. Deliver us, O Lord, from death eternal in that tremendous day, when the heavens shall be moved and the earth: when thou shalt come to judge the world by fire.

℣. Deliver us, O Lord, in that tremendous day.

℟. And place us with the Blessed at thy right hand for ever.

℣. O Lord, hear my prayer.

℟. And let my cry come to thee.

Prayers *as above*, p. 684.

Litany of Penance.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.

God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
God of all goodness, who willest not the death of a sinner, but rather that he should be converted and live,
Who pardonedst not the Angels that sinned, but cast them down to hell for all eternity,
Who, when Adam fell, didst call him to confession and repentance for his sin,

Have mercy on us.

Who didst preserve Noah from the flood, and from the lot of the ungodly, by saving him in the ark,
Who didst draw Loth from the midst of sinners,
Who, softened by the prayers of Moses, didst forgive the sins of the backsliding people,
Who didst pardon the sin of David, after his confession and repentance,
Who didst spare Achab when he humbled himself in penance,
Who didst graciously hear the penitent Manasses, and establish him on his throne,
Who didst grant pardon to the Ninevites, when they did penance for their sins in fasting, and in sackcloth and ashes,
Who didst succour the Machabees, when they fasted and lay in ashes,

Have mercy on us.

Who didst command thy priests to weep, and pray, and offer sacrifice for the people,
Who didst come into the world to save sinners,
Who, when thou wouldst redeem the world, didst send as thy messenger John Baptist, the preacher of penance.
Who didst fast forty days and forty nights,
Who didst prevent, with thy grace, Matthew, sitting at the receipt of custom,
Who didst bear witness that the Publican, humbly striking his breast, was justified,
Who didst deliver the paralytic from his infirmity, when thou hadst forgiven him his sins,
Who, by the example of the Prodigal son, didst offer to sinners the hope of pardon,
Who didst make known to the woman of Samaria the fountain of living water,
Who didst bring salvation to the house of Zacheus, repenting of his sins, and making restitution fourfold,
Who didst exercise thy mercy in behalf of the woman taken in adultery,
Who didst receive publicans and sinners, and didst eat with them,
Who didst forgive Magdalen her many sins, because she loved much,
Who, looking tenderly on Peter, who denied thee, didst bring him to compunction and to tears,
Who didst promise Paradise to the penitent thief,
Who lovest all thy creatures, and hatest nothing that thou hast made,
Who givest to sinners both place and time for repentance,
Who didst come to seek and to save that which was lost,
Who hast pity on all men, and hidest the sins of those who truly repent,
Who wouldst have mercy, and not sacrifice,
Who, when we repent, rememberest our sins no more,
God, most merciful and patient, tender and loving-kind, notwithstanding all our sins,

Have mercy on us.

We sinners,
Beseech thee, hear us.
That thou wouldst vouchsafe to lead us to a true repentance,
That we may judge ourselves, and so escape thy judgment,
That we may bring forth in due time worthy fruits of penance,
That, denying ungodliness and worldly desires, we may live soberly, justly, and godly,
That sin may not reign in our mortal body,
That we may not love the world, nor the things of the world,
That we may work out our salvation with fear and trembling,
Son of God,

We beseech thee, hear us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ hear us.
Christ graciously hear us.
℣. O Lord, hear our prayer.
℟. And let our cry come unto thee.

Let us pray.

O most gracious and most merciful God, look with compassion on the frailty of our mortal nature, and sustain our endeavours by thy grace, that, through thy boundless mercy, we may obtain the pardon of all our sins, persevere constantly in thy service, and in the end attain unto everlasting life. Through Jesus Christ our Lord, &c. Amen.

Litany[1] of Intercession for England.

Remember not, O Lord, our offences, nor those of our parents; neither take thou vengeance of our sins.
Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Jesus, receive our prayers.
Lord Jesus, receive our petitions.
God the Father, Creator of the world,
God the Son, Redeemer of mankind,
God the Holy Ghost, Perfecter of the elect,
Sacred Trinity, three Persons and one God,
Have mercy on us.
Holy Mary, Mother of God,
Pray for England.
Holy Mary, Queen of Angels, who alone destroyest all heresies,
Holy Mary, Virgin of virgins,* whose eminent sanctity our Lord hath honoured with so many miracles,
St. Michael,* prince of the Church,
St. Gabriel,* glorious messenger of our Saviour's Incarnation,
St. Raphael,* faithful guide of those who have lost their way,
Holy Angel, to whose pious custody this province is committed,
All ye holy Angels and blessed Spirits of heaven,* who celebrate with joy the conversion of sinners,
St. John Baptist,* precur-
Pray for England.

[1] Commonly used on a Thursday.
* This Litany may be abridged by terminating each invocation at the asterisk.

sor of the Messias, and great example of penance,
All ye holy Patriarchs and Prophets,* friends of God, and advancers of his truth,
St. Peter,* prince of the Apostles, and supreme pastor of Christ's sheep,
St. Paul,* doctor of the Gentiles, who, of a persecutor, becamest a preacher,
St. Andrew,* first disciple of Christ, and constant lover of the cross,
All ye holy Apostles and Evangelists,* chief planters of the Christian faith, and zealous maintainers of Catholic unity,
St. George, our principal patron,
St. Alban, our first martyr,
St. Thomas of Canterbury, who, as a faithful shepherd, laidst down thy life in defence of the Church,
All ye holy Martyrs of this nation,* who voluntarily lost your lives here to find them in a joyful eternity,
St. Gregory, most vigilant Bishop of the Universal Church,* whose pious zeal sent missioners from Rome for the conversion of our ancestors,
St. Augustin, Apostle of this nation,* by whom our forefathers were reclaimed from paganism and infidelity,
St. Bede, most venerable Confessor,* by whose religious life and learned writings the Catholic faith was eminently propagated amongst us,

Pray for England.

All ye holy Bishops and Confessors, by whose wisdom and sanctity this island was once a flourishing seminary of religion,
St. Helen, most holy queen,* and mother of the first Christian emperor,
St. Ursula, most blessed martyr,* who diedst in the glorious defence of faith and chastity,
St. Winefride, most admirable virgin,* even in this unbelieving generation still miraculous,
All ye holy Saints of this nation,* who, amidst the innumerable joys of heaven, still retain a particular charity for the salvation of your country,
All ye holy Saints of all places,* who, though divided here in several regions, were united in the same faith, and now enjoy one common felicity,

Pray for England.

Be merciful,
Spare us, O Lord.
Be merciful.
Graciously hear us, O Lord.
From the dangers most justly threatening our sins,
From the spirit of pride, rebellion, and apostacy,
From the spirit of hypocrisy, profaneness, and sacrilege,
From the presumption of private opinion, and contempt of the authority of thy Church,
From schism, heresy, and all blindness of heart,

Deliver England, O Lord.

From gluttony, drunkenness, and the false liberty of an undisciplined life,
Deliver England, O Lord.
We sinners,
Beseech thee, hear us.
That it may please thee to hasten the conversion of this our miserable country, and reunite it to the ancient faith and communion of thy Church,
That it may please thee particularly to have mercy on our relations, friends, and benefactors, and open their eyes to see the beauty of thy truth, and embrace it,
That it may please thee to comfort and strengthen thy servants, who suffer for the Catholic faith,
That it may please thee not to permit the weakest of us, by any temptation whatsoever, to fall away from thee and thy truth,
That it may please thee to assist with thy special grace those good pastors who venture their lives for their flock,
That it may please thee daily to augment in them the fire of thy love and the zeal of gaining souls,
That it may please thee to preserve the Catholics of this land from all sin and scandal,
That it may please thee so to adorn their lives with solid piety, that others, seeing their good works, may glorify thee our heavenly Father,
That it may please thee to enlighten the hearts of all schismatics with thy powerful grace,
That it may please thee to shew them the danger of their state, and the great importance of eternal salvation,
That it may please thee mercifully to look down from heaven on the tears of the afflicted, and the blood of so many martyrs, who have spent their lives, and suffered death to convert us to thee,

We beseech thee, hear us.

Son of God,
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ hear us.
Christ graciously hear us.

Let us pray.

Almighty and everlasting God, whose judgments are righteous and counsels unsearchable; who visitest the iniquity of the fathers upon the children, unto the third and fourth generation, and yet at length rememberest mercy; forgive, we beseech thee, the sins of our forefathers, and turn away thy wrath from their posterity: deliver the ignorant from being seduced by false teachers, and the learned from being abused by their passions, and the whole nation from the spirit of contradiction, licentiousness, and discord; that instead of so many divisions and changes in reli-

gion, under which they labour, they may be again restored to that unity of mind, steadiness of faith, and tranquillity of conscience, which is no where to be sought but in the communion of thy Church, nor possible to be found but by the conduct of thy grace. Through our Lord Jesus Christ. Amen.

Litany of our Lady of Sorrows.[1]

Latin		English	
Kyrie eleison.		Lord have mercy.	
Christe eleison.		Christ have mercy.	
Kyrie eleison.		Lord have mercy.	
Christe audi nos.		Christ hear us.	
Christe exaudi nos.		Christ graciously hear us.	
Pater de cœlis Deus,	*Miserere nobis.*	God the Father of heaven,	
Fili Redemptor mundi Deus,		God the Son, Redeemer of the world,	*Have mercy, &c.*
Spiritus Sancte Deus,		God the Holy Ghost,	
Sancta Trinitas, unus Deus,		Holy Trinity, one God,	
Sancta Maria,		Holy Mary,	
Sancta Dei Genitrix,		Holy Mother of God,	
Sancta Virgo virginum,		Holy Virgin of virgins,	
Mater crucifixa,		Mother crucified,	
Mater dolorosa,		Mother sorrowful,	
Mater lacrymosa,		Mother tearful,	
Mater afflicta,		Mother afflicted,	
Mater derelicta,		Mother forsaken,	
Mater desolata,		Mother desolate,	
Mater filio orbata,		Mother bereft of thy child,	
Mater gladio transverberata,	*Ora pro nobis.*	Mother transfixed with the sword,	
Mater ærumnis confecta,		Mother consumed with grief,	*Pray for us.*
Mater angustiis repleta,		Mother filled with anguish,	
Mater cruci corde affixa,		Mother crucified in heart,	
Mater mæstissima,		Mother most sad,	
Fons lacrymarum,		Fountain of tears,	
Cumulus passionum,		Mass of suffering,	
Speculum patientiæ,		Mirror of patience,	
Rupes constantiæ,		Rock of constancy,	
Ancora confidentiæ,		Anchor of confidence,	
Refugium derelictorum,		Refuge of the forsaken,	
Clypeus oppressorum,		Shield of the oppressed,	
Debellatrix incredulorum,		Subduer of the unbelieving,	

[1] This Litany was written by Pius VII. in his captivity, who granted a plenary indulgence to all who recite it with a contrite heart on Fridays.

Latin	English
Solatium miserorum,	Comfort of the wretched,
Medicina languentium,	Medicine of the sick,
Fortitudo debilium,	Strength of the weak,
Portus naufragantium,	Harbour of the wrecked,
Sedatio procellarum,	Allayer of tempests,
Recursus mœrentum,	Resource of mourners,
Terror insidiantium,	Terror of the treacherous,
Thesaurus fidelium,	Treasure of the faithful,
Oculus Prophetarum,	Eye of Prophets,
Baculus Apostolorum,	Staff of Apostles,
Corona Martyrum,	Crown of Martyrs,
Lumen Confessorum,	Light of Confessors,
Margarita Virginum,	Pearl of Virgins,
Consolatio Viduarum,	Consolation of Widows,
Lætitia Sanctorum omnium, *Ora pro nobis.*	Joy of all Saints, *Pray for us.*
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,
Parce nobis, Jesu.	*Spare us, O Jesus.*
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,
Exaudi nos, Jesu.	*Graciously hear us, O Jesus.*
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,
Miserere nobis, Jesu.	*Have mercy on us, O Jesus.*
Respice super nos, libera nos, salva nos ab omnibus angustiis in virtute Jesu Christi. Amen.	Look down upon us, deliver us from all trouble in the power of Jesus Christ. Amen.
Scribe, Domina, vulnera tua in corde meo, ut in eis legam dolorem et amorem: dolorem, ad sustinendum per te omnem dolorem: amorem, ad contemnendum pro te omnem amorem.	Imprint, O Lady, thy wounds upon my heart, that I may read therein sorrow and love: sorrow, to endure every sorrow for thee; love, to despise every love for thee.

Credo. Salve regina. Three Ave Marias, in honour of the most holy heart of Mary.

The Golden Litany.

Lord have mercy on us.

Christ have mercy on us; and grant us strength of soul, inward and outward, that we may serve thee to the pleasure of thy will.

O Lord God, Father of heaven, by thy heavenly virtue,
O Son of God, Redeemer of the world,
O Holy Ghost, one God, with the Father and the Son, *Have, &c.*

O Lord God, by thine increate and undivided Trinity,
By thy godly being,
By thy godly nature,
By thine infinite beauty,
By thyself, and all goodness that thou beholdest in thyself,
By the creation of heaven *Have mercy on us.*

and earth, and all things that are in them,
By thy goodness, which thou hadst in the creation of man to thine image and likeness,
By that great love, wherewith thou didst predestinate to repair fallen man,
By that ineffable love, whereby thou chosest Mary, most pure virgin, to be thy mother,
By that most holy name, Mary, which descended and flowed from the high throne of the glorious Trinity,
By the Immaculate Conception of thy blessed Virgin Mother,
By her most holy Nativity,
By her virginity and great meekness,
By that meek affection and love which drew thee from the bosom of the Father into the womb of the Virgin,
By the humility of thy high majesty, which disdained not to descend into the womb of the Virgin Mary,
For the frailty of man, which thou loathedst not to take willingly for our sins,
For thy holy Nativity, wherein thou didst vouchsafe to be born of a woman,
For that unspeakable delight and gladness, which thy blessed Mother had in thy Nativity,
By that cold crib thou layest in, wrapped in poor clothes and fed with maiden's milk,
By the great joy of the shepherds, who worshipped thee lying in the crib,
For that painful Circumcision and shedding of thy precious blood, and for the virtue of thy Holy Name Jesus, and all thy blessed names,
For the oblation and the prayers of the three kings,
For that blessed oblation, wherein thou wert offered to thy Father in the temple,
For thy flight into Egypt, and all the pains thou sufferedst there with thy blessed Mother,
For thy coming again from Egypt unto Nazareth, and thy meek obedience wherewith thou didst willingly subject thyself to thy parents,
For thy meek and lowly conversation during three and thirty years on earth,
For thy meek obedience and great patience,
For thy most holy meditations, words, and works of mercy,
For thy holy Baptism, and the glorious appearing of the Holy Trinity,
For thy holy fasting, contemplation, genuflexions, and the tempting of the devil in the desert,
For thy thirst, hunger, cold, and heat, which thou sufferedst in this vale of misery,

Have mercy on us.

Have mercy on us.

For thy heaviness, labour, and weariness,
For the detraction and evil words, wherewith thy enemies reviled thee,
For thy watching and prayers,
For thy wholesome doctrine and benefits, and thy mighty resistance, whereby thou gavest no place to thine enemies,
For the wonderful signs and miracles thou wroughtest,
For thy meek and holy conversation,
For thy holy tears, and meek enthronisation in Jerusalem on the day of palms,
For that cursed council, wherein the malicious Jews conspired thy death,
By that fervent and charitable desire that thou hadst to redeem us,
By that great lowliness, which thou shewedst in washing the feet of thy disciples, and of Judas, who betrayed thee,
For thy most noble and worthy institution of the sacrament of thy most precious Body and Blood,
For that profound love, whereby thou sufferedst St. John the Evangelist to rest upon thy breast at supper,
For peace which thou gavest to thy disciples,
For thy holy words and sermons,
For the inward and great heaviness which thou hadst, when thou prayedst to thy Father in the garden beside the Mount of Olivet,

Have mercy on us.

By the virtue of thy holy prayer, that thou prayedst there three times,
For thy fearful dread of thy death,
For that Agony wherein thou offeredst thyself willingly to death, obeying thy Almighty Father, and for thy Bloody Sweat,
By thy great meekness, wherewith thou didst vouchsafe to be comforted by an angel, so comfort me in every time; and
By thy mighty and victorious courage, wherewith thou wentest to meet them that sought thee to the death,
For thy great goodness, in that thou refusedst not the kiss of Judas, thy betrayer; and the ear of Malchus, that Peter smote off, thou didst restore and heal,
For those holy bonds, that thou wert bound with, and led as a prisoner, and the opprobrious words that thou sufferedst all that night,
For the buffet thou enduredst in the presence of the high priest Annas, and other shame done to thee,
For that love and charity that thou hadst, when thou wert brought bound before the high priest Caiphas,
By the false witnesses brought against thee,

Have mercy on us.

and thy unrighteous condemnation,
By the spitting on thee, and the scourging of thee,
By the buffets and sore strokes given to thee,
By the binding and blindfolding of thy holy eyes, shames and reproaches, that thou sufferedst all that night,
For that merciful look wherewith thou beheldest Peter, and for all that labour and torment, secret and unknown, which thou sufferedst all that night,
By thy presentation before Pilate, and the accusations that the Jews made against thee,
For the contempt and mocking that thou sufferedst of Herod, and the white garment that he sent thee in again to Pilate,
For all the shames, labours, upbraidings, and reproofs, which thou sufferedst going from one judge to another,
For thy great patience and stillness,
For the shameful stripping of thy clothes, and the binding of thy most holy body to a pillar,
For thy scourgings and cruel beatings,
For thy innumerable wounds, and the plenteous shedding of thy blood,
For all thy pain, sorrow, cold, and trembling,
For thy purple garments,

Have mercy on us.

and thy crown of thorns violently pressed upon thy head,
For the grievous pain that thou sufferedst in thy head, crowned with thorns, when it was smitten with the reed,
By the scornful worshipping of the Jews, and their salutation, when they said, Hail, King of the Jews,
By the spitting on thy godly face, and cruel beatings,
For that heaviness of heart, which thou hadst when Pilate brought thee before the multitude of the people, wearing the crown of thorns and the purple vesture, and said to them, Behold the man,
For that fearful sentence of death and shameful leading to the Mount of Calvary,
For thy great love shewed to us, when thou bearedst thy heavy cross upon thy shoulders, to the place where thou sufferedst thy most painful passion; and the labour, anguish, slanders, and beatings that thou sufferedst by the way,
For all thy bloody steps, that thou madest going to thy death,
By the great weariness that thou hadst in thy shoulders, bearing the cross, until thou fellest down,
By the great compassion of thy heart, that thou hadst when, bearing the cross, thou mettest thy

Have mercy on us.

blessed Mother sorrowing and making lamentation,
By thy heaviness of soul and the going up the Mount of Calvary, where thou wert crucified,
By the stripping of thy clothes to thy great shame, in the sight of thy blessed Mother and all the people,
By that cold sitting, wherein thou sattest piteously, full of wounds, in the cold winds, so abiding until thy cross was ready,
For those sore and painful steps thou madest going to thy cross,
For thy great anguish, mournings, and weepings,
For the great stretching of thy sinews and veins, and all thy members,
By the nailing of thy right hand and shedding of thy precious blood, cleanse us, Lord, from all sin, and
By the nailing of thy left hand, and thy most holy wound and precious blood, save us, and
For the nailing of thy most holy feet, and by the wounds in them, and the precious blood flowing out of them,
Purge us, enlighten us, and reconcile us to God the Father, and
For the lifting up of thy most holy body on the cross, and thy sore bruising thereof, that gave to all parts of thy body an incredible pain,
For the heaviness of thy heart, and all the powers of thy soul, save us, deliver us, and
For the parting of thy clothes, and the lot that they cast upon thy coat, that was made without seam, thou beholding it,
For thy great love, whereby thou didst hang alive upon the cross three hours,
For the opprobrious and scornful words, which, hanging on the cross, thou heardest spoken to thee,
For the blaspheming, sorrow, and confusion, which thou sufferedst on the cross,
For all the sorrow and pain that thou sufferedst in thy ribs, reins, and shoulders, in time of thy crucifying,
For all the pain thou sufferedst in thy hands and feet, and the straining of all thy members on the cross,
For that wonderful charity, wherewith thou prayedst thy Almighty Father for thine enemies,
For thy great mercy, wherewith thou promisedst paradise to the thief hanging on thy right side,
For the tender care that thou hadst for thy Mother in thy torments, commending her to thy well-beloved disciple John,
For that great and miserable cry that thou madest to thy Father,
For the sword of sorrow

Have mercy on us.

that went through the soul of thy blessed Mother, and her great compassion and tears, that, standing by the cross, lamentably she shed,
For those holy tears that thou sheddest on the cross, and in all thy life-time,
For thy thirst and tasting of gall and vinegar, grant us to taste the sweetness of thy spirit, and
For all those holy words that thou spakest on the cross, and in all thy life,
For that piteous cry, in the which thou commendedst thy soul to thy Father, our souls be commended to thee; and
By the departing of thy holy soul from thy blessed godly body,
By the resting of thy most blessed head upon thy breast, incline, most sweet Jesus, to us; and
By the bitterness of thy death, and the intolerable pains wherewith thy heart brake,
By the opening of thy side with a spear, and the flowing out of thy most precious blood, smite through, good Lord, my heart with the spear of thy godly love; and
By that precious blood and water that ran out of thy most holy heart, wash and cleanse us in the same most holy water and blood from all our sins; and
For that great mercy that thou shewedst to Longinus the soldier, and to

Have mercy on us.

the centurion; and all thy mercies that thou hast ever shewed to man,
By the descending of thy holy soul to hell,
By that might and strength of thy blessed soul, whereby thou brakest the gates of hell, and deliveredst the souls of thy friends,
For the taking down of thy most holy body from the cross, and the solemn burying thereof; and great lamentation of thy blessed Mother, Mary Magdalene, and others, thy friends,
For all thy painful labours, weariness, sorrow, and heaviness, which thou sufferedst from the day of thy Nativity unto the hour that thy soul departed from thy body,
For thy glorious Resurrection in body and soul,
For that ineffable joy and gladness of thy blessed Mother, and others, thy friends, in thy glorious Resurrection,
For that special grace, when thou appearedst in a glorious body, after thy Resurrection, to Mary Magdalene, to other women, and to thy disciples,
For thy wonderful and glorious Ascension, comfort us, good Lord, in all necessities; and
For thy godly and comfortable sending of the Holy Ghost to thy disciples, comfort us, hallow us, strengthen us in faith, hope, and charity; and

Have mercy on us.

'or thy glory, and the divine majesty and virtues of thy Holy Name, save us and govern us now and ever; and
'or the love that rested both in thy Godhead and manhood,
'or that joy whereby thou hast fruition in thyself,
'or thyself and all goodness and merits that thou beholdest both in thee, and in thy blessed Mother,
For the ministering of St. Michael, and my good angel deputed for my keeping, and all other spirits of heaven,
By the intercession and merits of SS. Peter and Paul, St. John Evangelist, and all the apostles,
By the merits and intercession of thy holy martyrs, Laurence, Stephen, and all others,

Have mercy on us.

By the merits and prayers of the holy fathers and confessors, Austin, Anthony, and all others,
By the merits and prayers of SS. Anne, Catherine, Barbara, and all other holy virgins, widows, and chaste livers,
By the merits and prayers of all thy chosen saints, which are, have been, and are to come in heaven and in earth,

Have mercy on us.

Succour us, most sweet Jesus, in that fearful day of the strict judgment; and grant us in this transitory life all things necessary to the health of body and soul; and after this life, to live and rejoice with thee everlastingly. Amen.

Hymns.

Hymns for Feriae.

MORNING.

Now with the rising golden dawn,
Let us, the children of the day,
Cast off the darkness which so long
Has led our guilty souls astray.

Oh, may the morn so pure, so clear,
Its own sweet calm in us instil;
A guileless mind, a heart sincere,
Simplicity of word and will:

And ever, as the day glides by,
May we the busy senses rein;
Keep guard upon the hand and eye,
Nor let the body suffer stain.

For all day long, on heaven's high tower,
There stands a sentinel, who spies
Our every action, hour by hour,
From early dawn till daylight dies.

To God the Father glory be,
And to his sole-begotten Son;
The same, O Holy Ghost, to thee,
While everlasting ages run.

EVENING.

Lord of eternal purity!
Who dost the world with light adorn,
And paint the tracts of azure sky
With lovely hues of eve and morn:

Who didst command the sun to light
His fiery wheel's effulgent blaze;
Didst set the moon her circuit bright;
The stars their ever-winding maze:

That, each within its order'd sphere,
They might divide the night from day;
And of the seasons, through the year,
The well-remember'd signs display:

Scatter our night, eternal God,
And kindle thy pure beam within

Free us from guilt's oppressive load,
And break the deadly bonds of sin.

Father of mercies! hear our cry;
Hear us, O sole-begotten Son!
Who, with the Holy Ghost most high,
Reignest while endless ages run

Sunday Vespers.

Lucis Creator optime,
Lucem dierum proferens,
Primordiis lucis novæ,
Mundi parans originem.

O blest Creator of the light!
Who dost the dawn from darkness bring;
And framing nature's depth and height,
Didst with the new-born light begin;

Qui mane junctum vesperi
Diem vocari præcipis:
Illabitur tetrum chaos,
Audi preces cum fletibus.

Who gently blending eve with morn,
And morn with eve, didst call them day;—
Thick flows the flood of darkness down;
Oh, hear us as we weep and pray!

Ne mens gravata crimine,
Vitæ sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Keep thou our souls from schemes of crime;
Nor guilt remorseful let them know;
Nor, thinking but on things of time,
Into eternal darkness go.

Cœleste pulset ostium:
Vitale tollat præmium:
Vitemus omne noxium:
Purgemus omne pessimum.

Teach us to knock at heaven's high door;
Teach us the prize of life to win;
Teach us all evil to abhor,
And purify ourselves within.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum.
Amen.

Father of mercies! hear our cry;
Hear us, O sole-begotten Son!
Who, with the Holy Ghost most high,
Reignest while endless ages run.
Amen.

Hymn for Compline, see p. 517.

Hymns Proper for the Season.

Advent.

Hark! an awful voice is sounding;
"Christ is nigh!" it seems to say;
"Cast away the dreams of darkness,
O ye children of the day!"

Startled at the solemn warning,
Let the earth-bound soul arise;
Christ her Sun, all sloth dispelling,
Shines upon the morning skies.

Lo! the Lamb so long expected,
Comes with pardon down from heav'n;
Let us haste, with tears of sorrow,
One and all to be forgiven.

So, when next he comes with glory,
Wrapping all the earth in fear,
May he then as our defender
On the clouds of heav'n appear.

Honour, glory, virtue, merit,
To the Father and the Son,
With the everlasting Spirit,
While eternal ages run.

Christmas.

Jesu, Redeemer of the world!
Who, ere the earliest dawn of light,
Wast from eternal ages born,
Immense in glory as in might;

Immortal Hope of all mankind!
In whom the Father's face we see;
Hear thou the prayers thy people pour
This day throughout the world to thee.

Remember, O Creator Lord!
That in the Virgin's sacred womb
Thou wast conceiv'd, and of her flesh
Didst our mortality assume.

This ever-blest recurring day
Its witness bears, that all alone,
From thy own Father's bosom forth,
To save the world thou camest down.

O day! to which the seas and sky,
And earth and heav'n, glad welcome sing;
O day! which heal'd our misery,
And brought on earth salvation's king.

We too, O Lord, who have been cleans'd
In thy own fount of blood divine,
Offer the tribute of sweet song,
On this blest natal day of thine.

O Jesu! born of Virgin bright,
Immortal glory be to thee;
Praise to the Father infinite,
And Holy Ghost eternally.

Adeste Fideles.

Adeste fideles,
Læti triumphantes;
Venite, venite in Bethlehem:
Natum videte
Regem angelorum:
Venite adoremus,
Venite adoremus,
Venite adoremus Dominum.

Ye faithful, approach ye,
Joyfully triumphing;
Oh, come ye, oh, come ye, to Bethlehem:
Come and behold ye
Born the King of angels:
Oh, come, let us worship,
Oh, come, let us worship,
Oh, come, let us worship Christ the Lord.

Deum de Deo,
Lumen de lumine,
Gestant puellæ viscera:
Deum verum,
Genitum, non factum:
Venite adoremus, &c.

True God of God,
True Light of Light,
Lo, He disdains not the Virgin's womb:
Very God,
Begotten, not created:
Oh, come, let us worship, &c.

Cantet nunc Io!
Chorus angelorum:
Cantet nunc aula cœlestium,
Gloria
In excelsis Deo!
Venite, &c.

Sing Halleluiah,
Let the courts of Heaven
Ring with the Angel-chorus,—
Praise the Lord,
Glory to God in the highest:
Oh, come, let us worship, &c.

Ergo qui natus
Die hodierna,
Jesu tibi sit gloria:
Patris æterni
Verbum caro factum!
Venite adoremus,
Venite adoremus,
Venite adoremus Dominum.

Yea, Lord, we greet Thee,
Born this happy morning;
Jesu, to Thee be glory giv'n:
Word of the Father
In our flesh appearing:
Oh, come, let us worship,
Oh, come, let us worship,
Oh, come, let us worship Christ the Lord.

Epiphany.

Bethlehem! of noblest cities
None can once with thee compare;
Thou alone the Lord from heaven
Didst for us incarnate bear.

Fairer than the sun at morning
Was the star that told his birth;
To the lands their God announcing,
Hid beneath a form of earth.

By its lambent beauty guided,
See, the Eastern kings appear;
See them bend, their gifts to offer,—
Gifts of incense, gold, and myrrh.

Offerings of mystic meaning;—
Incense doth the God disclose;
Gold a royal child proclaimeth;
Myrrh a future tomb foreshews.

Holy Jesu! in thy brightness
To the Gentile world display'd!
With the Father and the Spirit,
Endless praise to Thee be paid!

The Most Holy Name of Jesus.[1]

I.

Jesu! the very thought of thee
With sweetness fills my breast;
But sweeter far thy face to see,
And in thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than thy blest name,
O Saviour of mankind!

O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind thou art!
How good to those who seek!

But what to those who find? ah! this
Nor tongue nor pen can shew:
The love of Jesus, what it is,
None but his lov'd ones know.

Jesu! our only joy be thou,
As thou our prize wilt be;
Jesu! be thou our glory now,
And through eternity.

II.

O Jesu! King most wonderful!
Thou Conqueror renown'd!
Thou sweetness most ineffable!
In whom all joys are found!

When once thou visitest the heart,
Then truth begins to shine;
Then earthly vanities depart;
Then kindles love divine.

O Jesu! Light of all below!
Thou Fount of life and fire!
Surpassing all the joys we know,
All that we can desire:

May every heart confess thy name,
And ever thee adore;
And seeking thee, itself inflame
To seek thee more and more.

Thee may our tongues for ever bless;
Thee may we love alone;
And ever in our lives express
The image of thine own.

III.

O Jesu! Thou the beauty art
Of angel worlds above;
Thy Name is music to the heart,
Enchanting it with love.

Celestial sweetness unalloy'd!
Who eat thee hunger still;
Who drink of thee still feel a void,
Which nought but thou can fill.

O my sweet Jesu! hear the sighs
Which unto thee I send;
To thee my inmost spirit cries,
My being's hope and end!

[1] This is commonly called St. Bernard's Hymn.

Stay with us, Lord, and with thy light
Illume the soul's abyss;
Scatter the darkness of our night
And fill the world with bliss.

O Jesu! spotless Virgin flower!
Our life and joy! to thee
Be praise, beatitude, and power,
Through all eternity.

Lent.

Thou loving Maker of mankind,
Before thy throne we pray and weep;
Oh, strengthen us with grace divine,
Duly this sacred Lent to keep.

Searcher of hearts! thou dost our ills
Discern, and all our weakness know:
Again to thee with tears we turn;
Again to us thy mercy shew.

Much have we sinn'd; but we confess
Our guilt, and all our faults deplore:
Oh, for the praise of thy great name,
Our fainting souls to health restore!

And grant us, while by fasts we strive
This mortal body to control,
To fast from all the food of sin,
And so to purify the soul.

Hear us, O Trinity thrice blest!
Sole Unity! to thee we cry:
Vouchsafe us from these fasts below
To reap immortal fruit on high.

Passion-tide. The Holy Cross.

Forth comes the standard of the King:
All hail, thou mystery ador'd!
Hail, Cross! on which the Life himself
Died, and by death our life restor'd.

On which our Saviour's holy side,
Rent open with a cruel spear,
Of blood and water pour'd a stream,
To wash us from defilement clear.

O sacred wood! in thee fulfill'd
Was holy David's truthful lay;
Which told the world, that from a tree
The Lord should all the nations sway.

Most royally empurpled o'er,
How beauteously thy stem doth shine!
How glorious was its lot to touch
Those limbs so holy and divine!

Thrice blest, upon whose arms outstretch'd
The Saviour of the world reclin'd;
Balance sublime! upon whose beam
Was weigh'd the ransom of mankind.

Hail, Cross! thou only hope of man,
Hail on this holy Passion-day!
To saints increase the grace they have;
From sinners purge their guilt away.

Salvation's spring, blest Trinity,
Be praise to thee through earth and skies:
Thou through the Cross the victory
Dost give; oh, also give the prize!

The Crucifixion.

O'erwhelm'd in depths of woe,
Upon the tree of scorn
Hangs the Redeemer of mankind,
With racking anguish torn.

See! how the nails those hands
And feet so tender rend;
See! down his face, and neck, and breast,
His sacred blood descend.

Hark! with what awful cry
His Spirit takes its flight;
That cry, it pierc'd his Mother's heart,
And whelm'd her soul in night.

Earth hears, and to its base
Rocks wildly to and fro;
Tombs burst; seas, rivers, mountains quake;
The veil is rent in two.

The sun withdraws his light;
The midday heav'ns grow pale;
The moon, the stars, the universe,
Their Maker's death bewail.

Shall man alone be mute?
Come, youth! and hoary hairs!
Come, rich and poor! come, all mankind!
And bathe those feet in tears.

Come! fall before his Cross,
Who shed for us his blood;
Who died the victim of pure love,
To make us sons of God.

Jesu! all praise to thee,
Our joy and endless rest!
Be thou our guide while pilgrims here,
Our crown amid the blest.

Easter.

Now at the Lamb's high festival
In robes of saintly white we sing,
Through the Red Sea in safety brought
By Jesus our immortal king.

O charity divine! his blood
He gives, to crown the royal feast;
His flesh for us he immolates,
Himself the victim, love the priest.

And as the avenging angel pass'd
Of old the blood-besprinkled door;
As the cleft sea a passage gave,
Then clos'd to whelm th' Egyptians o'er:

So Christ, our paschal sacrifice,
Has brought us safe all perils through;
While for unleaven'd bread we need
But heart sincere and purpose true.

Hail, purest Victim Heav'n could find,
The powers of hell to overthrow!
Who didst the chains of death destroy:
Who dost the prize of life bestow.

Hail, victor Christ! hail, risen King!
To thee alone belongs the crown;
Who hast the heavenly gates unbarr'd,
And dragg'd the prince of darkness down.

O Jesu! from the death of sin
Keep us, we pray; so shalt thou be
The everlasting paschal joy
Of all the souls new-born in thee.

Now to the Father, and the Son,
Who rose from death, be glory given;
With thee, O holy Comforter,
Henceforth by all in earth and heaven.

Ascension Day.

O thou eternal King most high!
Who didst the world redeem;
And conquering death and hell, receive
A dignity supreme.

Thou through the starry orbs, this day,
Didst to thy throne ascend:
Thenceforth to reign in sovereign power,
And glory without end.

There, seated in thy majesty,
To thee submissive bow
The heav'n of heav'ns, the spacious earth,
The depths of hell below.

With trembling there the angels see
The chang'd estate of men;
The flesh which sinn'd by flesh redeem'd;
Man in the Godhead reign.

There, waiting for thy faithful souls,
Be thou to us, O Lord!
Our peerless joy while here we stay,
In heav'n our great reward.

Renew our strength; our sins forgive;
Our miseries efface;
And lift our souls aloft to thee,
By thy celestial grace.

So, when thou shinest on the clouds,
With thy angelic train,
May we be sav'd from vengeance due,
And our lost crowns regain.

Glory to Jesus, who returns
Triumphantly to heaven;
Praise to the Father evermore,
And Holy Ghost be given.

Whitsun-tide.

Veni Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia,
Quæ tu creasti pectora

Come, O Creator Spirit blest!
And in our souls take up thy rest;
Come, with thy grace and heavenly aid,
To fill the hearts which thou hast made.

Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Great Paraclete! to thee we cry,
O highest gift of God most high!
O fount of life! O fire of love!
And sweet anointing from above!

Tu septiformis munere,
Digitus Paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

Thou in thy sevenfold gifts art known;
The finger of God's hand we own;
The promise of the Father thou!
Who dost the tongue with pow'r endow.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

Kindle our senses from above,
And make our hearts o'erflow with love;
With patience firm, and virtue high,
The weakness of our flesh supply.

Hostem repellas longius,
Pacemque dones protinus;
Ductore sic te prævio
Vitemus omne noxium.

Far from us drive the foe we dread,
And grant us thy true peace instead;
So shall we not, with thee for guide,
Turn from the path of life aside.

Per te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

Oh, may thy grace on us bestow,
The Father and the Son to know,
And thee through endless times confess'd
Of both th' eternal Spirit blest.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sæculorum sæcula.

Amen.

All glory while the ages run
Be to the Father, and the Son
Who rose from death; the same to thee,
O Holy Ghost, eternally.

Amen.

Sequence.

Veni Sancte Spiritus, Et emitte cœlitus Lucis tuæ radium:	Holy Spirit! Lord of light! From thy clear celestial height, Thy pure beaming radiance give:
Veni pater pauperum, Veni dator munerum, Veni lumen cordium.	Come, thou father of the poor! Come, with treasures which endure! Come, thou light of all that live!
Consolator optime, Dulcis hospes animæ, Dulce refrigerium.	Thou, of all consolers best, Visiting the troubled breast, Dost refreshing peace bestow;
In labore requies, In æstu temperies, In fletu solatium.	Thou in toil art comfort sweet; Pleasant coolness in the heat; Solace in the midst of woe.
O lux beatissima, Reple cordis intima Tuorum fidelium.	Light immortal! light divine! Visit thou these hearts of thine, And our inmost being fill:
Sine tuo numine, Nihil est in homine, Nihil est innoxium.	If thou take thy grace away, Nothing pure in man will stay; All his good is turn'd to ill.
Lava quod est sordidum: Riga quod est aridum: Sana quod est saucium.	Heal our wounds—our strength renew; On our dryness pour thy dew; Wash the stains of guilt away;
Flecte quod est rigidum: Fove quod est frigidum: Rege quod est devium.	Bend the stubborn heart and will; Melt the frozen, warm the chill; Guide the steps that go astray.
Da tuis fidelibus In te confidentibus Sacrum septenarium.	Thou, on those who evermore Thee confess and thee adore, In thy sevenfold gifts, descend:
Da virtutis meritum: Da salutis exitum: Da perenne gaudium. Amen.	Give them comfort when they die; Give them life with thee on high; Give them joys which never end. Amen.

Hymns of the Blessed Sacrament.

Verbum supernum prodiens,
Nec Patris linquens dexteram,
Ad opus suum exiens,
Venit ad vitæ vesperam.

The Word, descending from above,
Though with the Father still on high,
Went forth upon his work of love,
And soon to life's last eve drew nigh.

In mortem a discipulo
Suis tradendus æmulis,
Prius in vitæ ferculo
Se tradidit discipulis.

He shortly to a death accurs'd
By a disciple shall be given;
But, to his twelve disciples, first
He gives himself, the bread from heaven.

Quibus sub bina specie
Carnem dedit et sanguinem,
Ut duplicis substantiæ
Totum cibaret hominem.

Himself in either kind he gave;
He gave his flesh, he gave his blood;
Of flesh and blood all men are made;
And he of man would be the *food*.

Se nascens dedit socium,
Convescens in edulium,
Se moriens in pretium,
Se regnans dat in præmium.

At birth, our brother he became;
At board, himself as food he gives;
To ransom us he died in shame;
As our reward, in bliss he lives.

O salutaris Hostia,
Quæ cœli pandis ostium:
Bella premunt hostilia,
Da robur, fer auxilium.

O saving Victim! opening wide
The gate of heav'n to man below!
Our foes press on from every side;
Thine aid supply, thy strength bestow.

Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria. Amen.

To thy great name be endless praise,
Immortal Godhead, one in three!
Oh, grant us endless length of days
In our true native land with thee!

Pange lingua gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

Sing, my tongue, the Saviour's glory,
Of his Flesh the mystery sing;
Of the Blood, all price exceeding,
Shed by our immortal King,
Destin'd, for the world's redemption,
From a noble womb to spring.

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

Of a pure and spotless Virgin
Born for us on earth below,
He, as Man with man conversing,
Stay'd, the seeds of truth to sow;
Then He clos'd in solemn order
Wondrously his life of woe.

In supremæ nocte cœnæ,
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

On the night of that Last Supper,
Seated with his chosen band,
He the paschal victim eating,
First fulfils the law's command;
Then, as food to all his brethren,
Gives himself with his own hand.

Verbum caro, panem verum
Verbo carnem efficit:
Fitque sanguis Christi merum:
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

Word made flesh, the bread of nature
By his word to flesh he turns;
Wine into his blood he changes:—
What though sense no change discerns?
Only be the heart in earnest,
Faith her lesson quickly learns.

Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

Down in adoration falling,
Lo! the sacred host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith, for all defects supplying,
Where the feeble senses fail.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honour, blessing,
Might, and endless majesty.

Sequence.

Lauda, Sion, Salvatorem,
Lauda ducem et pastorem,
In hymnis et canticis.
Quantum potes, tantum aude,
Quia major omni laude,
Nec laudare sufficis.

Sion, lift thy voice, and sing;
Praise thy Saviour and thy King,
Praise with hymns thy Shepherd true:
Strive thy best to praise him well;
Yet doth he all praise excel;
None can ever reach his due.

Laudis thema specialis,
Panis vivus et vitalis
Hodie proponitur.
Quem in sacræ mensa cœnæ,
Turbæ fratrum duodenæ
Datum non ambigitur.

Sit laus plena, sit sonora,
Sit jucunda, sit decora,
Mentis jubilatio.
Dies enim solemnis agitur,
In qua mensæ prima recolitur
Hujus institutio.

In hac mensa novi Regis,
Novum Pascha novæ legis,
Phase vetus terminat.
Vetustatem novitas,
Umbram fugat veritas,
Noctem lux eliminat.

Quod in cœna Christus gessit,
Faciendum hoc expressit
In sui memoriam.
Docti sacris institutis,
Panem, vinum in salutis
Consecramus hostiam.

Dogma datur Christianis,
Quod in carnem transit panis,
Et vinum in sanguinem.
Quod non capis, quod non vides,
Animosa firmat fides,
Præter rerum ordinem.

Sub diversis speciebus,
Signis tantum et non rebus,
Latent res eximiæ.
Caro cibus, sanguis potus;
Manet tamen Christus totus
Sub utraque specie.

A sumente non concisus,
Non confractus, non divisus,
Integer accipitur.

See to-day before us laid
The living and life-giving bread!
Theme for praise and joy profound!
The same which at the sacred board
Was, by our incarnate Lord,
Giv'n to his apostles round.

Let the praise be loud and high;
Sweet and tranquil be the joy
Felt to-day in every breast;
On this festival divine,
Which records the origin
Of the glorious Eucharist.

On this table of the King,
Our new paschal offering
Brings to end the olden rite;
Here, for empty shadows fled,
Is reality instead;
Here, instead of darkness, light.

His own act, at supper seated,
Christ ordain'd to be repeated,
In his memory divine;
Wherefore now, with adoration,
We the host of our salvation
Consecrate from bread and wine.

Hear what holy Church maintaineth,
That the bread its substance changeth
Into flesh, the wine to blood.
Doth it pass thy comprehending?
Faith, the law of sight transcending,
Leaps to things not understood.

Here, beneath these signs, are hidden
Priceless things, to sense forbidden;
Signs, not things, are all we see;
Flesh from bread, and blood from wine;
Yet is Christ, in either sign,
All entire, confess'd to be.

They too, who of him partake,
Sever not, nor rend, nor break,
But entire, their Lord receive.

Sumit unus, sumunt mille:	Whether one or thousands eat,
Quantum iste, tantum ille:	All receive the self-same meat,
Nec sumptus consumitur.	Nor the less for others leave.
Sumunt boni, sumunt mali:	Both the wicked and the good
Sorte tamen inæquali,	Eat of this celestial food;
Vitæ, vel interitus.	But with ends how opposite!
Mors est malis, vita bonis:	Here 'tis life; and there 'tis death;
Vide paris sumptionis	The same, yet issuing to each
Quam sit dispar exitus.	In a difference infinite.
Fracto demum Sacramento,	Nor a single doubt retain,
Ne vacilles, sed memento,	When they break the host in twain,
Tantum esse sub fragmento,	But that in each part remains
Quantum toto tegitur.	What was in the whole before;
Nulla rei fit scissura,	Since the simple sign alone
Signi tantum fit fractura,	Suffers change in state or form,
Qua nec status, nec statura	The signified remaining one
Signati minuitur.	And the same for evermore.
Ecce panis Angelorum,	Lo! upon the altar lies,
Factus cibus viatorum:	Hidden deep from human eyes,
Vere panis filiorum,	Bread of angels from the skies,
Non mittendus canibus.	Made the food of mortal man:
In figuris præsignatur,	Children's meat to dogs denied;
Cum Isaac immolatur:	In old types foresignified;
Agnus Paschæ deputatur:	In the manna heav'n-supplied,
Datur manna patribus.	Isaac, and the paschal lamb.
Bone pastor, panis vere,	Jesu! Shepherd of the sheep!
Jesu nostri miserere:	Thou thy flock in safety keep.
Tu nos pasce, nos tuere:	Living bread! thy life supply;
Tu nos bona fac videre	Strengthen us, or else we die;
In terra viventium.	Fill us with celestial grace:
Tu, qui cuncta scis et vales,	Thou, who feedest us below!
Qui nos pascis hic mortales:	Source of all we have or know!
Tuos ibi commensales,	Grant that with thy saints above,
Coheredes, et sodales,	Sitting at the feast of love,
Fac sanctorum civium.	We may see thee face to face.
Amen.	Amen.

Rhyme of St. Thomas Aquinas.

Adoro te devote, latens Deitas,	O Godhead hid, devoutly I adore thee,
Quæ sub his figuris vere latitas;	Who truly art within the forms before me;
Tibi se cor meum totum subjicit,	
Quia te contemplans totum deficit.	

Ave Jesu, Pastor fidelium;
Adauge fidem omnium in te credentium.

To thee my heart I bow with bended knee,
As failing quite in contemplating Thee.

Visus, gustus, tactus, in te fallitur,
Sed auditu solo tuto creditur.
Credo quidquid dixit Dei Filius;
Nil hoc verbo veritas verius.
Ave Jesu, Pastor fidelium;
Adauge fidem omnium in te credentium.

Sight, touch, and taste in thee are each deceived;
The ear alone most safely is believ'd:
I believe all the Son of God has spoken,
Than truth's own word there is no truer token.

In cruce latebat sola Deitas,
At hic latet simul et Humanitas:
Ambo tamen credens atque confitens,
Peto quod petivit latro pœnitens.
Ave Jesu, Pastor fidelium;
Adauge fidem omnium in te credentium.

God only on the cross lay hid from view;
But here lies hid at once the manhood too:
And I, in both professing my belief,
Make the same prayer as the repentant thief.

Plagas, sicut Thomas, non intueor,
Deum tamen meum te confiteor.
Fac me tibi semper magis credere,
In te spem habere, te diligere.
Ave Jesu, Pastor fidelium;
Adauge fidem omnium in te credentium.

Thy wounds, as Thomas saw, I do not see;
Yet thee confess my Lord and God to be:
Make me believe thee ever more and more;
In thee my hope, in thee my love to store.

O memoriale mortis Domini!
Panis vivus, vitam præstans homini!
Præsta meæ menti de te vivere,
Et te illi semper dulce sapere.
Ave Jesu, Pastor fidelium;
Adauge fidem omnium in te credentium.

O thou memorial of our Lord's own dying!
O living bread, to mortals life supplying!
Make thou my soul henceforth on thee to live;
Ever a taste of heavenly sweetness give.

Pie Pelicane, Jesu Domine,
Me immundum munda tuo sanguine,
Cujus una stilla salvum facere
Totum mundum quit ab omni scelere.
Ave Jesu, Pastor fidelium;
Adauge fidem omnium in te credentium.

O loving Pelican! O Jesu Lord!
Unclean I am, but cleanse me in thy blood!
Of which a single drop, for sinners spilt,
Can purge the entire world from all its guilt.

Jesu, quem velatum nunc aspicio,
Oro, fiat illud, quod tam sitio,
Ut, te revelata cernens facie,
Visu sim beatus tuæ gloriæ.
Ave Jesu, Pastor fidelium;
Adauge fidem omnium in te credentium.

Jesu! whom for the present veil'd I see,
What I so thirst for, oh, vouchsafe to me:
That I may see thy countenance unfolding,
And may be blest thy glory in beholding.

[*The following is usually sung after every stanza.*]

Jesu, eternal Shepherd! hear our cry;
Increase the faith of all whose souls on thee rely.

Prose.

Ave verum Corpus, natum
Ex Maria virgine,
Vere passum, immolatum,
In cruce pro homine,

Cujus latus perforatum
Vero fluxit sanguine.
Esto nobis prægustatum,
Mortis in examine.

O clemens, O pie,
O dulcis Jesu, Fili Mariæ.

Hail to thee! true Body, sprung
From the Virgin Mary's womb!
The same that on the cross was hung,
And bore for man the bitter doom!

Thou, whose side was pierc'd, and flow'd
Both with water and with blood;
Suffer us to taste of thee,
In our life s last agony.

O kind, O loving One!
O sweet Jesu, Mary's Son!

The Sacred Heart of Jesus.

All ye who seek a certain cure
In trouble and distress,
Whatever sorrow vex the mind,
Or guilt the soul oppress:

Jesus, who gave himself for you
Upon the cross to die,
Opens to you his sacred heart,—
Oh, to that heart draw nigh!

Ye hear how kindly he invites;
Ye hear his words so blest;—
"All ye that labour, come to me,
And I will give you rest."

What meeker than the Saviour's heart?—
As on the Cross he lay,
It did his murderers forgive,
And for their pardon pray.

O heart! thou joy of Saints on high!
Thou hope of sinners here!
Attracted by those loving words,
To thee I lift my prayer.

Wash thou my wounds in that dear blood
Which forth from thee doth flow;
New grace, new hope inspire; a new
And better heart bestow.

Hymn of the Blessed Virgin Mary.

Ave maris stella,
Dei Mater alma,
Atque semper virgo,
Felix cœli porta.

Gentle star of ocean !
Portal of the sky !
Ever Virgin Mother
Of the Lord most high !

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Oh ! by Gabriel's Ave,
Utter'd long ago,
Eva's name reversing,
Stablish peace below.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Break the captive's fetters ;
Light on blindness pour ;
All our ills expelling,
Every bliss implore.

Monstra te esse matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

Shew thyself a mother ;
Offer him our sighs,
Who for us incarnate
Did not thee despise.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

Virgin of all virgins !
To thy shelter take us :
Gentlest of the gentle !
Chaste and gentle make us.

Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collætemur.

Still as on we journey,
Help our weak endeavour ;
Till with thee and Jesus
We rejoice for ever.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui Sancto,
Tribus honor unus. Amen.

Through the highest heaven,
To the Almighty Three,
Father, Son, and Spirit,
One same glory be. Amen.

Feast of the Annunciation.

What mortal tongue can sing thy praise,
Dear Mother of the Lord ?—
To Angels only it belongs
Thy glory to record.

Who born of man can penetrate
Thy soul's majestic shrine ?
Who can thy mighty gifts unfold,
Or rightly them divine ?

Say, Virgin, what sweet force was that,
Which from the Father's breast
Drew forth his coeternal Son,
To be thy bosom's guest?

'Twas not thy guileless faith alone,
That lifted thee so high;
'Twas not thy pure seraphic love,
Or peerless chastity:

But, oh! it was thy lowliness,
Well pleasing to the Lord,
That made thee worthy to become
The Mother of the Word.

Oh, loftiest!—whose humility
So sweet it was to see!
That God, forgetful of himself,
Abas'd himself to thee!

Praise to the Father, with the Son,
And Holy Ghost, through whom
The Word eternal was conceiv'd
Within the Virgin's womb.

The Dolours of the Blessed Virgin Mary.

Stabat Mater dolorosa, Juxta crucem lacrymosa, Dum pendebat Filius. Cujus animam gementem, Contristatam, et dolentem, Pertransivit gladius.	At the cross her station keeping, Stood the mournful mother weeping, Close to Jesus to the last: Through her heart, his sorrow sharing, All his bitter anguish bearing, Now at length the sword had pass'd.
O quam tristis et afflicta Fuit illa benedicta Mater Unigeniti! Quæ mœrebat, et dolebat, Pia Mater dum videbat Nati pœnas inclyti.	Oh, how sad and sore distress'd Was that mother highly blest Of the sole-begotten one! Christ above in torment hangs; She beneath beholds the pangs Of her dying glorious Son.
Quis est homo, qui non fleret, Matrem Christi si videret In tanto supplicio? Quis non posset contristari, Christi Matrem contemplari Dolentem cum Filio?	Is there one who would not weep, Whelm'd in miseries so deep Christ's dear mother to behold? Can the human heart refrain From partaking in her pain, In that mother's pain untold?
Pro peccatis suæ gentis, Vidit Jesum in tormentis, Et flagellis subditum. Vidit suum dulcem natum Moriendo, desolatum, Dum emisit spiritum.	Bruis'd, derided, curs'd, defil'd, She beheld her tender child All with bloody scourges rent; For the sins of his own nation Saw him hang in desolation, Till his spirit forth he sent.

Eia Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.
Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

O thou mother! fount of love!
Touch my spirit from above,
Make my heart with thine accord:
Make me feel as thou hast felt;
Make my soul to glow and melt
With the love of Christ my Lord.

Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui Nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Holy mother! pierce me through;
In my heart each wound renew
Of my Saviour crucified:
Let me share with thee his pain,
Who for all my sins was slain,
Who for me in torments died.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.
Juxta crucem tecum stare,
Et me tibi sociare,
In planctu desidero.

Let me mingle tears with thee,
Mourning him who mourn'd for me,
All the days that I may live:
By the cross with thee to stay;
There with thee to weep and pray,
Is all I ask of thee to give.

Virgo virginum præclara,
Mihi jam non sis amara,
Fac me tecum plangere.
Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

Virgin of all virgins best!
Listen to my fond request:
Let me share thy grief divine;
Let me, to my latest breath,
In my body bear the death
Of that dying Son of thine.

Fac me plagis vulnerari,
Fac me cruce inebriari,
Et cruore Filii.
Flammis ne urar succensus
Per te, Virgo, sim defensus
In die judicii.

Wounded with his every wound,
Steep my soul till it hath swoon'd
In his very blood away;
Be to me, O Virgin, nigh,
Lest in flames I burn and die,
In his awful judgment-day.

Christe, cum sit hinc exire,
Da per Matrem me venire
Ad palmam victoriæ.
Quando corpus morietur,
Fac ut animæ donetur
Paradisi gloria.

Amen.

Christ, when thou shalt call me hence,
Be thy mother my defence,
Be thy cross my victory;
While my body here decays,
May my soul thy goodness praise,
Safe in paradise with thee.

Amen.

St. Michael.

O Jesu! life-spring of the soul!
The Father's pow'r, and glory bright!
Thee with the Angels we extol;
From thee they draw their life and light.

Thy thousand thousand hosts are spread,
Embattled o'er the azure sky;
But Michael bears thy standard dread,
And lifts the mighty cross on high.

He in that sign the rebel powers
Did with their dragon prince expel;
And hurl'd them from the heav'n's high towers,
Down like a thunderbolt to hell.

Grant us with Michael still, O Lord,
Against the prince of pride to fight;
So may a crown be our reward,
Before the Lamb's pure throne of light.

Now to the Father and the Son,
Who rose from death, all glory be;
With thee, O holy Comforter,
Henceforth through all eternity.

[*Within the Octave of the Ascension.*]

Glory to Jesus, who returns
In pomp triumphant to the sky,
With thee, O Father, and with thee,
O Holy Ghost, eternally.

St. Joseph.

Joseph, pure spouse of that immortal bride,
Who shines in ever-virgin glory bright,
Thy praise let all the earth re-echoing send
Back to the realms of light.

Thee, when sore doubts of thine affianc'd wife
Had fill'd thy righteous spirit with dismay,
An angel visited, and, with blest words,
Scatter'd thy fears away.

Thine arms embrac'd thy Maker newly born;
With him to Egypt's desert didst thou flee;
Him in Jerusalem didst seek and find;
Oh, day of joy to thee!

Not until after death their blissful crown
Others obtain; but unto thee was given,
In thine own lifetime to enjoy thy God,
As do the blest in heaven.

Grant us, great Trinity, for Joseph's sake,
The heights of immortality to gain;
There, with glad tongues, thy praise to celebrate
In one eternal strain.

All Saints.

Giver of life, eternal Lord!
Thy own redeem'd defend;
Mother of grace! thy children save,
And help them to the end.

Ye thousand thousand angel hosts!
Assist us in our need; [choir!
Ye Patriarchs! with the Prophet
For our forgiveness plead.

Herald of Christ! and thou who still
Dost heaven's dread keys retain!
Ye glorious Apostles all!
Unloose our guilty chain.

Army of Martyrs! holy priests
In beauteous array!
Ye happy troops of virgins chaste!
Wash all our sins away.

All ye who high above the stars
In heavenly glory reign!
May we through your blest prayers the gifts
Of endless life obtain.

Praise, honour, to the Father be,
Praise to his only Son;
Praise to the Spirit Paraclete,
While ceaseless ages run.

St. Francis Xavier.

My God, I love thee, not because
I hope for heav'n thereby;
Nor because they, who love thee not,
Must burn eternally.

Thou, O my Jesus, Thou didst me
Upon the Cross embrace,
For me didst bear the nails and spear,
And manifold disgrace,

And griefs and torments numberless,
And sweat of agony;
E'en death itself—and all for one
Who was thine enemy!

Then why, O blessed Jesu Christ,
Should I not love thee well;
Not for the sake of winning heaven,
Or of escaping hell:

Not with the hope of gaining ought;
Not seeking a reward;
But as thyself hast loved me,
O ever-loving Lord?

E'en so I love thee, and will love,
And in thy praise will sing;
Solely because thou art my God,
And my eternal King.

A Confessor or Bishop.

Iste Confessor Domini, colentes,
Quem pie laudant populi per orbem,

The Confessor of Christ, from shore to shore,
Worshipp'd with solemn rite;

Hac die lætus meruit beatas Scandere sedes.	This day went up with joy, his labours o'er, To his blest seat in light.

If it be not the day of his death, the following is substituted.

Hac die lætus meruit supremos Laudis honores.	This day receives those honours which are his, High in the realms of light.
Qui pius, prudens, humilis, pudicus, Sobriam duxit sine labe vitam, Donec humanos animavit auræ Spiritus artus.	Holy and innocent were all his ways; Sweet, temperate, unstain'd; His life was prayer,—his every breath was praise, While breath to him remain'd.
Cujus ob præstans meritum frequenter, Ægra quæ passim jacuere membra, Viribus morbi domitis, saluti Restituuntur.	Ofttimes his merits high in every land, In cures have been displayed; And still does health return at his command To many a frame decay'd.
Noster hinc illi chorus obsequentem Concinit laudem, celebresque palmas; Ut piis ejus precibus juvemur Omne per ævum.	Therefore to him triumphant praise we pay, And yearly songs renew; Praying our glorious Saint for us to pray, All the long ages through.
Sit salus illi, decus, atque virtus, Qui super cœli solio coruscans, Totius mundi seriem gubernat Trinus et unus.	To God, of all the centre and the source, Be power and glory given; Who sways the mighty world through all its course, From the bright throne of Heaven.

Sequence in Mass for the Dead.

Dies iræ, dies illa, Solvet sæclum in favilla, Teste David cum Sibylla.	Nigher still, and still more nigh Draws the day of prophecy, Doom'd to melt the earth and sky.
Quantus tremor est futurus, Quando Judex est venturus, Cuncta stricte discussurus!	Oh, what trembling there shall be, When the world its judge shall see, Coming in dread majesty!

Tuba mirum spargens sonum Per sepulchra regionum, Coget omnes ante thronum.	Hark! the trump, with thrilling tone, From sepulchral regions lone, Summons all before the throne:
Mors stupebit, et natura, Cum resurget creatura, Judicanti responsura.	Time and death it doth appal, To see the buried ages all Rise to answer at the call.
Liber scriptus proferetur, In quo totum continetur, Unde mundus judicetur.	Now the books are open spread; Now the writing must be read, Which condemns the quick and dead:
Judex ergo cum sedebit, Quidquid latet, apparebit: Nil inultum remanebit.	Now, before the Judge severe Hidden things must all appear; Nought can pass unpunish'd here.
Quid sum miser tunc dicturus? Quem patronum rogaturus, Cum vix justus sit securus?	What shall guilty I then plead? Who for me will intercede, When the saints shall comfort need?
Rex tremendæ majestatis, Qui salvandos salvas gratis, Salva me, fons pietatis.	King of dreadful majesty! Who dost freely justify! Fount of pity, save thou me!
Recordare, Jesu pie, Quod sum causa tuæ viæ: Ne me perdas illa die.	Recollect, O love divine! 'Twas for this lost sheep of thine Thou thy glory didst resign:
Quærens me, sedisti lassus; Redemisti, crucem passus: Tantus labor non sit cassus.	Satest wearied seeking me; Sufferedst upon the tree: Let not vain thy labour be.
Juste Judex ultionis, Donum fac remissionis Ante diem rationis.	Judge of justice, hear my prayer! Spare me, Lord, in mercy spare! Ere the reckoning-day appear.
Ingemisco tamquam reus: Culpa rubet vultus meus: Supplicanti parce, Deus.	Lo! thy gracious face I seek; Shame and grief are on my cheek; Sighs and tears my sorrow speak.
Qui Mariam absolvisti, Et latronem exaudisti, Mihi quoque spem dedisti.	Thou didst Mary's guilt forgive; Didst the dying thief receive; Hence doth hope within me live.
Preces meæ non sunt dignæ: Sed tu bonus fac benigne, Ne perenni cremer igne.	Worthless are my prayers, I know; Yet, oh, cause me not to go Into everlasting woe.
Inter oves locum præsta, Et ab hœdis me sequestra, Statuens in parte dextra.	Sever'd from the guilty band, Make me with thy sheep to stand, Placing me on thy right hand.

Confutatis maledictis,
Flammis acribus addictis,
Voca me cum benedictis.

Oro supplex et acclinis,
Cor contritum quasi cinis:
Gere curam mei finis.

Lacrymosa dies illa,
Qua resurget ex favilla
Judicandus homo reus.
Huic ergo parce, Deus:

Pie Jesu Domine,
Dona eis requiem.

Amen.

When the curs'd in anguish flee
Into flames of misery;
With the blest then call thou me.

Suppliant in the dust I lie;
My heart a cinder, crush'd and dry;
Help me, Lord, when death is nigh!

Full of tears, and full of dread,
Is the day that wakes the dead,
Calling all, with solemn blast,
From the ashes of the past.

Lord of mercy! Jesu blest!
Grant the faithful light and rest.

Amen.

APPENDIX.

Prayers for the Conversion of England.[1]

Ant. Remember not, O Lord, our offences, nor those of our parents: neither take thou vengeance of our sins.

Then is said one of the following Psalms, with its versicle and prayer, according to the day of the week.

Sunday.

From Ps. lxviii. lxx.

Save me, O God, for the waters are come in even unto my soul.

I stick fast in the mire of the deep, and there is no sure standing.

Because for thy sake I have borne reproach; shame hath covered my face.

I am become a stranger to my brethren, and an alien to the sons of my mother.

For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

How great troubles hast thou shewed me, many and grievous; and yet hast thou turned again and refreshed me, and hast brought me back from the depths of the earth.

Thou hast multiplied towards me thy magnificence; and hast turned again and comforted me.

I will praise the name of God with a canticle; and I will magnify him with praise.

For God will save Sion, and the cities of Judah shall be built up.

[1] Composed in Latin for the English College at Rome, in the year 1839, by the Right Rev. Dr. Wiseman.

And they shall dwell there, and acquire it by inheritance.

And the seed of his servants shall possess it: and they that love his name shall dwell therein.

Glory be, &c.

Then is repeated the Ant. Remember not.

Lord have mercy.
Christ have mercy.
Lord have mercy.
Our Father (*in secret*).
℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. Save us, O our God.
℟. And gather us from among the nations.
℣. That we may give thanks to thy holy name.
℟. And may glory in thy praise.
℣. Convert us, O Lord God of hosts.
℟. And shew thy face, and we shall be saved.
℣. Convert us, O Lord, and we shall be converted.
℟. Renew our days, as from the beginning.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.

Let us pray.

O almighty, everlasting God, who hast ordained that men shall be saved by one only true faith; look graciously upon our beloved country, which a deplorable heresy hath too long held captive under the yoke of error; dispel all darkness of ignorance, drive away all vain opinions of false doctrine, and dispose the minds of all to the reasonable obedience of the true faith, that they may return with joy into the bosom of our holy mother the Church. Through Christ our Lord. Amen.

Then are said the prayers common to every day, at the end, p. 727.

Monday.

Ant. Remember not.

From Ps. lxxiii. ci.

O God, why hast thou cast us off unto the end: why is thy wrath enkindled against the sheep of thy pasture?

Remember thy congregation, which thou hast possessed from the beginning.

The sceptre of thine inheritance, which thou hast redeemed; Mount Sion, in which thou hast dwelt.

Thou shalt arise and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

For thy servants have delighted in her stones, and they shall have compassion on the earth thereof.

And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

For the Lord hath built up Sion, and he shall be seen in his glory.

He hath had regard unto the prayer of the humble, and hath not despised their petition.

Let these things be written for another generation, and the people that shall be created shall praise the Lord.

When the people assemble together, and kings that they may serve the Lord.

The children of thy servants shall continue, and their seed shall be directed for ever.

Glory be, &c.

Ant. Remember not.
Lord have mercy.
Christ have mercy.
Lord have mercy.
Our Father (*in secret*).
℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. The Lord is compassionate and merciful.
℟. Long-suffering and plenteous in mercy.
℣. He will not always be angry.
℟. Neither will he threaten for ever.
℣. Convert us, O Lord God of hosts.
℟. And shew thy face, and we shall be saved.
℣. Convert us, O Lord, and we shall be converted.
℟. Renew our days, as from the beginning.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.

Let us pray.

Lord God almighty, who wast pleased to build thy Church upon the foundation of the Apostles, and hast given to their successors alone all authority for the teaching and governing

thereof; look graciously upon our beloved country, long since torn from that foundation, and mercifully gather together her people, who are wandering like sheep without shepherds; that, the multitude of nations flocking to thy holy temple, our hearts may expand with joy and charity. Through Christ our Lord. Amen.

Then are said the prayers at the end.

Tuesday.

Ant. Remember not.

From Ps. lxxix.

Give ear, O thou that rulest Israel, thou that leadest Joseph like a sheep.

Stir up thy might, and come to save us.

Convert us, O God; and shew thy face, and we shall be saved.

O Lord God of hosts, how long wilt thou be angry against the prayer of thy servant?

Thou hast made us to be a contradiction to our neighbours: and our enemies have scoffed at us.

O God of hosts, convert us; and shew thy face, and we shall be saved.

Thou hast brought a vine out of Egypt; thou hast cast out the Gentiles, and planted it.

Why hast thou broken down the hedge thereof; so that all they who pass by the way pluck off the grapes?

Turn again, O God of hosts; look down from heaven, and see, and visit this vine.

And perfect the same, which thy right hand hath planted.

And we depart not from thee, and we will call upon thy name.

O Lord God of hosts, convert us; and shew thy face, and we shall be saved.

Glory be, &c.

Ant. Remember not.
Lord have mercy.
Christ have mercy.
Lord have mercy.
Our Father (*in secret*).

℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. Await thou the Lord, do manfully.
℟. And let thy heart take courage, and wait thou for the Lord.
℣. For the Lord will not cast off his people.
℟. Neither will he forsake his own inheritance.
℣. Convert us, O Lord God of hosts.
℟. And shew thy face, and we shall be saved.
℣. Convert us, O Lord, and we shall be converted.
℟. Renew our days, as from the beginning.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.

Let us pray.

O most merciful and gracious God, who, having given to St. Peter the keys of the kingdom of heaven, hast made his Chair the centre of unity and communion, so that whosoever is not within this ark must of necessity suffer shipwreck; look graciously upon our beloved country, in great part separated from this fellowship with the Apostolic See; and grant that, every artifice of the enemy being brought to nought, she may at length, under the guidance of the supreme Pastor whom thou hast mercifully provided for thy flock, find the food of life and the hope of eternal happiness. Who livest and reignest world without end. Amen.

Then are said the prayers at the end.

Wednesday.

Ant. Remember not.

From Ps. lxxxiv.

Thou hast blessed thy land, O Lord; thou hast turned away the captivity of Jacob.

Thou hast forgiven the iniquity of thy people; thou hast covered all their sins.

Thou hast softened all thine anger; thou hast turned away from thy wrathful indignation.

Convert thou us, O God our Saviour; and turn away thine anger from us.

Wilt thou be angry with us for ever? or wilt thou stretch out thy wrath from generation to generation?

Thou wilt turn again, O God, and quicken us; and thy people shall rejoice in thee.

Shew us, O Lord, thy mercy; and grant us thy salvation.

I will hearken what the Lord God shall say within me; for he will speak peace unto his people;

And unto his saints, and unto them that are converted in heart.

Surely his salvation is nigh unto them that fear him; that glory may dwell in our land.

For the Lord shall put forth his goodness, and our land shall yield her fruit.

Glory be, &c.

Ant. Remember not.

Lord have mercy.

Christ have mercy.

Lord have mercy.

Our Father (*in secret*).

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Remember us, O Lord, in thy good will.

℟. Visit us in thy salvation.

℣. When the Lord shall have turned away the captivity of his people.

℟. Jacob shall rejoice, and Israel shall be glad.

℣. Convert us, O Lord God of hosts.

℟. And shew thy face, and we shall be saved.

℣. Convert us, O Lord, and we shall be converted.

℟. Renew our days, as from the beginning.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

Let us pray.

O almighty, everlasting God, by the counsel of whose goodness the souls of all the faithful are bound together in a communion of prayers and merits, and united in the one only Church of Christ, whether they already reign triumphant in heaven, or still militant are straitened in the body, or, sentenced to expiatory sufferings, are being purified from their stains; look graciously upon our beloved country, now too long separated from this communion of saints, and deprived of all the graces which flow therefrom; make her speedily to return into this bond of charity and peace, that, from the opened treasures of thy Church, both living and dead may

receive indulgence and pardon. Through Christ our Lord. Amen.

Then are said the prayers at the end.

Thursday.

Ant. Remember not.

From Ps. lxxxix.

Lord, thou hast been our refuge, from generation to generation.

Before the mountains were made, or the earth and the world were formed; from eternity and to eternity thou art God.

Turn not man away to be brought low: thou hast said, Be converted, O ye sons of men.

For a thousand years in thy sight are but as yesterday, which is past.

For in thy wrath we have fainted away, and are troubled in thine indignation.

Thou hast set our iniquities before thine eyes; our life in the light of thy countenance.

For all our days are spent; and in thy wrath we have fainted away.

Turn thou again, O Lord, how long? and be entreated in favour of thy servants.

We are filled in the morning with thy mercy; and we have rejoiced and are delighted all our days.

We have rejoiced for the days in which thou hast humbled us; for the years in which we have seen evils.

Look upon thy servants, and upon thy works; and direct their children.

And let the brightness of the Lord our God be upon us; and direct thou the works of our hands upon us; yea, direct thou the work of our hands.

Glory be, &c.

Ant. Remember not.
Lord have mercy.
Christ have mercy.
Lord have mercy.
Our Father (*in secret*).
℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Deal favourably, O Lord, in thy good will with Sion.

℟. That the walls of Jerusalem may be built up.

℣. Then shalt thou accept the sacrifice of justice, oblations, and whole burnt offerings.

℟. Then shall they lay calves upon thine altar.

℣. Convert us, O Lord God of hosts.

℟. And shew thy face, and we shall be saved.

℣. Convert us, O Lord, and we shall be converted.

℟. Renew our days as from the beginning.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

Let us pray.

O Lord Jesus Christ, infinite goodness, who by the divine Sacrament of thy Body and Blood, dost refresh, comfort, and nourish thy Church, and daily offerest thyself a sacrifice of praise and propitiation to the eternal Father; look graciously upon our beloved country, shut out from the sweet delights of this banquet; mercifully pardon all that hath been done or said, through impiety or ignorance, against these most holy mysteries in this land; inspire the minds of all men with faith and reverence for them, that they may become thy children, and be as olive plants round about thy table. Who livest and reigneth world without end. Amen.

Then are said the prayers at the end.

Friday.

From Ps. lxxvi. lxxviii.

I cried unto the Lord with my voice; unto God with my voice, and he hearkened unto me.

In the day of my trouble I sought after God, with my hands in the night lifted up to him; and I was not deceived.

I thought upon the days of old; and I had in my mind the eternal years.

Will God then cast off for ever? or will he never be more favourable again?

Or will he cut off his mercy for ever, from generation to generation?

Or will God forget to shew mercy? or will he shut up his mercies in his anger?

And I said, Now have I begun; this is the change of the right hand of the Most High.

Remember not our former iniquities; let thy mercies speedily prevent us, for we are become exceeding poor.

Help us, O God, our Saviour, and for the glory of thy name, O Lord, deliver us; and be merciful unto our sins for thy name's sake.

But we that are thy people, and the sheep of thy pasture, will give thanks unto thee for ever.

We will shew forth thy praise unto generation and generation.

Glory be, &c.

Ant. Remember not.
Lord have mercy.
Christ have mercy.
Lord have mercy.
Our Father (*in secret*).
℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. The Lord buildeth up Jerusalem.
℟. He will gather together the dispersed of Israel.
℣. He hath remembered his mercy.
℟. And his truth toward the house of Israel.
℣. Convert us, O Lord God of hosts.
℟. And shew thy face, and we shall be saved.
℣. Convert us, O Lord, and we shall be converted.
℟. Renew our days, as from the beginning.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.

Let us pray.

O God, who, building thy Church with infinite wisdom, didst hew out seven pillars, instituting the seven sacraments of the new law, whereby the souls of thy faithful are cleansed from sin, strengthened for combat, and trained unto life eternal; look graciously upon our beloved country, sinking under the want of so many heavenly blessings; that, the springs of this sevenfold grace being opened, she may draw waters with joy out of the fountains of the Saviour. Who liveth and reigneth with thee, world without end. Amen.

Then are said the prayers at the end.

Saturday.

Ant. Remember not.

From Psalm lxxxviii.

The mercies of the Lord I will sing for ever.

I will shew forth thy truth with my mouth to generation and generation.

For thou hast said: Mercy shall be built up for ever in the heavens; thy truth shall be stablished in them.

I have made a covenant with mine elect, I have sworn unto David my servant: Thy seed will I stablish for ever.

But if his children forsake my law, and walk not in my judgments,

I will visit their iniquities with a rod, and their sins with stripes.

But my mercy I will not utterly take from him: neither will I suffer my truth to fail.

But thou hast rejected and despised, thou hast been angry with thine Anointed.

Thou hast overthrown the covenant of thy servant, thou hast profaned his sanctuary on the earth.

Thou hast broken down all his hedges, thou hast turned his stronghold into fear.

Thou hast set up the right hand of them that oppress him, thou hast made all his enemies to rejoice.

Where are thy ancient mercies, O Lord; as thou swarest unto David in thy truth?

Be mindful, O Lord, of the reproach of thy servants (which I have borne in my bosom) of many nations.

Blessed be the Lord for evermore; so be it, and so be it.

Glory be, &c.

Ant. Remember not.

Lord have mercy.

Christ have mercy.

Lord have mercy.

Our Father (*in secret*).

℣. Lead us not into temptation.

℟. But deliver us from evil.

℣. When the Lord turned again the captivity of Sion.

℟. We became like men that are comforted.

℣. The Lord hath done great things for us.

℟. We are become very joyful.
℣. Convert us, O Lord God of hosts.
℟. And shew thy face, and we shall be saved.
℣. Convert us, O Lord, and we shall be converted.
℟. Renew our days, as from the beginning.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.

Let us pray

O most loving Lord Jesus, who, hanging on the cross, didst commend us all, in the person of thy disciple John, to thy most sweet Mother, that we might find in her our refuge, our solace, and our hope; look graciously upon our beloved country, bereaved of so powerful a patronage; that, acknowledging once more the dignity of this most holy Virgin, it may honour and venerate her with all affection of devotion, and own her as Queen and Mother. May her sweet name be lisped by little ones, and linger on the lips of the aged and the dying;—may it be invoked by the afflicted, and hymned by the joyful, that this Star of the Sea being their protection and their guide, all may come to the harbour of eternal salvation. Who livest and reignest world without end. Amen.

Then are said the following prayers.

To beg the Prayers of the Saints.

O merciful God, let the glorious intercession of thy saints assist us; particularly the most blessed Virgin Mary, Mother of thy only-begotten Son, and thy holy Apostles, Peter and Paul, to whose patronage we humbly recommend our most beloved country. Be mindful of our fathers, Gregory, Bishop of the holy city, and Augustine, who delivered to us inviolate the faith of the holy Roman Church. Remember our holy martyrs, who shed their blood for Christ; but especially thy most glorious Bishop, Thomas. Remember all those holy confessors, bishops, and kings, all those monks and hermits, all those holy virgins and widows, who made this once the Island of Saints, illustrious by their glorious merits and virtues. Let not their memory perish from before thee, O Lord, but let their supplication enter daily into thy sight; and do thou, who didst so often spare thy sinful people for the sake of Abraham, Isaac, and Jacob, now also, moved by the prayers of our fathers reigning with thee,

have mercy upon us, save thy people, and bless thine inheritance; and suffer not those souls to perish, which thy Son hath redeemed with his most precious blood. Who liveth and reigneth with thee world without end. Amen.

For all Wanderers from the Truth.

O God, who hast given thy only-begotten Son as a sacrifice of propitiation for the salvation of the world, that, being lifted up from the earth, he might draw the hearts of all men to himself; and who willest not that any should perish, but earnestly desirest that all should be saved; we humbly beseech thee, that, through the wounds and most precious blood of that same thy beloved Son, thou wouldst graciously look upon all men, in all parts of the world, whom the subtlety of error hath deceived, or the darkness of ignorance hath blinded, and lead them back into the way of truth and salvation. Remember, O Lord, that they are thy creatures: despise not, therefore, the work of thy hands. Regard the tears of thy Church, the spouse of thy Son; hear the groans of thy servants; and grant that all heresies and schisms being done away, we may enjoy perpetual peace and concord. Grant that all nations, joined to thee in unity of faith and perfect charity, under the government of Peter, may be brought to the pastures of eternal life; and let there be through the whole world one fold and one shepherd. So be it, so be it. Through the same Christ our Lord. Amen.

A Prayer for Guidance into Truth.[1]

God of all goodness, almighty and eternal, Father of mercies, and Saviour of mankind; I implore thee, by thy sovereign goodness, to enlighten my mind and to touch my heart, that, by means of true faith, hope, and charity, I may live and die in the true religion of Jesus Christ. I confidently believe that, as there is but one God, there can be but one faith, one religion, one only path to salvation, and that every other path opposed thereto can lead but to perdition. This path, O my

[1] Composed by F. Thayer, a minister of the Anglican Church, when he was yet in doubt and uncertainty, and in the use of which he obtained for himself the gift of faith.

God, I anxiously seek after, that I may follow it, and be saved. Therefore I protest before thy Divine Majesty, and I swear by all thy Divine attributes, that I will follow the religion which thou shalt reveal to me as the true one, and will abandon, at whatever cost, that wherein I shall have discovered errors and falsehood. I confess that I do not deserve this favour for the greatness of my sins, for which I am truly penitent, seeing they offend a God who is so good, so holy, and so worthy of love; but what I deserve not, I hope to obtain from thine infinite mercy; and I beseech thee to grant it unto me through the merits of that precious blood, which was shed for us sinners by thine only Son, Jesus Christ our Lord, who liveth and reigneth, &c. Amen.

The Form of reconciling a Convert, and of absolving him from Excommunication.

The priest, sitting before the middle of the altar, with his back to the altar, addresses the convert kneeling in front of him.

Then, kneeling before the middle of the altar, he says, alternately with the assistants, the Veni Creator Spiritus, p. 701.

℣. Emitte Spiritum tuum, et creabuntur.	℣. Send forth thy Spirit, and they shall be created.
℟. Et renovabis faciem terræ.	℟. And thou shalt renew the face of the earth.
Oremus.	Let us pray.
Deus, qui corda fidelium Sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Christum Dominum nostrum.	O God, who hast taught the hearts of the faithful by the light of thy Holy Spirit, grant us, by the same Spirit, to have a right judgment in all things, and evermore to rejoice in his consolation. Through Christ our Lord.

Then, sitting down, with his head covered, he says, alternately with the assistants,

Psalm l. *Miserere.*

Miserere mei, Deus : secundum magnam misericordiam tuam.	1 Have mercy upon me, O God : according to thy great mercy.
Et secundum multitudinem miserationum tuarum : dele iniquitatem meam.	2 And according to the multitude of thy tender mercies : blot out my iniquity.
Amplius lava me ab iniquitate mea : et a peccato meo munda me.	3 Wash me yet more from my iniquity : and cleanse me from my sin.
Quoniam iniquitatem meam ego cognosco : et peccatum meum contra me est semper.	4 For I acknowledge my iniquity : and my sin is always before me.
Tibi soli peccavi, et malum coram te feci : ut justificeris in sermonibus tuis, et vincas cum judicaris.	5 Against thee only have I sinned, and done evil in thy sight : that thou mayest be justified in thy words, and mayest overcome when thou art judged.
Ecce enim in iniquitatibus conceptus sum : et in peccatis concepit me mater mea.	6 For behold, I was conceived in iniquities : and in sins did my mother conceive me.
Ecce enim veritatem dilexisti : incerta et occulta sapientiæ tuæ manifestasti mihi.	7 For behold, thou hast loved truth : the uncertain and hidden things of thy wisdom thou hast made manifest unto me.
Asperges me hyssopo, et mundabor : lavabis me, et super nivem dealbabor.	8 Thou shalt sprinkle me with hyssop, and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow.
Auditui meo dabis gaudium et lætitiam : et exultabunt ossa humiliata.	9 Thou shalt make me hear of joy and gladness : and the bones that were humbled shall rejoice.
Averte faciem tuam a peccatis meis : et omnes iniquitates meas dele.	10 Turn away thy face from my sins : and blot out all my iniquities.

Cor mundum crea in me, Deus : et spiritum rectum innova in visceribus meis.	11 Create in me a clean heart, O God : and renew a right spirit within my bowels.
Ne projicias me a facie tua : et Spiritum Sanctum tuum ne auferas a me.	12 Cast me not away from thy presence : and take not thy Holy Spirit from me.
Redde mihi lætitiam salutaris tui : et spiritu principali confirma me.	13 Restore unto me the joy of thy salvation : and strengthen me with a perfect spirit.
Docebo iniquos vias tuas : et impii ad te convertentur.	14 I will teach the unjust thy ways : and the wicked shall be converted unto thee.
Libera me de sanguinibus, Deus, Deus salutis meæ : et exultabit lingua mea justitiam tuam.	15 Deliver me from blood-guiltiness, O God, thou God of my salvation : and my tongue shall extol thy justice.
Domine, labia mea aperies : et os meum annuntiabit laudem tuam.	16 Thou shalt open my lips, O Lord : and my mouth shall declare thy praise.
Quoniam si voluisses sacrificium, dedissem utique : holocaustis non delectaberis.	17 For if thou hadst desired sacrifice, I would surely have given it : with burnt offerings thou wilt not be delighted.
Sacrificium Deo spiritus contribulatus : cor contritum et humiliatum, Deus, non despicies.	18 The sacrifice of God is an afflicted spirit : a contrite and humble heart, O God, thou wilt not despise.
Benigne fac, Domine, in bona voluntate tua Sion : ut ædificentur muri Jerusalem.	19 Deal favourably, O Lord, in thy good will with Sion: that the walls of Jerusalem may be built up.
Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta : tunc imponent super altare tuum vitulos.	20 Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings : then shall they lay calves upon thine altars.
Gloria &c.	Glory &c.

Then he rises, and uncovering his head, says,

Kyrie eleison.	Lord have mercy.
Christe eleison.	Christ have mercy.
Kyrie eleison.	Lord have mercy.
Pater noster (*secreto*).	Our Father (*secretly*).

Et ne nos inducas in tentationem.

℟. Sed libera nos a malo.

℣. Salvum fac servum tuum (*vel* ancillam tuam).

℟. Deus meus, sperantem in te.

℣. Nihil proficiat inimicus in eo (*vel* in ea).

℟. Et filius iniquitatis non apponat nocere ei.

℣. Esto ei, Domine, turris fortitudinis.

℟. A facie inimici.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

Oremus.

Deus, cui proprium est misereri semper et parcere, suscipe deprecationem nostram, ut hunc famulum tuum, quem excommunicationis sententia constringit, miseratio tuæ pietatis clementer absolvat. Per Christum Dominum nostrum.

And lead us not into temptation.

℟. But deliver us from evil.

℣. O Lord, save thy servant (*or* thine handmaid).

℟. Who hopeth in thee, O my God.

℣. Let not the enemy prevail against *him*.

℟. Nor the son of iniquity approach to hurt *him*.

℣. Be unto *him*, O Lord, a tower of strength.

℟. From the face of the enemy.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

O Lord, whose property is always to have mercy and to spare, receive our supplication, that this thy servant, whom the sentence of excommunication doth bind, the compassion of thy goodness may mercifully absolve. Through Christ our Lord.

After this, the convert pronounces his profession of faith in this form.[1]

I, N. N., with a firm faith believe and profess all and every one of those things which are contained in that creed which the holy Roman Church maketh use of. To wit: I believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible: and in one Lord Jesus

[1] This is commonly called the Creed of Pope Pius IV.

Christ, the only-begotten Son of God, born of the Father before all ages; God of God; Light of light; true God of the true God; begotten, not made, consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. He was crucified also for us under Pontius Pilate, suffered, and was buried. And the third day he rose again according to the Scriptures: he ascended into heaven, sitteth at the right hand of the Father, and shall come again with glory to judge the living and the dead; of whose kingdom there shall be no end. I believe in the Holy Ghost, the Lord and lifegiver, who proceedeth from the Father and the Son: who, together with the Father and the Son, is adored and glorified; who spake by the prophets. And in one holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

I most steadfastly admit and embrace the apostolical and ecclesiastical Traditions, and all other observances and constitutions of the same Church.

I also admit the holy Scriptures, according to that sense which our holy mother the Church hath held and doth hold, to whom it belongeth to judge of the true sense and interpretation of the Scriptures: neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess that there are truly and properly Seven Sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one: to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony: and that they confer grace: and that of these, Baptism, Confirmation, and Order cannot be repeated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification.

I profess, likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eu-

charist there is truly, really, and substantially the Body and Blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood; which conversion the Catholic Church calleth Transubstantiation. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise, that the Saints reigning together with Christ are to be honoured and invocated, and that they offer prayers to God for us, and that their relics are to be had in veneration.

I most firmly assert that the Images of Christ, of the Mother of God ever Virgin, and also of other Saints, ought to be had and retained, and that due honour and veneration are to be given them.

I also affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the Holy, Catholic, Apostolic, Roman Church for the mother and mistress of all Churches; and I promise true obedience to the Bishop of Rome, successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

I likewise undoubtingly receive and profess all other things delivered, defined, and declared by the sacred canons and General Councils, and particularly by the holy Council of Trent. And I condemn, reject, and anathematise all things contrary thereto, and all heresies which the Church hath condemned, rejected, and anathematised.

I, N. N., do at this present freely profess and sincerely hold this true Catholic faith, out of which no one can be saved: and I promise most constantly to retain and confess the same entire and inviolate, by God's assistance, to the end of my life.

Then, after the recitation of the* Confiteor, *the priest gives the usual* Absolution, *as at* *p.* 207, *and proceeds thus:

Dominus noster Jesus Christus te absolvat, et ego auctoritate ipsius absolvo te

May our Lord Jesus Christ absolve thee, and I, by his authority, absolve thee from

a vinculo excommunicationis in quam incurristi propter (tale factum, vel causam) et restituo te communioni et unitati fidelium, et sanctis sacramentis ecclesiæ, in nomine Patris ✠, et Filii, et Spiritus Sancti. Amen.

the chain of excommunication, which thou hast incurred for (such and such an action, or cause), and restore thee to the communion and unity of the faithful, and to the holy sacraments of the Church, in the name of the Father ✠, and of the Son, &c.

Then is said the Te Deum, *p.* 538.

Which being ended, the priest, standing up, says:

℣. Benedictus es, Domine, in firmamento cœli.

℟. Et laudabilis et gloriosus in sæcula.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Blessed art thou, O Lord, in the firmament of heaven.

℟. And worthy to be praised and glorious for ever.

℣. The Lord be with you.

℟. And with thy spirit.

Oremus.

Omnipotens sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei, æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare unitatem: quæsumus, ut ejusdem fidei firmitate ab omnibus semper muniamur adversis. Per Christum Dominum nostrum.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Benedicamus Domino.

℟. Deo gratias.

Benedictio Dei omnipotentis, Patris ✠, et Filii, et Spiritus Sancti, descendat super vos, et maneat semper.

℟. Amen.

Let us pray.

Almighty and everlasting God, who hast given to thy servants, in the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of majesty to adore the unity; grant, we beseech thee, that, by steadfastness in this faith, we may ever be defended from all adversities. Through, &c.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Let us bless the Lord.

℟. Thanks be to God.

The blessing of God Almighty, of the Father ✠, and of the Son, and of the Holy Ghost, descend upon you, and abide for ever. ℟. Amen.

INDEX.

LONDON:
PRINTED BY LEVEY, ROBSON, AND FRANKLYN,
Great New Street, Fetter Lane.